This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

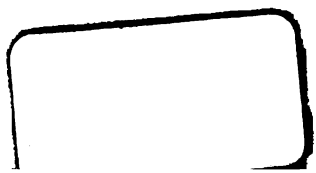
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 3433 06664350 7



THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL.

By SEVERAL HANDS.

VOL. VIII.

LONDON:
Printed for R. GRIFFITHS, at the Dunciad, in St. Paul's Church-Yard.
MDCCLIII.

Digitized by Google

LONDON:
Printed by R. Cruttwell, St. Peter's Court, Castle-Street,
for T. Cadell, in the Strand.
MDCCLXXXII.

A

TABLE

TO THE

Titles, Author's Names, &c. of the Books and Pamphlets contained in this Volume.

N. B. For Paſſages of Note, ſee the Index, at the End of the Volume.

A

Abſtract of a treatiſe of diamonds p. 149
Addreſs to the freeholders of *Oxfordſhire* 234
Advantages and diſadvantages of a married ſtate 316
Alcock's remarks, &c. relating to the poor 232
Alfred the great, a tragedy 391
Allen's propoſal for a free parliament 469
Angelina 394
Animadverſions, &c. relating to dr. *Carter*, of *Deal* 237
Appendix to the propoſal, &c. relating to the roads 234
Arnold's commentary on the apocrypha 46
Attempt to prove, &c. or a letter to the mayor of *Exeter*, relating to opening the trade with *Ireland* 233
Aviſon, mr. remarks on his eſſay on muſical expreſſion 136
Aviſon's reply to the remarks, &c. 396

B

Baker's employment for the microſcope 264
Ballard's memoirs, &c. 124
Baretti's diſſertation on the *Italian* poetry 462
Bartlet's farriery 146
Beaumont's, moralities 356
Beauties of the *Spectators* 144
Betty Ireland 79
Bellicard's obſervations on the antiquities of *Herculaneum* 460
Blackwell's memoirs of the court of *Auguſtus* 420
Bleſſing of *Judah* by *Jacob* conſidered 237
Bolingbroke's letter to *Wyndham* 441
Brainard, letter from 236
Brothers, a tragedy 239
Bumfodder for the ladies 392
Buchannan's compleat *Engliſh* ſcholar 137
Buonamici's commentary on the late war in *Italy* 303
Burnet's hiſtory of his own times 32-390

Burnet, judge, his reasons, &c. 473
Byngfield's travels 77

C

Cameron, historical account of his life 466
— His memoirs by *Henderson* 466
Canning her case fairly stated 231
— clearly stated by Mr. *Fielding* 232
—Her story consider'd by dr. *Hill* 232
—Her evidence fully confuted 315
—A physical account of by *Dodd* 315
—A letter concerning her 510
Appeal in behalf of, see *Cox*
Canning and *Squires*, account of 395
Cannon's treatise on charity 316
Carnation, a poem, by *Dyer* 392
Carte's history of *Cambrige* 311
Charge to the Clergy, &c. 473
Character of true love 232
Christianity and deism stated 141
Christina Queen of *Sweden*, her works 33
Cibber's lives of the poets 158
Cicero's thoughts in *English* only 231
Clark's medical dissertation 273
Clive's Rehearsal 392
Clogher, bishop of, pamphlets concerning 318-319
— See journal
Collection of white and black lists 148
College of Physicians, enquiry into the legal constitution of 502
Conduct of a married life 473
Considerations on the important question 234
Considerations on the marriage-bill 469
Contemplation, a poem 393
Cowper, dean, his speech at the enthronement, &c. of the bishop of *Durham* 136
Corn trade, the state of it consider'd 234
Cox's appeal in behalf of *Elizabeth Canning* 466
Cranstoun's account of the poisoning of mr. *Blandy*, 230
Customs, see *Daniel*.
Cursory animadversions upon free and candid disquisitions 141

D

Daniel on the *British* customs 134
David Simple, adventures of, vol. III. 143
Deists triumphant 140
Deism, essay on 236
Delineation of the nature and obligation of morality 364
Description of a new invented screw-grate 312
Devereux, *Robert*, earl of *Essex*, memoirs of 230
Dissertation on the numbers of mankind in antient and modern times 191
— on libels 394
— on 2 *Peter* i. 19. 317
Dodd's physical account of *Canning* 315
Dog's plea 230
Dublin election, history of 315
Duchal's sermons 23
Duncan's Cæsar 81

E

Eliza to *Comus* 151
Englishman at *Paris* 394
Enquiry, &c. concerning *Madeira* sugars 147
Essay on Deism 236
— on the art of ingeniously tormenting 274
— on the *Mosaic* account of the creation 318
— on nature and art 465

Essex, Earl of, a new tragedy, 225
Exposition of the king of *Prussia*'s motives 148

F

False accusers 229
Fanny Seymour, history of, 314
Female apothecary depriv'd of her office 143
Ferdinand count *Fathom*, adventures of 203
Fielding's proposal relating to the poor 150
— case of *Canning* 232
Form of C. Prayer, new one 396
Foundation of morality, some late opinions concerning it examin'd 400
Franklin's translation, a poem, 507
Fulham tapestry, account of 394

G

Game laws, considerations on 236
— Remarks on 235
Gamester, a tragedy, by mr. *Moore* 146
— a story 146
Geese strip'd of their quills 78
Gentleman tradesman, and traveller's pocket-library 145
Genesis, some reflections on the 7th, 8th and 9th verses of the second chapter 142
Genuine account of transactions in the *East Indies* 231
Glaucoma, or cataract, new treatise of 120
Goodville Sir *Charles*, memoirs of 187
Grammar, general and rational 511
Grand contest 472
Gray's poems 477
Groans of *Great Britain* 321

H

Hamon L'Estrange on the being of God 396
Hanway's travels 321
— continued 488
Hanway's answer, &c. 468
Hardy's interest 315
Harcourt, earl of, a letter to 78
Hay's religio philosophi 396
Hebrew text, state of, by *Kennicott* 241
Henderson's memoirs of dr. *Cameron* 466
— tragedy of *Alfred* 391
Hill, dr. conclusion of the account of his natural history 18
Hilliad, a poem 151
Hints relating to candidates 393
Home-thrust at duelling 468
Honest advice to the free-holders of *England* 316
Horne's candid state of the case between Sir *Isaac Newton* and *Hutchinson* 293
Hypatia, story of 510

I

Jackson's chronology examined by *Kennedy* 236
Jessamy, *Jenny* and *Jemmy*, history of 77
Jews, an apology for their naturalization 469
— Triumph, a ballad 471
— Admonitions relating to 470
— their full and final restoration 512
— Considerations on their naturalization 512
— A full answer to a fallacious apology in favour of their naturalization 512
— An earnest persuasion and exhortation to 512
— Letter to the public concerning 470
Impartial enquiry into the case of miss *Blandy* 312

Impoſture detected 467
Inſpector, 2 vols. of the paper ſo called 190
Inſpector inſpected 510
Jones, mr. his poem, entitled *Merit* 471
——his new tragedy, ſee *Eſſex*.
Joſhua, remarks on his conduct 236
Journal from *Grand Cairo*, &c. 413
Iriſh, ſome account of 79
Italian opera, ſcheme for, 510
—— poetry. See *Baretti*.

K

Kennedy's examination of *Jackſon*'s chronology 236
Kennicott's ſtate of the *Hebrew* text 241
King of terrors 472

L

Lardner's credibility, &c. vol. 9. 101
——his diſſertation upon the two epiſtles aſcribed to *Clement* of *Rome* 504
Leland againſt *Bolinbroke* 105
Letter concerning the diſputes between the fellows and licentiates of the college of phyſicians 199
—to a young ſtudent 395
—of conſolation to a young lady 395
—on regiſtering the people 393
—from a by-ſtander, ſee marriage.
—to the public on the *Jews* 470
—to dr. *Fothergill* 471
—from a gentleman, &c. about churches and meeting-houſes 473
—the ſixth of *N. R.*'s account of himſelf 511
—to dr. *Lobb* 372
Lick at 'em all 78
Lobb's medical principles and cautions 272
Love epiſtle in verſe 238
Loves of *Hero* and *Leander* 398
Lowth on *Hebrew* poetry 401
Luſus Juveniles 315

M

Madam de Maintenon's letters 52
—her life 646
Marriage bill, conſiderations on 469
—letter concerning ibid.
Maurice count *Saxe*, hiſtory of 312
Melmoth's tranſlation of *Cicero*'s letters 340
Memoirs of the court of *Auguſtus* 420
—of eminent women. See *Ballard*.
Methodiſts their principles and preaching conſidered 239
Merit, a poem, by mr. *Jones* 471
Milton's proſe works, a new edition of 138
Miſcellaneous odes 238
—thoughts, moral and political 146
Modeſt apology for the citizens of *London* 470
—defence of the army 148
Monopolixa, or *Craſſus* turned poulterer 391
Moore. See *Gamester*.
Murphy's trial 316
Muſcovada ſugars, enquiry concerning them 147

N

Naturalization, reflections on, &c. 468
Newcaſtle, duke of, his letter to *Mechell* 148
New form of common prayer 306
Newton, dr. his edition of *Milton*'s paradiſe regain'd 21
No way more delightful than the conjugal 142
North's diſcourſe on the poor 471

O

Observations on the cure of *William Tayler* 467
Ode on benevolence 391
—to the moſt unpopular man living 238
O Halleran on the *Glaucoma* 120
Overbury, ſir *Thomas*, his works 465

Oxfordſhire conteſt 150

P

Parliamentary hiſtory of *England* continued 67
—concluſion of 214
Partridge's letter to *Woodward* 78
Paſquinade 80
Paſtoral letter on fanaticiſm 485
Perſpective view of auctions 147
Philoſophical tranſactions 144
Plain and proper anſwer to the queſtion 318
Pocket-dictionary 314
Pædo-baptiſm defended againſt dr. *Gill* 317
Poems by a gentleman of *Cambridge* 157
Polite gameſter, or the humours of whiſt 143
Precepts by mr. *Smythies* 392
Prejudice detected by facts 79
ΠΡΟΓΥΜΝΑΣΜΑΤΑ ΕΛΛΗΝΙΚΑ, by mr. *Hingeſton* 508
Propoſal for the re-eſtabliſhment of *Chriſtianity* 470
—for mending the roads 234
Pruſſia, king of, his letter to the public 393
—See expoſition.
Pullein's VIDA 153

Q

Queſtion relating to the biſhop of *Clogher*'s reſigning his preferments anſwered, 318

R

Rambler, tables of contents, &c. for the folio edition of 312
Rationality of brutes, eſſay on 78
Reaſons offered to parliament 469
Reflections on opening the trade to *Turkey* 147
—of * * * * 395
—upon naturalization, &c. 468
Religio philoſophi 396
Remarks on a letter from a phyſician 312
—on *Bolingbroke*'s letter to *Wyndham* 511
—on the game-laws 235
—on a ſpeech in common-council 470
Review of the manufacturers complaints 149
Idem, part II. and III. 234
Revolution, advantages thereof 148
Rimius's narrative of the riſe and progreſs of the *Moravians* 481
—his tranſlation of *Stinſtra*'s paſtoral letter on fanaticiſm 485
Rules for being a wit 311

S

Scheme for the obſervation of the ſabbath 142
—for a new public advertiſer 144
—for ſtopping the diſtemper amongſt cattle 150
—for a communication between the *Trent* and *Severn* 233
Secret hiſtory of the jubilee 229
Sequel to the *Oxfordſhire* conteſt 316
Serious addreſs to all ſober *Chriſtians* 139
Serious and friendly letter to a deiſt 141
Sermons, ſingle, 80-151-319-474
Sevenoke, a poem 392
Short view of the woollen manufacture 234
Smartiad 151
Smith's tranſlation of *Thucidides* 176
Sophia Shakeſpear, hiſtory of 230
Some thoughts on a general naturalization 470

Source

Source, ſtrength, and true ſpirit of laws 394
Spectacles, a tale 151
Speakman's gauging 464
Spirit of nations 257
Squire's, *Mary*, her caſe 467
Stage, the preſent ſtate of 229
Steward's trial 316
Stinſtra. See *Rimius*.
Stone, *Andrew*, eſq; letter to 77

T

Taſte, a ſatire 472
Taſte, an epiſtle, &c. ib.
Thought, a poem 238
Threnodia, an elegy. 391
Thucidides, by *Smith* 176
Tower of *London*, deſcription of 510
Travels of monſ. *le Poſt-chaiſe* 311
Traveller's companion and guide through foreign countries 511
Tranſlation, a poem by mr. *Franklin* 507
Treaſon, ſedition, and rebellion conſidered 466
Truth of the caſe 232
Trial of the letter X, alias Y 310
Tutor, or youth's companion 142

U

Vane's letters to a gentleman of fortune 230
Vaudois, brief account of ib.
Vers de Volaire 392
View of the three ſpirits in man 139
Virgil, *Latin* and *Engliſh*, by *Warton*, &c. 161
Viſion, a divine poem 472
Univerſal merchant 418
Voltaire's defence of *Bolingbroke* 141
Voltaire's *Amelia* 151
Upper gallery 151

W

Whalley againſt *Bolingbroke* 116
Warburton's ſermons 1
Warton. See *Virgil*.
Watkin on foreſt trees 77
Warner's ſcheme for a fund 79
White's proteſtant *Engliſhman* guarded againſt the *Romiſh* prieſts 281
Whitefield's letter to count *Zinzendirf* 484
Whole duty of a woman 143
Wiſhart, dr. his diſcourſes 280
World, a new paper 39

Y

Young, dr. an epiſtle to 238
— new tragedy by. See *Brothers*.

THE MONTHLY REVIEW,

For JANUARY, 1753.

ART. I. *The principles of natural and revealed religion occaſionally opened and explained; in a courſe of ſermons preached before the honourable ſociety of* Lincoln's-Inn. *In two volumes. Volume the firſt. By the reverend mr.* Warburton, *preacher to the ſociety.* 8vo. 5 s. Knapton.

THE title of *Sermons* is indeed no great recommendation of a book; but, notwithſtanding this, every candid and attentive reader will, we apprehend, find in the ſermons now before us, a great deal of rational entertainment, many judicious as well as ingenious reflections, and ſome of the moſt plauſible objections that have been urged of late againſt the chriſtian religion, refuted with great acuteneſs and ſtrength of reaſoning. They are publiſhed, as our ingenious author himſelf informs us, with a view to vindicate religion from the inſults of libertines, and the indiſcretions of enthuſiaſts: an excellent deſign, and at preſent highly neceſſary.

In the firſt ſermon, mr. *Warburton* conſiders the nature of truth, and endeavours to lay open the general cauſes which have given birth to men's prejudices againſt it, and eſpecially that beſt part of it, RELIGION. This ſermon, as far as we can judge, is an excellent one, and well deſerves to be care-

fully perused by all who are desirous of seeing the objections to *religious truth* clearly stated and solidly answered. The subject of the second is God's moral government; all the objections to which, our author shews, spring from the weakness of our faculties, and the prejudices attending our situation, joined to a corrupt vanity, which makes human reason the measure of every thing.

In the third sermon he considers the manner in which the apostles recommend moral duties; and endeavours to shew, that these *weak and foolish instruments* have foiled and disgraced the boasted wisdom of *Greece* and *Rome*; in that very way too wherein their wisdom most excelled; in short and detached precepts, composed for the conduct of human life by men studious to reduce their long laborious searches after happiness, into weighty and compendious aphorisms. He takes occasion from those words, 1 *John* iv. 20. *If a man say, I love God*, &c. to illustrate the force and beauty of the apostle's reasoning, and infers from it the divinity of that spirit which could infuse so much sublime knowledge into the pen of a rude unlettered fisherman. The apostle's argument, he tells us, is founded in the true theory of the rise and progress of the social affections; of which he gives us the following account, whether satisfactory or not our readers must judge.

'An endeavour to preserve its being, says he, makes part 'of the essential constitution of every created thing. Hence, 'in the inanimate a resistance to outward force; in the ani- 'mate, a pursuit or an abhorrence of what is helpful or hurt- 'ful; and, in man, that first and strongest passion of his na- 'ture, SELF-LOVE; from whence all other appetites derive 'their force, and to which they direct their aim. Its use is 'to assist the heart to awaken virtue, and to push out and de- 'velope the great principle of BENEVOLENCE.

'It is true, indeed, that benevolence, arising from this 'source, at first runs thick and turbid, but, as it holds its 'way, it refines; it purifies and expands its current, till it 'hath lost all memory of its low original.

'For the passion of self-love, aided by the kindred appe- 'tite of NATURAL AFFECTION, soon makes an effort 'to move outward; and looking forward with an instinctive 'tenderness on our offspring, it is taught to turn its regard, 'as far back, with rational gratitude on our parents. And 'tho' the former be loving ourselves as represented in others; 'and the latter, only loving others, as represented in our- 'selves; yet the principle of benevolence being now awaken- 'ed, it begins, from this moment, to desert its origin: it ex-

tends

'tends itſelf to our remoter relatives; and, in a little time, takes 'in every connection of domeſtic life. And thus continuing to 'enlarge and widen, by ſuch time as it grows impatient of 'reſtraint, the wants and reliefs, the ſervices and protection, 'which exerciſe its virtue in this inferior ſtate, enable it to 'form ideas of a nobler community, and to trace the out-'lines and image of a SOCIETY. This produceth another 'effort, and of a more exalted kind: the object of benevo-'lence being no longer an INDIVIDUAL, but a WHOLE.

'From this time the ſocial paſſions make large advances; 'and benevolence, improved and ſtrengthened even by the 'ſelfiſh ſenſe of mutual wants, and the experienced means of 'mutual relief, extends its influence and efficacy thro' the whole 'community of thoſe who need, or can impart, aſſiſtance: 'and thus, on the natural plan of domeſtic connections, erects 'that artificial regimen called CIVIL SOCIETY. So that, as 'before, benevolence advanced from particular to general; it 'now riſeth ſtill higher, from PRIVATE to PUBLIC. And 'thus, having a community for its object, it wins and truly 'deſerves its name: ſelf-love being now abſorbed in the 'nobleſt of all ſocial paſſions, THE LOVE OF OUR COUN-'TRY; which the *Roman* patriot, in a philoſophic analyſis of 'its generation and conſtituent parts, rightly defines to be 'that which *includes all other ſocial affections.*

'Thus doth SELF-LOVE, under the varying appearance of 'natural affection, domeſtic relation, and the connections of 'ſocial habitude, at firſt work blindly on, obſcure and deep 'in dirt; but, as it makes its way, it continues riſing, till it 'emerges into light; and then, ſuddenly expiring, leaves be-'hind it the faireſt iſſue: which nobly forgetful of its low be-'ginning, advances on the ſteps of virtue, till it reaches to 'RELIGION.

'For the intereſts of mere animal life being well ſecured 'in this firſt progreſs to benevolence, the mind, which hither-'to only cared for the body, begins to make proviſion for it-'ſelf; and, having laid in for the other's wants and weak-'neſs, attends, in good time, to its own ſuperior dignity and 'importance.

'And now, placed on ſo fair an eminence, as the LOVE 'OF OUR COUNTRY, and its ſight purged and defecated from 'the groſs remains of evaneſcent ſelf-love, it goes on widen-'ing its views, till it hath taken in the whole race of man-'kind; conſidered but as one policy, or rather, FAMILY; 'connected by the equal participation of one common na-'ture; and ſupported by the conſequent right of one com-

'mon meaſure; and therefore the endeared object of one ge-
'neral benevolence.

'Thus DOMESTIC life, which firſt produced civil ſociety,
'and then gave birth to this more generous and enlarged
'community, at length brings benevolence round again into
'itſelf, as to its full and final completion, by drawing the
'whole race of mankind into one common FAMILY.

'But, in the courſe of this progreſs, the mind, as it
'widens, becoming fatigued and dazzled by its intenſe ſoli-
'citation of this growing whole, hath frequent need, at its
'ſeveral ſtages, to catch at, and to reſt in, partial ob-
'jects.

'Hence the origin of FRIENDSHIP, the ſolace and ſplen-
'dour of private life; which, while we are advancing to-
'wards that only adequate object of human attachment, a
'whole, teacheth us by the way all our journalory duties to
'particulars.

'Having thus endeavoured to explain how all the virtues
'of humanity ariſe, and have their ſource, from the gradual
'expanſion of the great principle of benevolence: we come,
'in the next place, to conſider, how, in its further ad-
'vances to perfection, RELIGION itſelf emergeth from
'it.

'In all the objects of love and benevolence, the attrac-
'tive quality is GOOD. And this connexion being made by
'the nature and conſtitution of things, the greater the appa-
'rent good, the ſtronger muſt the paſſion grow. Now,
'when the whole human race is conſidered by us as the ob-
'ject of our love; the ſteps by which we are led to this high
'advance in benevolence, ſuch as man's origin, his common
'nature, and the dependence of the happineſs of the indivi-
'dual on the ſpecies, carry us naturally higher; to ſeek the
'FIRST CAUSE of ſo orderly and well-regulated an effect.
'An enquiry, which terminates in the author of this, and of
'all other good: whom, as ſuch, we are forcibly drawn to
'purſue, and to aſpire after; and, in the contemplation of
'whoſe nature and attributes, we find at laſt the SUPREME
'AND SOVEREIGN GOOD: from whence, as we ſay, all
'other good ariſeth, and in which they are all contained.
'He, therefore, challengeth our Supreme and Sovereign Love,
'which never ceaſeth to advance and enlarge itſelf, till it end
'in an UNION with him.

'And thus the laſt effort of benevolence produceth what
'we call, RELIGION; whoſe end all agree to be HAPPI-
'NESS.

'This

'This is the true account of the riſe and progreſs of UNIVERSAL LOVE: which, as it regards man, our holy faith 'calls CHARITY; as it regards God, PIETY.

'But there were in the apoſtolic times, and will be in all 'times, a ſort of men who are for catching at the rewards of 'faith, without undergoing this long, but pleaſing *labour of* 'love; and whoſe frantic aim is, to make a ſacrilegious di'vorce between charity and piety. Theſe men aſſume to 'themſelves great merit in loving God, while they treat their 'brother with contempt and cruelty. But what ſays the 'apoſtle in my text? Provoked at their hypocriſy, he ſtrips 'off the maſk, and brands them with the odious name of 'LIARS; a name, in ſcripture-language, of the moſt oppro'brious import; as given to impoſtors of all kinds; and im'plying in it every thing corrupt both in moral and religious 'practice. *If a man* (ſays St. John) *ſay, I love God, and* 'hateth his brother, *he is a liar. For he that loveth not his bro'ther whom he hath ſeen, how can he love God whom he hath* 'not *ſeen.* The force and beauty of which reaſoning, the 'foregoing account of the riſe and progreſs of benevolence 'will enable us to underſtand.

'You pretend, ſays the apoſtle, to *love God*, tho' *you hate* 'your brother. Vain and fallacious! The love of every ob'ject begins, like all other paſſions, from ſelf-love: thus we 'love ourſelves, by repreſentation, in our parents, and in our 'offspring: it extends to our remoter relatives; and ſo on, 'through the whole vicinage, to every fellow-member of the 'community. And now, ſelf-love refined by reaſon, and ſub'limed by virtue, begins to loſe its nature, and deſervedly to 'take another name. Our country next claims our love: 'we then extend it to all mankind; and never reſt till we 'have, at length, fixed it on the moſt amiable of all objects, 'the great Author and Original of being.

'This is the courſe and progreſs of HUMAN LOVE; gra'dually riſing from the individual to the whole: as unlike in 'its progreſs, as in its purity, to the DIVINE BENEVOLENCE; 'which, in gracious aid of its creatures, takes a different 'courſe: for, ſpringing from the whole, it ſpreads and ex'pands itſelf thro' every moral ſyſtem, till it claſps and em'braces the individual.

'And now (purſues the apoſtle) I reaſon thus: Can you, 'miſtaken man! who are not yet arrived at that inferior 'ſtage of benevolence, the love of your brother, *whom you* 'have ſeen, that is, whom the ſenſe of mutual wants, and 'the experience of mutual relief, amongſt the joint partakers

'of one common nature, might teach you to love, can 'you pretend to have attained the top and ſummit of this 'virtue, the love of God, whom *you have not ſeen*, that is, 'whoſe wonderful œconomy, in the ſyſtem of creation and 'government, which makes him ſo amiable, you appear to 'have no conception of; you, who have not yet learnt, that 'your own low ſyſtem is ſupported on the great principle 'of benevolence. Fear him, flatter him, fight for him, as 'you blindly dread his power, you may: but, to love him, 'as you know not his nature, is impoſſible.'

'This is St. *John*'s ſimple reaſoning. From whence I 'conclude for the divinity of that ſpirit which could infuſe ſo 'much ſublime knowledge into the pen of a rude unlettered 'fiſherman.'

Such is the account given by our ingenious author of the riſe and progreſs of the ſocial affections: whether the apoſtle entertained the ſame ſentiments upon this ſubject or not, we ſhall not take upon us to determine, but if he did, we will venture to ſay that they were not derived from divine inſpiration.

The fourth ſermon is a very ſhort and a very good one. From theſe words, *Prov.* xvii. 5. *Whoſo mocketh the poor reproacheth his maker*. Mr. *Warburton* ſhews, in a very ſtrong and affecting manner, that no greater inſult can be offered to the wiſdom, the juſtice, or the goodneſs of God, than by looking down with deſpite and mockery on the poverty of our diſtreſſed brethren. The ſubject of the fifth ſermon is the character and office of the *Meſſiah*; it contains the ſubſtance of ſeveral diſcourſes, and the main purpoſe of it is to ſhew *that Jeſus is made unto us, ſanctification and redemption*, in as true and real a ſenſe as he is our *wiſdom and righteouſneſs*. 'Nor is this, ſays our author, a matter of ſmall moment, 'the teaching *wiſdom and righteouſneſs* made his miſſion *ex*'*pedient*: but the beſtowing *ſanctification and redemption* 'made it *neceſſary*.

'To inſtruct the world in the knowledge of one God, 'and in the practice of moral virtue, was, without doubt, 'putting us into the road of the divine favour; and making 'our attainment of the ſupreme good more eaſy and expedi'tious. But God, *whoſe mercies are over all his works*, and 'who, in this very revelation, hath informed us, that from 'thoſe to whom little is given, much will not be required, 'would have received his miſerable creatures to his mercy, 'in what condition ſoever he had ſuffered them to remain, if

'ſo

'so be they had taken care to make the beſt uſe of the little 'that was afforded them.

'But *ſanctification and redemption* do more than ſhew us 'into the road of God's favour; they reſtore us to the free pri- 'vilege of LIFE AND IMMORTALITY: which man having 'forfeited, by a breach of the condition on which it was be- 'ſtowed, had no pretence to reclaim; ſo that whenever it 'was reſtored, it might be given on ſuch conditions as the 'all-gracious donor ſhould think fit to impoſe. It is reſtored; 'and the conditions are FAITH in, and OBEDIENCE to, a 'crucified SAVIOUR; who, by this ſacrifice of himſelf, be- 'came the *ſanctification and redemption* of mankind. The 'conſequence is, that theſe are not only uſeful and *expedient* 'for procuring God's favour, but abſolutely *neceſſary* for our 'recovery of life and immortality.

'This is placing CHRISTIANITY on its proper baſis, a 'foundation of real ſtrength and ſolidity.

'But when the preſumption of men tempts them to diſ- 'join what God hath put together, not only the benefits of 'that union are loſt, but other various, and unthought of 'evils ariſe, which ſubject the religious œconomy, thus 'abuſed, to every kind of injury; diſhonouring the author of 'our faith; and expoſing the chriſtian profeſſion to perpetual 'inſults.

'This was never more unhappily verified than in the caſe 'before us.

'1. For he who conſiders Jeſus only in the light of a re- 'publiſher of the law of nature, can hardly entertain a higher 'opinion of the Saviour of the world than ſome have done of '*Socrates*; whom *Eraſmus* eſteemed an object of devotion; 'and many a good proteſtant have thought to be divinely 'inſpired. For was not *Socrates*, by his preaching moral 'virtue, and by his dying to bear witneſs to the unity of God, '*made* to the *Grecian* people, and, by means of their ex- 'tended commerce of politeneſs, to the reſt of mankind, '*wiſdom and righteouſneſs?* And what more did Jeſus? for, 'according to the principles of this paganized chriſtianity, his 'titles of *Meſſiah* and *Redeemer* are reduced to mere figurative 'and accommodated terms. But theſe bold extremes men run 'into thro' their ignorance of the nature of thoſe prophecies 'which foretell his advent; and the abſurdity of thoſe ſyſtems, 'which pretend to explain his office.

'2. As this theology degrades Jeſus to the low condition 'of a *Grecian* ſophiſt; ſo it renders his religion obnoxious to 'the inſults of every daring impoſtor.

'He was ſent, ſay theſe new doctors of the church, to 'teach mankind the worſhip of the true God, and the 'practice of moral righteouſneſs,

"This will be readily allowed, replies an underſtanding "*Mahometan*; and on this very principle, we hold, that "when Jeſus had done his office; and mankind had again "relapſed, into *anti-chriſtian* idolatry and polytheiſm, as "before into *pagan*, God ſent our *Prophet* who worked the "like ſudden and ſenſible reformation in the *north-eaſt*, as "your prophet did in the *north-weſt*."

'What reply now will our rational divine make to this 'apology for *Iſmaeliſm*?

'All he hath to ſay is, "that Jeſus and his apoſtles have "every where intimated, that his goſpel is the laſt of God's "diſpenſations; on the terms of which our final doom is "irrevocably to be decided: ſo that all future pretenders to "the like office and character muſt needs be eſteemed im-"poſtors."

'But here a deiſt would come in and take advantage of 'our diſtreſs; for it is to be obſerved alike of all theſe ſhifting 'defences of fanciful and unſcriptural ſyſtems, that they only 'ſupply new arms to the various adverſaries of our faith: 'a deiſt, I ſay, would be ready to reply, "that it is indeed "true that Jeſus hath declared his own miſſion to be the "LAST; but that this is the artful expedient of every pre-"tended meſſenger from heaven, in order to perpetuate his "own ſcheme, and to obviate the danger of an antiquated "authority. The impoſtor *Mahomet* himſelf hath done the "ſame: he, who here obtrudes his armed pretenſions upon "us, hath ſecured the duration of his ſenſual religion by the "very ſame contrivance: a thing, in his ideas, ſo much of "courſe, that he did not even object to Jeſus's uſe of it, who "had employed it before him; and for no other purpoſe than "to cut off his, and all following pretenſions to the like "character. On the contrary, he avowed and maintained "the general truth of the *Nazarite*'s commiſſion. Now "(purſues the deiſt) a method employed by a confeſſed im-"poſtor is taken up with an ill grace by the defender of true "religion. But I draw a further conſequence, ſays he, "againſt the goſpel, from this repreſentation of chriſtianity. "For if the preaching moral truth and righteouſneſs were "the whole of Jeſus's character and office, then his miſſion "did not anſwer its purpoſe, the laſting reformation of man-"kind, in the knowledge of God, and in the practice of "virtue: ſince the world ſoon fell back again into the ſtate

"from

" from which Jeſus had delivered it; as appears from the " hiſtory of the times in which *Mahomet* appeared, and the " advantages he made of that degeneracy."

' Thus ſubjected to the inſults and injuries of every kind ' of impoſtors, who ſet upon deluding the credulous, either ' by inventing *new* revelations or by decrying the *old*, do theſe ' *republiſhers* expoſe the holy faith of Jeſus: that faith which, ' we are told, was *founded on a rock*, impregnable to the ' aſſaults of men and demons; to the ſophiſms of infidelity, ' and the preſtiges of impoſture! and ſo, indeed, it is, if we ' will take it as we find it, if we will receive it as it came ' from above, if we will preſerve it pure and entire, as it ' was delivered to the ſaints, *the redemption of the world by* ' *the ſon of God, in the voluntary ſacrifice of himſelf upon the* ' *croſs.*

' This ſecures the character of Jeſus from the inſults of ' falſe pretenders; and his goſpel from the injuries of falſe ' reaſoners.

' For, firſt of all, if Jeſus did, indeed, *redeem* mankind, ' and reſtore them to their loſt inheritance; the ſcheme and ' progreſs of revelation is compleated: which beginning at ' the *lapſe*, naturally and neceſſarily ends in the reſtoration ' and recovery of *life and immortality* by the death and paſ- ' ſion of our Lord. *Chriſtianity* conſidered in this view (and ' in this view only, ſcripture gives it us to conſider) ſoon ' detects all the artful pretences of impoſture; and ſecures its ' own honour by virtue of its very eſſence: the great ſcene ' of providence being now cloſed, in a full completion of its ' one, regular, entire, and eternal purpoſe.

' Secondly, if Jeſus indeed *redeemed* mankind, then did he ' neither preach nor die in vain: it not being in man's power, ' with all his malice and perverſeneſs, to defeat or make ' void the great purpoſe of his coming. For tho' one part of ' his miſſion was to inſtruct the world in *wiſdom* and *righteouſ-* ' *neſs*, which it was in man's power to forget and neglect; ' yet what is chiefly eſſential in his character, and peculiar in ' his office, the *ſanctification* and *redemption* of the world, ' man could not fruſtrate nor render ineffectual: for it is not ' in his power to make that to be undone which is once done ' and perfected.

' The faſtidious caviller therefore hath employed his pains ' to very little purpoſe, in attempting to diſcredit revelation ' from this topic. His laboured diſcourſes on the moral ſtate ' of the world, before and ſince the coming of Chriſt, are ' quite beſide the queſtion. For, tho', where the compariſon

'is fully and impartially ſtated, I will venture to ſay, the advantage will be found to lye on the ſide of our religion; yet ſuppoſing, the truths preached by Jeſus, and the aſſiſtance given by the holy ſpirit, had not much improved the general morals of mankind; how does this tend to the diſcredit of the goſpel; unleſs the goſpel can be proved to have no natural tendency to make men better? But this is ſo deſperate an undertaking, that, I believe, infidelity will hardly be perſuaded to engage in it. Indeed the contrary is ſo true, that, as I have ſhewn elſewhere, when you lay together the ſtate of *Pagan* and *Chriſtian* virtue, one manifeſt and eſſential difference is found between them; which is this, that in the Gentile world men often acted wrong *upon principle*; in the Chriſtian always *againſt principle*. Now, not to inſiſt upon the neceſſary reſtraint this muſt be upon vice; it plainly demonſtrates the *natural tendency* of the goſpel-truths to make men virtuous; and to inforce them with a ſtronger impulſe did not ſuit the genius of a rational religion, whoſe object was free agency.

'But the proper anſwer to this idle cavil is taken, as we ſay, from the topic before us. Inſtruction of the world in *wiſdom* and *righteouſneſs* was but the ſecondary end of Chriſt's miſſion: the firſt and primary was to become its *ſanctification* and *redemption*; the one muſt needs be common to every revelation coming from God; the other is peculiar to the Chriſtian; and this, as we have ſhewn, cannot poſſibly be fruſtrated, or rendered ineffectual.'

In the ſixth ſermon, which is a very long one, and contains the ſubſtance of ſeveral diſcourſes, our author treats of the office and operations of the *Holy Spirit*. In handling this ſubject he takes occaſion to conſider the firſt extraordinary atteſtation of the deſcent of the holy ſpirit in the *gift of tongues* on the day of pentecoſt; and here he enters into a long examination of what Dr. *Middleton* has advanced on this head, and endeavours to make it appear that the gift of tongues was conſtant and laſting, and not inſtantaneous, as the doctor alleges.

This examination leads him to conſider what the doctor has ſaid concerning the apoſtolic language, which he endeavours to vindicate in the following manner. Dr. *Middleton* has ſaid that the language of the apoſtles is utterly rude and barbarous, abounding with every fault that can poſſibly deform a language; and that, tho' ſome writers, prompted by a falſe zeal, have attempted to defend the *purity of Scripture Greek*, their

their labour has been idly employed. Mr. *Warburton's* anſwer is as follows.

'I think, indeed, that *their labour has been idly employed.* 'But then let me obſerve, that the ſame falſe principle, which 'miſled them into one extreme, hath betrayed this learned 'perſon into another.

'They both ſeem to have taken it for granted, that what 'is called the purity, elegance, and ſublime of language, is 'ſomething natural and eſſential to human ſpeech, and in-'herent in the conſtitution of things: and that there is ſome 'certain *archetype* in nature, to which thoſe qualities refer, 'and on which they are to be formed and modelled. And, 'indeed, admitting this to be the caſe, one ſhould be apt 'enough to conclude, that when the author of nature con-'deſcended to inſpire one of theſe plaſtic performances of 'human art, he would take care to make it the exacteſt pat-'tern of the archetype. But the matter is far otherwiſe. 'Theſe qualities are accidental and *arbitrary*; and depend 'on cuſtom and faſhion: modes of humanity as various as 'the differing climes of the earth; and as inconſtant as the 'tempers, genius, and circumſtances of its inhabitants. For 'what is *purity*, but the uſe of ſuch terms and their combi-'nations, as the caprice of a writer or ſpeaker of authority 'hath preferred to its equals? What is *elegance*, but ſuch a 'turn of idiom as a faſhionable fancy hath brought into credit? 'And what is *ſublimity*, but the application of ſuch images as 'arbitrary and caſual connections, rather than their own 'native grandeur, have dignified and enobled? The conſe-'quence of this will be, that that mode of compoſition which 'is a model of perfection to one nation or people, muſt ap-'pear extravagant or mean to another. And ſo, in fact, it 'was. *Aſiatic* and *Indian* eloquence were eſteemed hyper-'bolic and unnatural to the *Greeks* and *Romans:* and the '*Greek* and *Roman* eloquence, in its turn, cold and inſipid 'to the warm inhabitants of the eaſt.

'Now the New Teſtament was deſigned for the rule and 'direction of all mankind. But, ſuch a rule required inſpira-'tion: and inſpiration, the objectors ſay, implies the moſt 'perfect eloquence. What human model then was the Holy 'Ghoſt to follow? For a human model it muſt needs be, 'becauſe there was no other; and if there were, no other 'would anſwer the purpoſe; which was to make a due im-'preſſion on the mind and affections. Should the eaſtern 'eloquence be employed? But this would be too ſwelling and 'animated for the weſt. Should the weſtern? But this would

'would be too ſtill and inactive for the eaſt. Or, ſuppoſe 'us only ſolicitous for what we beſt underſtand; which 'ſpecies of this latter genus ſhould the ſacred writers have 'preferred? The diſſolute ſoftneſs of the *Aſiatic Greeks*, or 'the dry conciſeneſs of the *Spartans*? The flowing exube-'rance of *Attic* eloquence, or the grave ſeverity of the *Ro-'man*? Or, ſhould it have been that *African* torrent, which 'aroſe from the fermented mixture of the other two, and ſoon 'after overflowed the church with theological conceits, in a 'ſparkling luxuriancy of thought and ſombrous rankneſs of 'expreſſion? Various ſpecieſes! All as much diſliked, and 'each as much decried by its oppoſite, as the two genus's by 'one another. But it will be ſaid, are there not ſome gene-'ral principles of eloquence in common to all? There are. 'Why then ſhould not theſe have been employed to credit 'the apoſtolic inſpiration? Becauſe the end, even of theſe, 'is to miſlead reaſon, and inflame the paſſions: which being 'moſt abhorrent to the truth and purity of our holy religi-'on, were very fitly rejected by the inſpired penmen. Be-'ſides, the maſters of rhetoric confeſs, that the utmoſt per-'fection of their art conſiſts in keeping it concealed; for that 'the oſtentation or ſhew of art ſeems to indicate the abſence 'of truth. Hence ſo many various precepts to make their 'moſt artificial periods appear artleſs. Now, was that a pro-'per inſtrument for heavenly-directed men, which derives all 'its credit from its pretended abſence, and ſtudied keeping 'out of ſight?

'What, therefore, does common ſenſe tell us ſhould be ob-'ſerved in the ſtile of an univerſal law? Certainly no more 'than this ſimple rule, To retain what is common to all lan-'guage, and to neglect what is peculiar to each. Now, what 'is this but CLEARNESS and PRECISION? by which the 'mind and ſentiments of the writer are intelligibly conveyed 'to the reader. This quality is eſſential, invariably the ſame, 'and independant of cuſtom and faſhion. To give a formed 'language this quality is the office of ſyntaxis, or the combi-'nation of the ſeveral parts of ſpeech into a ſyſtematic con-'gruity; the very thing in language which is leaſt poſitive, as 'being formed on the principles of philoſophy and logic: 'whereas all beſides, from the very power of the elements, 'and ſignification of the terms, to the tropes and figures in 'compoſition, are arbitrary; and, as deviating from thoſe 'principles, frequently vicious.

'This quality, ſo neceſſary to the communication of our 'ideas, eminently diſtinguiſhes the writings of the New Teſ-

ment:

'tament: inſomuch, that it may be eaſily ſhewn, whatever 'difficulties occur in the ſacred volumes, do not ariſe from 'any imperfect information, cauſed by this local or nominal 'barbarity of ſtile; but either from the ſublime or obſcure 'nature of the things treated of, or from the intentional con-'ciſeneſs of the writer; who, in the caſual mention of any 'thing unrelated, or not eſſential, to the diſpenſation, always 'obſerves a ſtudied brevity.

'But further, ſuppoſing that, in general, an authentic 'ſcripture, compoſed for the rule of religion, demanded this 'quality of local eloquence, it would yet be very unſuitable 'to the peculiar genius of the GOSPEL. It might eaſily be 'known to have been the purpoſe of Providence, tho' ſuch 'purpoſe had not been expreſsly declared, that the goſpel 'ſhould bear all poſſible marks of its divine original; as well 'in the courſe of its progreſs, as in the circumſtances of its 'promulgation. To this end, the human inſtruments of its 'conveyance were mean and illiterate, and choſen from a-'mong the loweſt of the people; that, when the world ſaw 'itſelf converted by the *fooliſhneſs of preaching*, (as the learned 'apoſtle in great humility thinks fit to call it), unbelievers 'might have no pretence to aſcribe its ſucceſs to the parts, 'or ſtations, or authority of the preachers. Now, had the 'language inſpired into theſe illiterate men been the elo-'quence of *Plato* or *Tully*, Providence would have appeared 'to counteract its own meaſures, and to defeat the purpoſe 'beſt calculated to advance its glory. But God is wiſe, tho' 'man's a fool. The courſe of Providence was uniform and 'conſtant. It not only choſe the weakeſt inſtruments, but 'carefully kept out of their hands that powerful weapon of 'WORDS, which their adverſaries might ſo eaſily have wreſted 'to the diſhonour of the goſpel. St. *Paul*, who, amongſt theſe 'inſtruments, was, for the like wiſe purpoſes, made an ex-'ception to the general choice, yet induſtriouſly proſecuted 'that ſublime view, for the ſake of which the choice was 'made, by rejecting all other weapons but thoſe of the Spi-'rit, to ſpread abroad the conqueſts of the Son of God. *My 'ſpeech* (ſays he) *and my preaching was not with inticing words 'of man's wiſdom, but in the demonſtration of the Spirit and of 'power.* He ſubjoins the reaſon,—*that their faith ſhould not 'ſtand in the wiſdom of men, but in the power of God* —— 'Therefore (ſaith he again) *God hath choſen the fooliſh things of 'the world to confound the wiſe; and the weak things of the 'world to confound the mighty.* And, leſt it ſhould be ſaid, 'that this was an affectation of deſpiling advantages which

'they themſelves could not reach, it pleaſed Providence that 'this declaration ſhould be made, not by one of the more 'ſordid and idiotic of the number; but by him, to whom both 'nature and diſcipline had given powers to arrive at all the 'heights of *Greek* and *Roman* eloquence. For we ſee, by 'what has, now and then, accidentally flamed out, in the 'fervor of his reaſoning, that he had a ſtrong and clear diſ-'cernment; a quick and lively imagination; and an exten-'ſive and intimate acquaintance with thoſe maſters in moral 'painting, the claſſic writers: all which he proudly ſacrificed 'to the glory of the *everlaſting goſpel*. Nor does he appear 'to have been conſcious of any inconſiſtency between an in-'ſpired language and its nominal barbarity of ſtile. For hav-'ing had occaſion, in the following words, to remind the '*Corinthians* of the abundance of ſpiritual grace beſtowed up-'on him——*I thank my God I ſpeak with tongues more than 'you all*, he yet tells them, that he is *rude in ſpeech*. Which 'naturally leads me to what I have ſtill farther to obſerve for 'the illuſtration of this argument.

'And here, I will be bold to affirm, that the STILE of the 'New Teſtament, even on ſuppoſition of the truth of what 'the learned perſon ſays in its diſcredit, is ſo far from proving 'the language not to be divinely inſpired, that it bears in-'deed one certain mark of that original.

'I will not pretend to point out which books of the New 'Teſtament were or were not compoſed by thoſe who had 'the *Greek* tongue thus miraculouſly infuſed into them. But 'this, I think, one may venture to ſay, that the ſtile of a 'writer ſo inſpired, would be preciſely ſuch, as we find it in 'theſe books.

'For if it be allowed, what no one can doubt, that a 'ſtrange language, acquired in the ordinary way, by an illi-'terate man, would be full of the idioms of his native 'tongue, as the ſcripture-*Greek* is obſerved to be full of *Syri-'aſms* and *Hebraiſms*: how can it be pretended, that a ſtrange 'language, inſpired into illiterate men, as thoſe were on the 'day of *Penteceſt*, ſhould have any other properties or condi-'tions? Let us weigh the caſes impartially.

'Every language conſiſts of two diſtinct parts; the ſingle 'terms, and the phraſes and idioms. The firſt, as far as 'concerns names eſpecially, is by mere arbitrary impoſition, 'tho' on artificial principles, common to all men: the ſecond 'inſenſibly and conſtantly ariſes from the manners and tem-'pers of the native uſers; and ſo becomes, tho' leſs arbitra-'ry, as various and different as the ſeveral tribes and nations

'of

'of mankind. The firſt, therefore, is unrelated to every 'thing but to language in general; the ſecond has an intimate 'connection with the faſhions, notions, and opinions of each 'diſtinct and different people.

'Now, the uſual way illiterate men apply themſelves to 'learn a foreign ſpeech, is principally to treaſure up in their 'memory the ſignification of the terms. Hence, when they 'come to talk or write in the acquired language, their ſpeech 'is found to be full of the idioms of their native tongue.

'Suppoſe, then, this foreign language to be inſtantaneouſ-'ly introduced, by a ſuperior power, into the minds of ſuch 'a ſort of men; will the effect be different as the cauſe? 'By no means. The impreſſion muſt be made, either by 'fixing the terms or ſingle words only, and their ſignifica-'on, in the memory; as, for inſtance, *Greek* words corre-'ſponding to the *Syriac* or *Hebrew*: or elſe, together with 'that ſimple impreſſion, by enriching the mind with all the 'phraſes and idioms of the language ſo inſpired. But the 'doing of this ſeems to imply and require a previous impreſ-'ſion of the manners, notions, faſhions, and opinions of the 'people to whom that language is native; becauſe the phraſe 'and idiom ariſes from, and is dependent on, thoſe manners: 'and therefore the force of ſuch idiom, when inſtantaneouſly 'impreſſed, can be underſtood only in proportion to the 'knowledge of thoſe manners: and underſtood they were to 'be; for the recipients of theſe ſpiritual gifts were not mere 'paſſive organs, but rational diſpenſers. Now this would be 'a waſte of miracles, without ſufficient cauſe or occaſion; 'the *Syriac* or *Hebrew* idiom, to which the *Jews* were en-'abled of themſelves to adapt the *Greek* or any other words, 'abundantly ſerving every uſeful purpoſe; which all centred 'in being CLEARLY UNDERSTOOD: for that thing, for the 'doing of which no reaſonable cauſe can be aſſigned, muſt 'needs be deemed unreaſonable to be done. We conclude, 'therefore, that the whole of what theſe men got of a ſtrange 'language, by inſpiration, was the TERMS, and that con-'gruity in the uſe of them which is dependent thereon. To 'ſuppoſe then ſuch a ſpecies of inſpired knowledge in *the gift 'of tongues*, as implies all the native peculiarities, or, if you 'will, the elegancies of them; for the more a language be-'comes coloured by the character and manners of thoſe to 'whom it is native, the more elegant it is eſteemed: to ſup-'poſe this, I ſay, is a ſuperſtitious fancy, and repugnant to all 'the concluſions of reaſon.

'From

'From what hath been obſerved, it follows, that, if the 'ſtile of the New Teſtament were indeed derived from that 'language which was miraculouſly impreſſed upon the apoſ-'tles on the day of *Pentecoſt*, it muſt be juſt ſuch a one as in 'reality we find it to be; that is to ſay, *Greek* words in the '*Syriac* and *Hebrew* idiom. The concluſion from the whole 'is this, that a nominal or local barbarity of ſtile is ſo far 'from being an objection to its miraculous acquiſition, that it 'is one certain mark of that very original.'

If the New Teſtament is of divine inſpiration in that high ſenſe which ſuppoſes the Holy Spirit to ſpeak immediately and inceſſantly in every ſound, and the pens of the writers to be only organs or inſtruments, thro' which his words are invariably conveyed, Mr. *Warburton* allows that, in this caſe, there is ſome pretence for expecting that nominal purity and local elegance of ſtile which is contended for. But he is at great pains to ſhew, that this high idea of inſpiration is falſe and groundleſs, and endeavours to fix the true notion of it.

'In what ſenſe, therefore, ſays he, is this inſpiration to 'be underſtood? Without doubt in this (as it is the only one 'which agrees with appearances, and fully anſwers the pur-'poſe) that the Holy Spirit ſo guarded the pens of theſe 'writers that no error of importance fell from them; by en-'lightening them with his actual inſpiration in all ſuch mat-'ters as were neceſſary for the knowledge and inſtruction of 'the chriſtian church, which either thro' ignorance or pre-'judice they would have falſly or partially repreſented; and 'by preſerving them, in the more ordinary courſe of provi-'dence, from any miſtakes of conſequence in the narrative 'of thoſe things whereof they had acquired a competent 'knowledge in the common way of information. In a word, 'inceſſantly watching over theſe his agents; but with ſo ſuſ-'pended a hand as permitted the uſe, and left them to the 'guidance of their own faculties, while they kept clear of 'error; and then only interpoſing, when, without the di-'vine aſſiſtance, they would have deviated from truth. This 'ſeems to be the only rational idea of the inſpiration in queſtion: 'and books written under ſuch an influence would acquire all 'requiſite properties of an *infallible rule*; which is the ſole 'end of an inſpired ſcripture.——

'But it will be ſaid, that on this idea of inſpiration we 'ſhall never be able to diſtinguiſh what parts were written 'under the immediate influence of the ſpirit, and what were 'only of human compoſition. Allow this to be the caſe,

'and

'and that we are unable to make this diſtinction. Where 'is the harm or inconvenience ariſing from it? All the aſ-'ſurance we want is, that every part of ſcripture, which 'but remotely concerns either faith or practice, is infallibly 'true. It is of little conſequence to know how that truth 'came to be ſecured: whether by direct inſpiration; or by 'that virtual guidance of the ſpirit which preſerved the writers 'of it from error. Scripture is the rule of chriſtian conduct; 'and if this rule be known to be unerring, it is all that is 'wanting to effectuate its end.'

Our ingenious author, after conſidering the firſt branch of the office of the Holy Ghoſt, *viz.* that of *enlightening the underſtanding*, proceeds, in the latter part of this diſcourſe, to the conſideration of the ſecond branch, namely his *rectifying the will*. He tells us, that ſacred antiquity is very large and full in its accounts of the ſudden and entire change the Holy Spirit made in the diſpoſitions and manners of the primitive chriſtians; inſtantaneouſly effacing all their evil habits, and familiarizing their practice to the performance of every good and virtuous action. To this illuſtrious truth he obſerves, that the very enemies of our holy faith have been forced to ſubſcribe; but as they have had recourſe to *ſuperſtition* and *fanaticiſm* to account for ſo extraordinary a phænomenon, he takes occaſion to ſhew that neither of theſe is ſufficient to account for it.

As our Saviour promiſed that the Holy Spirit ſhould abide with us for ever, Mr. *Warburton* now proceeds to enquire, whether, from the primitive ages to theſe later times, the virtue of his preſence continued to operate with the ſame vigour, as *Enlightener* and *Comforter*, and the ſame viſible marks of the divinity, with which it firſt ſet out, in his deſcent upon the apoſtles. And this, as it tends to the deciſion of more than one important queſtion, not only the ſuperſtitious claim of *church-miracles*, but the fanatic pretences to *divine illumination*, he conſiders at great length.

In the two remaining ſermons of this volume the character and conduct of the meſſengers of the goſpel are treated of. In the firſt of them, our author ſhews that our Saviour was no enthuſiaſt, from the directions he gave to his diſciples, when he ſent them to preach the *glad tidings of the goſpel*, *Matth.* x. 16; and in the ſecond he illuſtrates the equity, importance, and neceſſity of the following precept, --- *Let your light ſo ſhine before men, that they may ſee your good works, and glorify your father which is in Heaven.*

ART. II. *Concluſion of the account of dr.* Hill's *general Natural Hiſtory, &c.*

HAVING already * given our readers a ſummary view of the two firſt volumes of this work, it ſhall be our preſent buſineſs to analyſe the third volume with the like brevity.

In this volume the doctor treats of the animal part of the creation, and, profeſſedly, follows the method laid down by *Linnæus*, in his *Syſtema Naturæ*; only in regard to inſects and animalcules, he has eſtabliſhed a new method, and given them denominations of his own invention, as he had done before in regard to foſſils and imperfect plants. Animals, then, being arranged under ſix general ſeries, or families, this volume is divided into as many parts; the firſt of which treats of animalcules and inſects, the ſecond of animals diſtinguiſhed by the title of amphibious, the third of ſhell fiſh, the fourth of fiſhes, the fifth of birds, and the ſixth of quadrupeds.

Part I. is divided into two books, of the firſt of which animalcules, viſible only by the aſſiſtance of microſcopes, are the ſubject, as inſects are of the ſecond. Of animalcules he eſtabliſhes three claſſes; the firſt comprehending thoſe which have neither tails nor limbs, and therefore called *gymnia*; the ſecond, thoſe which have tails, but no viſible limbs, whence they are denominated *cercaria*; and the third, thoſe which from their having viſible limbs are called *arthronia*. Under each of theſe claſſes, there are ſeveral ſubordinate genera, which have not only diſtinct names aſſigned them, but are deſcribed with much accuracy. Inſects are likewiſe arranged under three general diviſions, or ſeries. The firſt is called *apteria*, as comprehending thoſe inſects which have no wings; and of theſe there are two claſſes, *viz.* the *apteria anarthra*, or thoſe which have their bodies covered with a ſoft ſkin, and have no limbs; and the *apteria podaria*, or thoſe with limbs. The ſecond ſeries is called *pteraria*, as taking in all the winged inſects, which are ſubdivided into two claſſes, *viz.* the *pteraria diptera*, or thoſe with two wings; and the *pteraria tetraptera*, or thoſe with four wings. The third and laſt ſeries comprehends the naked inſects, thence called *gymnarthria*: Under this diviſion the naked ſnails, and thoſe animals improperly called *zoophytes*, are treated of.

* Vid. *Review* for laſt Month.

Part

Part ſecond, which treats of amphibious animals, is but ſhort. In it we have a deſcription, firſt of ſerpents, and then of the lizard-kind; theſe being the two general ſubdiviſions of amphibious animals, the diſtinguiſhing characteriſtic of which is, that the former have no legs, and the latter always invariably four. Under the laſt diviſion, beſides the lizards, are likewiſe comprehended the tortoiſe, frog, and toad.

The hiſtory of ſhell-fiſh makes the ſubject of the third part; and of theſe there are three ſeries, the firſt comprehending thoſe with one ſingle ſhell, called *univalves* and ſimple ſhells; the ſecond, thoſe with two ſhells, called *bivalves*; and the third, thoſe whoſe ſhells are compoſed of ſeveral valves, or parts, and thence called *multivalves*. Under each of theſe diviſions, there are a great number of diſtinct genera; which are not only accurately deſcribed, but the ſpecies alſo enumerated.

After the ſhell-fiſh, we have, in part fourth, the hiſtory of fiſhes; which are divided into five ſeries, the firſt of which, under the name of *malacopterygii*, contain thoſe which have their tails placed perpendicularly to the horizon, the rays of their fins bony and not pungent, and the gills officulated: the ſecond, under the denomination of *acanthopterygii*, comprehends thoſe with perpendicular tails, the rays of the fins bony and ſharp or prickly, and the branchiæ or gills officulated. The third ſeries comprehends the fiſhes called *branchioſtegi*; theſe have perpendicular tails, the rays of the fins bony, and the branchiæ not officulated. Series fourth comprehends thoſe called *chondropterygii*, which have perpendicular tails, but the rays of their fins are cartilaginous not bony. The fifth, and laſt, ſeries, under the name of *plagiuri*, comprehends thoſe fiſhes which have their tails placed in an horizontal direction; which is ſo remarkable a character, that nothing farther is neceſſary to diſtinguiſh the ſeries. Under each of theſe are comprehended many ſubordinate genera, all which are deſcribed in a very accurate manner.

Birds make the ſubject of part fifth, and, from the ſhape of their beaks, are conveniently arranged under ſix claſſes. The firſt, under the name *accipitres*, comprehends all thoſe which have their beaks uncinated, or hooked. The ſecond takes in all thoſe which have their beaks convex and compreſſed: theſe are called by the general name *picæ*. The third contains thoſe called *anſeres*, which have the beak dentated, or ſerrated, and the feet formed for ſwimming. The fourth comprehends thoſe with ſubcylindric and obtuſe

beaks, and called *ſcolopaces*. Claſs fifth comprehends thoſe which have the beak of a conic form, but crooked, and the upper maxilla imbricated: theſe are denominated *gallinæ*. The ſixth claſs comprehends ſuch birds as have the beak conic and attenuated, and are called *paſſerers*. Under each of theſe claſſes, there are a great number of diſtinct genera, the ſpecies of which are not only enumerated, but many of them deſcribed at large.

We come now to quadrupeds, which are treated of in part ſixth. Theſe are likewiſe ſubdivided into ſix claſſes, the firſt of which comprehends the *glires*; or the rat-kind, diſtinguiſhed by having only two fore-teeth, and thoſe prominent. Of the ſecond claſs there are only two known genera, the *myrmecophaga* and *manis*; diſtinguiſhed by the ſingular characteriſtic of having no teeth; their tongue is large and cylindric. The third claſs comprehends the ape-kind, called by authors *ſylviæ* and *anthropomorphæ*. Theſe have four fore-teeth both in the upper and under jaw; and their teats are ſituated, not on the belly, but on the breaſt. Claſs fourth comprehends the *feræ*, or beaſts of prey; the fore-teeth of which are ſix each way, and the canine teeth are longer than the others. Claſs fifth takes in all the beaſts of carriage and burden, called *jumenta*; diſtinguiſhed by having but few teeth, and thoſe diſpoſed in an irregular manner. The ſixth, and laſt claſs, comprehends the *pecora*: theſe have no fore-teeth in the upper jaw; thoſe in the lower are ſix or eight in number; the feet are covered with divided hoofs; and the teats are two, and ſituated in the groin.

Having thus explained the method obſerved in the arrangement of animals into larger families, as well as ſubordinate claſſes, we ſhall now give a ſpecimen of the deſcriptive part of the work; and the inſtance we have pitched upon for that purpoſe is the deſcription of the *phœnicopterus*, or flamingo, which is as follows.

The beak of the *phœnicopterus* is of a ſtrange figure; it is bent in ſuch a manner as to appear as if broken, and is dentated at the edges; and the lower chap is broader than the upper: this ſingular ſtructure of the beak excludes all other birds, from the genus of which there is therefore only the ſingle ſpecies, uſually known by the name *phœnicopterus*, or flamingo.

This is one of the moſt ſingular birds in the world; it is very large, and moſt remarkably tall: the body is but ſmall, in proportion to the extreme length of the neck and legs: the head is very large, and remarkably rounded or promi-

nent,

sant, not flatted on the top: the eyes are large, and very bright and piercing in their aſpect: the beak is of a very ſingular figure and ſtructure; it is long, and very broad; it ſeems as if broken toward the top, and the upper chap is depreſſed and dentated, and the under one broad and thick: it is of a duſky blue throughout, except at the top, where it is black.

The head is white; the neck alſo and the body are white: the neck is of ſuch a ſurpriſing length, that that of a ſwan appears ſhort to it.

The wings are ſhort, but broad; the long feathers of them are black, but the covering ones are all of the higheſt ſcarlet, and make a moſt glowing appearance: the tail is ſhort and inconſiderable; the legs are wonderfully long; they exceed even the neck in length, and are robuſt, and of a high ſcarlet colour; the toes are three before, and one behind; and the three anterior ones are connected by a membrane, and are very long; the hinder toe is ſhort and inconſiderable.

It is a native of many parts of the *Weſt-Indies* and of *Africa*; we have it ſometimes in *Europe*, about the ſea-coaſts, but rarely. The flamingo feeds on fiſh, ſhell-fiſh, and a variety of animals which frequent the ſides of waters, as well as thoſe which live in them; it is uſually ſeen wading up to the mid-leg, and the uſe of its length of neck is evident on theſe occaſions, as it takes up any thing with eaſe from the bottom at theſe depths. The writers of all times have been acquainted with it, and we have an account from *Pliny*, that its tongue was eſteemed by *Apitius* as one of the greateſt of all delicacies at table: they have all called it, as we do, *phœnicopterus*.

ART. III. PARADISE REGAINED. *A poem in four books. To which is added, Samſon Agoniſtes; and poems upon ſeveral occaſions. The author* JOHN MILTON. *A new edition, with* NOTES *of various authors, by* Thomas Newton, *D. D.* 4to. 1 l. 5 s. *bound.* Tonſon, *&c.*

IN the ſecond volume of the *Review*, ſome account was given of dr. *Newton*'s edition of *Milton*'s PARADISE LOST; which having met with that approbation from the public it ſo juſtly merited, the dr. was encouraged to complete his undertaking by an edition of the reſt of the poetical works of this immortal bard.

The ſame method that was taken in the publication of the *Paradiſe Loſt*, is purſued in this edition of the *Paradiſe Regained* and other poems; firſt to exhibit the true and genuine text, according to *Milton*'s own editions, and then to illuſtrate it with notes critical and explanatory of various authors. Of the *Paradiſe Regained* and *Samſon Agoniſtes*, there was only one edition in *Milton*'s life-time, in 1671. And this is here made the ſtandard, correcting only what it is ſuppoſed the author himſelf would have corrected. Of the other poems there were two editions in *Milton*'s life-time, the firſt in 1645, before he was blind, and the other with ſome additions in 1673. Of the *Maſk* there was likewiſe an edition publiſh'd in 1637, by mr. *Henry Lawes:* and of this piece, and ſeveral other poems, copies in *Milton*'s own hand writing are preſerved in the library of *Trin. Col. Cambridge:* and all theſe copies and editions, we are aſſured, have been carefully collated and compared together, the differences and variations are noted, and even the poet's corrections and alterations in his manuſcript are ſpecified, for the ſatisfaction of the curious critical reader. From the manuſcript the editor has now given us the plan of *Paradiſe Loſt*, as the author firſt deſigned it, in the form of a tragedy, and likewiſe the ſubjects which he had ſketched out for other tragedies. Tho' theſe plans were printed before, in mr. *Birch*'s life of *Milton*, prefixed to his *Proſe* works; yet it was judged proper to reprint them from the manuſcript in this edition, as they bear a nearer relation to the author's *poetical* works.

The notes that accompany this edition, are, like thoſe upon the *Paradiſe Loſt*, of various authors and of various kinds: but theſe, excepting only a few, were never printed before, and have therefore novelty to recommend them, as well as ſome names of the firſt rank in the republic of letters: particularly mr. *Warburton* and mr. *Jortin*. The ingenious mr. *Thyer* of *Mancheſter* hath alſo continued his aſſiſtance to our editior, who was ſo much obliged to him for his remarks upon the *Paradiſe Loſt*. Mr. *Richardſon* hath likewiſe communicated his comment upon *Lycidas*, with marginal notes and obſervations on the other poems, together with a head of *Milton* done by his father, after a drawing of *Cooper*. Beſides theſe, the editor acknowledges that he has been farther ſtrengthened by recruits which were the more unexpected, as they were ſent him from gentlemen with whom he had no perſonal acquaintance. The rev. mr. *Meadowcourt*, who ſome years ago publiſh'd a critical diſſertation, with notes upon the *Paradiſe Regain'd*, hath tranſmitted ſome manu-

ſcripts

ſcript remarks; and the rev. mr. *Calton* of *Marton* in *Lincolnſhire*, hath contributed more to his aſſiſtance, by a long correſpondence. To all theſe helps, dr. *Newton* has induſtriouſly added whatever he could glean up from other quarters, which might be any ways uſeful towards illuſtrating his author; and in the concluſion has added an index of the leſs common words, occaſionally explained in the notes.

Of the *Latin* poems, he juſtly obſerves, that tho' they are not equal to ſeveral of his *Engliſh* compoſitions; yet are they not without their merit. 'They are not, ſays he, 'a cento, like moſt of the modern *Latin* poetry; there is 'ſpirit, invention, and other marks and tokens of a riſing 'genius; for it ſhould be conſidered, that the greater part 'of them were written while the author was under twenty.' The dr. adds, that they are printed correctly according to *Milton*'s own editions in 1645 and 1673; and as they can be read only by the learned, there is the leſs occaſion for any notes and obſervations upon them.

The engravings with which this edition is decorated are but few in number, but moſt of them are executed in a maſterly manner. *Milton*'s head, already mentioned, is engraved by *Vertue*. The plate prefixed to *Paradiſe Regain'd*, repreſenting the Son of God in conference with the tempter, is an excellent piece, deſigned by *Hayman*, the ſculpture by *Miller*. *Samſon* bemoaning his condition at the door of his priſon, with *Dalilah* and his friends about him, forms a ſtriking ſcene, richly delineated by *Hayman*; and engraved by that excellent maſter *Grignion*. From the ſame hands we have alſo the two plates that accompany the *L'Allegro*, and *Il Penſeroſo*. Beſide theſe we have only one other piece of ſculpture, which repreſents the deliverance of the lady from *Comus* and his crew; engraved by *Ravenet*, from mr. *Hayman*'s deſign.

ART. IV. *Preſumptive arguments for the truth and divine authority of the chriſtian religion. In ten ſermons. To which is added, A ſermon upon God's moral government.* By James Duchal, *M. A.* 8vo. 5 s. Millar.

IN theſe excellent ſermons, our ingenious and candid author, who appears to us to be well acquainted with the nature and deſign, and to have imbibed the ſpirit, of chriſtianity, lays before his readers ſome ſtrong preſumptions of its truth and divine authority, ariſing from the genius of our reli-

gion, as contained in the New Teſtament, and the characters of our Saviour and his apoſtles, as they are to be collected from it. He does not inſiſt upon thoſe arguments that are taken from prophecies and miracles to prove that the chriſtian religion is from God, but leads the thoughts of his readers to ſome internal characters of the truth of it, which, if they ſhould not appear to be direct proofs, muſt certainly be allowed to be ſtrong preſumptions. Through the whole of his work there is ſo much modeſty, candour, and good ſenſe, as does honour to the cauſe he eſpouſes, and cannot but recommend his performance to every conſiderate and unprejudiced reader.

In his firſt ſermon he conſiders our Saviour's general character: he obſerves, that we find every thing excellent in it; exalted piety, perfect ſimplicity of ſpirit, a greatneſs of mind which became the Son of God, the utmoſt meekneſs and lowlineſs of heart, and, what crowns all, tranſcendent benevolence. After this he takes occaſion to ſhew, that the apoſtles were incapable of framing ſuch a character as that of our Saviour; ſuch a grand deſign to be ſerved by him; ſuch means of ſerving it; and of ſupporting ſuch a character thro' innumerable incidents and ſpeeches, as they are recorded in the goſpel.

Having, in his firſt ſermon, treated concerning our Saviour's general character, the great ends he came to ſerve, and the meaſures which he purſued for attaining to them, and ſhewn that the accounts, which the ſacred writers have given us of their maſter, are not their own inventions, but true and ſimple repreſentations of facts, our worthy author proceeds, in his ſecond and third, to conſider more particularly our Lord's character as a teacher of morality.

In entering upon this argument, he takes occaſion to enquire what is to be expected from a teacher, ſent by God to inſtruct mankind in morality, and obſerves very juſtly, that ſuch a teacher muſt proceed upon the foundation which the Author of nature hath laid; that original powers or principles, new ſimple ideas or ſenſations, are not to be expected from him; and that his proper office is to eſtabliſh conſcience upon the throne, as the ſupreme governing power in man, to deliver mankind from thoſe prejudices which ſpring from evil affections, cuſtom and human authority, to teach them to avoid evil, to point out to them their duty, and thus bring them back to the ſimplicity of truth, and a juſt ſenſe of moral obligation. He now goes on to apply this to our Saviour's inſtructions in morality; makes ſome general obſervations concerning the whole

of

of our duty, as Chriſt and his apoſtles have ſet it before us; conſiders ſome of thoſe principal things which are moſt eſſential to a good and happy life, and concludes the ſubject in the following manner,

'Now to apply this ſhort account of the chriſtian morality, ſays he, 'to the main purpoſe of this diſcourſe, the author of 'theſe laws and inſtructions hath appeared in the world in the 'character of a teacher ſent of God, and as having authority 'from him to inſtruct and give laws to mankind. And is 'there not great reaſon to believe him in this? To ſhew, 'that there is, let it be conſidered, that it muſt be looked 'upon as a great advantage to mankind, to have clear di'rections in their duty given them as laws from God, and 'under the ſanction of his authority. This, I think, will 'not be diſputed. Men, indeed, without any thing external 'of this kind, may be ſenſible of moral obligation; and per'ſons of clear underſtanding, who will attend and give pains, 'may go a great length in the knowledge of their duty in the 'ſeveral relations of life; their conſciences, if juſtice be 'done to theſe ſacred powers, will teach them a great deal. 'Still, muſt it not be greatly advantageous to the world, to 'be put under a diſcipline, which may be eaſily underſtood 'by all, comprehending all which is neceſſary to ſerve the 'purpoſes of morality and religion; and all this inforced by 'the interpoſition of expreſs divine authority? So that even 'the ſimple and unlearned may not only fully underſtand 'what he is to do, that he may attain to a happy life, and 'what are the terms of his acceptance with God; but more'over is to act under this impreſſion upon his mind, that this 'is revealed to him, as the law and will of his maker, and 'that upon ſubmitting to it dependeth his title to his maker's 'favour; as his being rebellious againſt it will expoſe him to 'diſpleaſure, and indignation, and dreadful puniſhment. No 'man ſurely will diſpute it, that to have all this laid before 'men clearly, is a great advantage.

'Now the author of our religion profeſſeth, that he was 'the Son of God, and ſent of him, as for other purpoſes, ſo 'particularly, to teach men their duty, and to lead them in 'the way of ſalvation. And we may ſee, that, as a teacher 'and law-giver, he hath acted his part like one, who 'thoroughly underſtood human nature and morality, as well 'as an ingenuous friend to mankind: that he hath delivered 'to the world a diſcipline, which fully anſwereth all the ends 'of moral diſcipline, and by which the obedient will be con'ducted to their ſupreme good. And that, in the whole of

'his

'his inſtructions, he neither aims nor could aim at any thing, 'but to make his diſciples worthy and happy. His ſpirit, in 'every inſtance, favoureth of ſimplicity and ſincerity, and of 'the greateſt goodneſs. And can any man ſeriouſly and ſo-'berly judge, that he was an impoſtor! The pureſt and beſt 'and moſt perfect diſcipline delivered to the world, with the 'moſt excellent ſpirit, and the author an impoſtor! A 'teacher, who excelleth all that ever were, and from whom 'we have all, which could be rationally expected from a 'teacher ſent of God: and yet to be accounted of as one of 'the worſt characters!

'But let the ſuppoſition be made, that chriſtianity is an 'impoſture; yet ſtill let men of ingenuity attend to the pre-'cepts of it, (of which I have given a compendious account) 'and is there any one of them but what their conſciences muſt 'approve? If they mean to be good and worthy, muſt they 'not find themſelves under a neceſſity of walking according to 'theſe precepts? Can they frame an idea of any thing more 'excellent than the true chriſtian ſpirit? And do not the in-'ſtructions, which we have in the New Teſtament, con-'cerning piety towards God, the almighty, infinitely wiſe 'and gracious parent of the univerſe, and the righteous moral 'governor of it, to whom we owe unreſerved duty and obe-'dience, and upon whom is all our dependance; concerning 'juſtice and good-will to mankind, and the exerciſe of all 'the ſocial virtues; concerning purity of taſte and manners, 'and freedom from the tyranny of luſts, and the evil ſpirit 'of this world; inſtructions, which convey the moſt liberal 'and generous ſentiments, and form the ſpirit into the moſt 'excellent and divine temper: do not theſe inſtructions, I 'ſay, as ſoon as they are propoſed and ſeriouſly attended to, 'enter deeply into the heart, and approve themſelves to the 'conſcience; ſo that every man muſt ſee and be convinced, 'that if a teacher were really ſent of God, he muſt deliver 'juſt ſuch inſtructions? He muſt ſee, that if he will be a 'worthy and a good man, he muſt follow this courſe of life, 'and no other; and that no other can recommend him to 'his maker, or anſwer the true ends of his being. He muſt 'therefore be determined to act according to the precepts of 'the goſpel. And if he will not believe, that our Saviour 'was a teacher ſent of God, his mind, one would think, 'muſt, in this reſpect, be in a ſtate not a little unnatural. "I "will, and I muſt conform myſelf to the precepts of chri-"ſtianity in all things; but I will not believe, that theſe pre-"cepts are laws of God, nor that the law-giver was ſent by

"him;

" him; though, with all the ſtrongeſt evidences of purity " and integrity of ſpirit, which can be given in any ſuch diſ- " cipline, he aſſureth me, that he was ſo ſent; and that " what he teacheth is by divine authority." ' I ſhould moſt ' earneſtly wiſh, that any, who do not believe revelation, ' would argue this point ſolemnly and ſeriouſly with their own ' hearts. Concerning the obligation to conform our lives ' and tempers to the dictates of chriſtianity, there can be no ' queſtion: conſcience, in an ingenuous mind, muſt prevent ' all ſuch debates: the only queſtion is, whether this great ' teacher was ſent of God, and cloathed with his authority, ' or not? Now why ſhould we not give credit to him, whom, ' as a teacher, we muſt embrace and ſubmit to? To ſay, ' that if we do what we ought to do, it is of no conſequence, ' whether we believe him ſent of God or not, is ridiculous; ' for, if he be ſo ſent, ſurely ingenuity will inſtantly ſuggeſt, ' that the greateſt reſpect and regard is due to him under that ' character. And ſuch an interpoſition in favour of mankind, ' in a moſt corrupt and degenerate ſtate, is an expreſſion of ' the goodneſs of God, which demandeth the utmoſt grati- ' tude on our part. Beſides, that by believing in our Saviour, ' and embracing as truth, what he hath taught us concerning ' himſelf; the part, which he acted on earth, the part, which ' he now acteth in heaven, and which he will act at the great ' day; the promiſes, which he hath given us, and the reve- ' lations, which he hath made; we are furniſhed with ſome ' very ſtrong motives to obedience, and which are admirably ' fitted to work upon the ingenuity of the heart. So that it ' is of the greateſt conſequence to us, that we believe him ſent ' of the father. And if it be ſo, then it becometh us, with ' great diligence, to inquire into the evidences of this, and to ' ſettle the point in our own minds. Let any man of common ' candour try, whether he can bring the ideas of our Saviour's ' character and that of an impoſtor and deceiver, to accord ' in his mind. Or whether any thing ſhould prevent his ' giving credit to our Saviour's teſtimony concerning himſelf, ' but an apparent impoſſibility, that the ſupreme Being ſhould ' give any perſon ſuch a commiſſion, or cloath him with ſuch ' authority? And ſurely, no man will pretend to demonſtrate ' ſuch an impoſſibility.

' When a perſon peruſeth the laws of chriſtianity with at- ' tention, and conſidereth the tendency of them, and thoſe ' ends of life, which this religion has clearly ſet before him, ' he cannot but conceive a very favourable opinion of the ' author of it. But when he hath actually given himſelf up

' to

"to this diſcipline, and conſcientiouſly endeavoureth to con-
"form himſelf to the laws of Chriſt, and by the aſſiſtance of
"God's good ſpirit, with ſucceſs, that the true chriſtian
"temper obtaineth in him, and that the ends of thoſe good
"laws are in ſome good meaſure anſwered; it is not poſſible,
"but that the mind ſhould find eaſe and ſatisfaction. A man,
"reflecting ſeriouſly, findeth himſelf in that ſtate, which it
"is the declared purpoſe of all moral diſcipline to ſerve.
"True and ſincere, though imperfect, piety, purity, good-
"neſs, and all worthy affections prevailing in him, and, ac-
"cording to the condeſcending and gracious terms of ſalvation
"declared in the goſpel, the moſt pleaſing and comfortable
"hopes attending them, all theſe place him in a ſtate, in
"which true excellency conſiſteth, and from which the pureſt
"and moſt ſtable ſelf-enjoyment muſt flow. When he hath
"examined this ſtate of his mind with the greateſt attention,
"and in the moſt cool and deliberate temper, this muſt ap-
"pear to his reflecting thoughts undoubted truth. It is not a
"vain enthuſiaſtic imagination, which, having got the better
"of ſound ſenſe and reaſon, createth to him a chimerical pa-
"radiſe: but, if there be any foundation for morality at all,
"if their be a right and a wrong, a good and an evil; if
"there be any difference between what is true, and pure,
"and lovely, and the contrary; if there be a ſovereign moral
"ruler, who attendeth to our actions, and will interpoſe to
"reward and puniſh, according to the moral quality of them;
"if there be, in fine, ſuch a thing as moral excellency, at
"which we ought to aim as the higheſt attainment: then ſurely
"he muſt be right in his conduct and ſtate, and therefore muſt
"be happy. Nor can he deviſe any thing to make him more
"perfect and happy, than a patient continuance in that courſe
"of life and action, which chriſtianity hath marked out to
"him; but may ſay to himſelf with the utmoſt aſſurance, that
"he cannot err, that he cannot be in deluſion, in embracing
"and purſuing the tendency of this religion. And as, in
"believing, that it is of divine authority, he ſtrengtheneth
"his own ſenſe of obligation to obey the laws of it, and
"addeth greatly to his own comfort; ſo this will and muſt
"be a ſtrong inducement to him to believe, if he can ſee
"good reaſon to believe; and having found this in the direct
"proofs and evidences, that Chriſt was ſent of God, he will
"reſt ſatisfied. But indeed from that very temper and ſtate
"of mind, which chriſtianity produceth in him, a ſtrong pre-
"ſumption in favour of the author of it is unavoidably ſug-
"geſted; and hard it will be for him to perſuade himſelf, that

"the

the perſon, to whom he oweth this diſcipline, was an impoſtor.

'Let it be farther obſerved, with what an honeſt negligence, a perſon, in this ſtate of mind, muſt bear objections raiſed againſt chriſtianity, taken only from little circumſtances; or things not material to the great deſign of it, of which men given to diſputation may ſeem to make a great deal. The ſenſe of what it hath produced, and the preſumption in its favour ariſing from that, will not be overcome by ſuch objections. Truth, indeed, by a candid mind will always be embraced, and no valuable intereſt will ever ſuffer by it. So that if the evidences of the truth and divine authority of the chriſtian religion could be clearly overthrown, an honeſt and fair mind muſt then give it up: but when there is ſuch ſtrong proof, that Chriſt was ſent of God; objections raiſed, at ſuch a diſtance of time from the great facts, or taken, perhaps, from ſome things not at all eſſential to the religion of Chriſt, which are hard to be underſtood, however by men of ſubtile minds plauſibly urged, will very little avail. And he, who, being a ſincere believer, hath, as the Apoſtle *John* ſpeaketh, *the witneſs in himſelf*, will not find reaſon to be greatly moved by them.

'Nothing can be more natural, than for a believer to reaſon after this manner, with a perſon, who would perſuade him to renounce chriſtianity.—What is it you would have me to do? Would you have me to ceaſe to love my maker, to adore and worſhip, to ſerve and obey, and in all things to ſubmit myſelf to him? Or would you have me to ceaſe to love my neighbour, to be benevolent, generous, and liberal, tender-hearted, juſt, and faithful? Would you have me to give up purity, charity, temperance, moderation, and all the diſcipline of the mind, which I ſee is neceſſary to make me what I ought to be? Would you have me not to purſue, what I clearly perceive to be the very end of my being? and to deſert a ſtate the moſt honourable, worthy, and happy, which human nature can be in? Surely, this cannot be your meaning. Now, if I am to be a worthy, an honeſt and a good man, I muſt ſtill conduct life as I have hitherto done, under the influence of the chriſtian faith, profeſs what I will. What is it then you require? That I ſhould no longer believe, that Jeſus Chriſt was ſent of God; or had any authority to give theſe laws, which are contained in the New Teſtament? But if I am certainly to obey theſe laws, whether I believe the author of them was ſo ſent or not, my believing, that he was ſent of God, which muſt naturally

'engage

'engage me to be more obſervant of my duty, will be a real 'advantage to me. At the ſame time, I ſee I have all the 'reaſon in the world to believe, that the author of theſe laws 'did not intend to impoſe upon mankind in any inſtance; 'and as he claimeth regard and ſubmiſſion, as being ſent by 'the father, ſo the diſcipline, which he hath taught, and de-'livered to the world, is perfectly worthy of a perſon in ſuch 'a character, and of one cloathed with divine authority: ſo 'that I cannot but be diſpoſed to give him credit. Such 'wiſdom, ſuch purity, ſuch juſt and ſublime repreſentations 'of the ends of human life, and of what is laid up for the 'righteous, ſuch grace to mankind, ſuch terms of acceptance 'as our Saviour hath declared, ſuch an abſtractedneſs from the 'world, and independance on all things temporal, as he hath 'ſhewed, and which he taught all his diſciples,—theſe ſurely 'have nothing in them, which ſavoureth of impoſture. If 'we ſhall ſuppoſe the moſt friendly and upright mind to have 'really deſcended from heaven, to be the teacher of mankind, 'he muſt on the whole have taught as our Saviour did. And 'why ſhould I not receive his teſtimony, the receiving of 'which can, in no reſpect, obſtruct, but greatly aideth me in 'my progreſs towards that perfection, which is my higheſt 'aim in life? If all this ſhould be looked upon as no more than 'preſumption, yet it will be acknowledged to be a ſtrong 'preſumption; and in which the mind may reſt perfectly ſe-'cure againſt ſuffering by it in any reſpect.

'I ſhall conclude this diſcourſe with one very natural in-'ference from what hath been ſaid, and which may be very 'properly addreſſed to believers; namely, that one way to be-'come eſtabliſhed in the chriſtian faith is to be diligent in the 'practice of chriſtianity; to give the greateſt pains in ſub-'duing all irregular affections, and in cultivating thoſe, which 'are good and worthy; in doing good, and bringing forth 'the fruits of righteouſneſs. The purer the heart and the 'life are, the more diſcerning the moral eye will be. And 'as corrupt affections bribe and biaſs the underſtanding, and 'pervert the judgment; ſo purity and goodneſs of heart pre-'pare the mind for acting its part with impartiality, and for 'judging aright. But what is principally to my purpoſe is, 'that men, who conform their tempers and actions to the 'precepts of chriſtianity, and attain to the holy and divine 'life, muſt have, in themſelves, a witneſs to the happy ten-'dencies, bleſſed effects, and to the importance of that reli-'gion; a witneſs, which other men have not. They muſt 'be ſenſible, that they are in a right ſtate, and enjoy human

'nature and human life in the beſt manner. And ſurely, no-'thing will more contribute to eſtabliſh the mind in believing, 'than this. The direct evidences of the truth and divine 'authority of the religion of Jeſus, from prophecies and 'miracles, are ſtrong and convincing to the judgment: but 'it is the experimental ſenſe of what that religion is, and what 'it produceth, which filleth the mind with peace and joy in 'believing. That we may therefore be firm believers, and 'hold faſt our confidence, let us endeavour to be ſincere and 'eminent in the chriſtian practice.'

Our author's fourth ſermon contains ſeveral judicious obſervations upon our Saviour's laſt diſcourſes with his diſciples: he points out the manifold abſurdities which muſt follow the ſuppoſition that theſe diſcourſes are not genuine, and makes it appear that they are ſo much in character, ſo worthy of our great Lord and maſter, and breathe ſuch a ſpirit, as furniſhes a ſtrong argument for the truth and divine authority of the chriſtian religion.

In his fifth and ſixth ſermons he takes a view of the life and character of the apoſtle *Paul*, endeavouring to ſhew, in the former, that he was no impoſtor, and, in the latter, that he was no enthuſiaſt.

The ſeventh ſermon contains ſome obſervations on St. *Paul's* deſcription of the *man of ſin*. Our author makes it appear, that the papal hierarchy anſwers exactly to this deſcription; and that there is no poſſible way of accounting for the apoſtle's knowledge of it, without having recourſe to the inſpiration of the Almighty.

In the eighth ſermon the character and writings of the apoſtle *John* are conſidered. In diſcourſing upon this ſubject, mr. *Dachal* endeavours to ſhew, in the firſt place, that the religion of Chriſt, as *John* hath repreſented it, is very worthy of ſuch a teacher ſent of God. After this he proceeds to make ſome remarks upon the ſimplicity and artleſs manner in which the author writes; and concludes with laying before us what may be collected from theſe things in favour of chriſtianity.

The debates among chriſtians in the apoſtolic age make the ſubject of the ninth ſermon; wherein our author endeavours to ſhew, that there is nothing which favours of falſhood or diſſimulation in the manner in which the apoſtles conducted themſelves, and carried on their deſign; but, on the contrary, the ſtrongeſt appearances of truth and ſincerity.

In the tenth ſermon he takes occaſion to ſhew, that the liberty of enquiring into, and judging concerning the truth in matters

matters of religion, which is eſtabliſhed in the New Teſtament, and our being accountable in theſe matters only to God, is a ſtrong preſumptive argument of the truth of chriſtianity.

ART. V. *Biſhop* Burnet's *hiſtory of his own time. From the reſtoration of King* Charles II. *to the concluſion of the treaty of peace at* Utrecht, *in the reign of Queen* Anne. *To which is prefixed, A ſummary recapitulation of affairs in church and ſtate, from King* James I. *to the reſtoration in* 1660. *Together with the author's life by the editor. And ſome explanatory notes. The whole reviſed and corrected by him. In Four Volumes.* 8vo. Vol. I. 5 s. *in boards.* Millar.

IN this edition, which is a very handſome one, the two volumes in folio are to be reprinted, at the price of one pound for the four octavos, ſew'd in boards; one volume is to be publiſhed on the firſt of every month, till the whole is compleated: the firſt volume was publiſhed the beginning of laſt month. To this the author's life is prefixed, with notes by the editor *, from the ſecond volume of the folio edition; and with an head of the biſhop, finely engraved by *Ravenet*.

We do not find that there are any notes in this volume that the world has not already ſeen in the folios; whatever there may be in the three ſubſequent ones: yet there is one that we do not remember to have noticed before, and which contains the following charge upon the memory of the famous earl of *Clarendon*.

The biſhop, in mentioning the ſale of *Dunkirk*, that eternal reproach on the reign of King *Charles* II. takes notice, that, tho' the blame of that job was chiefly caſt upon the earl of *Clarendon*; yet *his ſon*, ſays the biſhop, *aſſured me, he kept himſelf out of that affair entirely*. To this paſſage we have the following note. "By monſieur d' *Eſtrades*'s letters, publiſhed "ſome years after the author's [biſhop *Burnet*'s] death, "it ſhould ſeem that the earl of *Clarendon* had a conſiderable "ſhare in that negociation."

Thoſe who are acquainted with the character of monſieur d'*Eſtrades*, know very well, that the evidence of that celebrated miniſter is not to be lightly regarded: though in what terms he mentions lord *Clarendon*'s ſhare in the *Dunkirk*-buſineſs, we do not remember, not having lately looked into his memoirs.

* The late worthy Judge *Burnet*.

memoirs. But if it be really true that the earl was concerned in that baſe bargain, he muſt have been, in this inſtance at leaſt, a weaker man, (to give his fault no harſher an expreſſion) than the moderate of all parties have hitherto thought him to be: for, ſurely, ſuch a tranſaction was worthy only of thoſe favourite miniſters of that diſſolute prince, his *miſtreſſes*, and their creatures; among whom the money raiſed thereby, is ſaid, upon good authority, to have been ſquander'd!

ART. VI. *The works of* Chriſtina *queen of* Sweden. *Containing* maxims *and* ſentences, *in twelve centuries*; *and* reflexions *on the* life *and* actions *of* Alexander the Great. *Now firſt tranſlated from the original* French. *To which is prefixed, an account of her life, character, and writings, by the tranſlator.* 12mo. 2 s. 6 d. *bound.* Wilſon and Durham.

THE account given by our tranſlator, of this celebrated princeſs, is but a ſlight ſketch; the reader being referred for a fuller detail, to the memoirs concerning her, publiſhed laſt year in *French*, in two volumes quarto. From which work this volume is extracted.

Chriſtina was the only ſurviving iſſue of the great *Guſtavus Adolphus*. She ſucceeded to the throne of her father, at the age of 18; and, ten years after, to the world's great ſurprize, ſhe reſigned her crown, changed her religion, and fixed her reſidence at *Rome*, where ſhe died, in 1689, aged 63. *Voltaire* endeavours to aſſign the motives that induced her majeſty to take ſo extraordinary a ſtep.—*See* Age *of* LEWIS XIV. Vol. I.

This princeſs is ſaid to have been a woman of very uncommon learning: but we are ſomewhat inclined to think, that much of her reputation, in this reſpect, is derived from the gratitude of the *literati* of her time; of whom ſhe was a great favourer. That ſhe underſtood ſeveral languages, (not fewer than *eight*, according to *Voltaire*, and *eleven*, according to our tranſlator) is a fact not to be diſputed; but neither her conduct in life, nor her writings, do that honour to her underſtanding, which adulation has thought fit to pay to her name.

The only works ſhe has left us, are her maxims, and her reflexions on *Alexander the Great*; with ſome occaſional letters, either relating to her own affairs, or to her correſpondence with learned men; and ſome ſongs in *Italian*, which ſhe

made for the opera of *Endymion*: all which are to be found in the two volumes of memoirs above mention'd.

The tranſlator of the book now before us, characterizes this queen of *Sweden*, as one of the *vaſteſt* and moſt univerſal geniuſes that ever appeared; and looks upon her maxims as *one of the moſt valuable preſents in its kind, that hath been made to the public ſince the days of* SOLOMON. Whether the queen's performance deſerves ſo favourable a judgment, we leave our readers to pronounce, after we have ſelected ſome of the moſt ſtriking of theſe ſentences for their peruſal.—*viz.*

'One cannot be happy, without being wiſe, juſt, and 'brave.

'Tis a kind of agreeable ſervitude to be obliged to thoſe 'we eſteem.

'Ability and courage never lie.

'Men would never be betrayers nor liars, if they were not 'weak.

'People love thoſe to whom they have done good offices; 'and hate thoſe to whom they have done injuries.

'Among the philoſophers, Socrates, Plato, Ariſtotle, Dio'genes, Epicurus, and Epictetus chiefly merit admiration.

'Thoſe that accuſe Epicurus of being voluptuous, would 'be chaſter than they are, and die of hunger, if they lived 'as he did.

'We often do people wrong, in doubting of their pro'bity; but we do ourſelves greater wrong, if we doubt 'it not.

'A prince ought ſeldom to pardon thoſe that deſerve pu'niſhment.

'To ſpare the wicked, is the greateſt cruelty.

'The wicked are made to be puniſhed.

'Whatever has an end, is not inſupportable.

'To love animals, and to have pity upon them, is a mark 'of a good diſpoſition.

'Animals furniſh a thouſand topics to philoſophize upon.

'That famous maxim, *Know thyſelf*, which ſome would 'make the ſource of all human wiſdom, is only the ſource of 'human miſery.'

Thus far there is nothing ſo very ſtriking as to deſerve extraordinary applauſe, or ſo mean as to be cenſured with contempt; and theſe adages, though few in number, are, in our opinion, a ſufficient ſpecimen of the genius and ſpirit of all; excluſive of the ſtrange dogmata which this royal author has given us concerning religion. For example:

'Tho'

'Tho' God had made us on purpoſe to burn in hell eternally, he 'would not therefore leſs deſerve our love and adoration.'

Can ſo monſtrous an aſſertion need any refutation? What follows, relating to the church to which her majeſty became a convert, is equally rational.

'We ought blindly to ſubmit to the church of *Rome*; it 'is the only oracle by which God explains himſelf.

'We ought to believe the myſteries of our religion, 'without diving into them.

'Without the pale of the church of *Rome* there is no ſal-'vation; it is the only oracle we ought to conſult.'

But, notwithſtanding the piety of theſe ſentiments, her majeſty, with her uſual inconſiſtency, (for ſhe has hardly one maxim without its oppoſite, to contradict and overturn it) often talks in a very different ſtrain; and is not that paſſive devotee ſhe would ſometimes be thought. For inſtance:

'Sermons rarely perſuade; people for the moſt part go out 'from them the ſame they went in.

'To love God and our neighbour is true devotion; all the 'reſt is but grimace.

'Thoſe who intend to be known to God only, have no 'need of ſpiritual directors.

'God ſpeaks to man by nature, by reaſon, and by truth.'

Queen *Chriſtina*'s piece, entitled, *Reflexions on the life and actions of Alexander the Great*, is, in truth, an 'UNFINISH-'ED FRAGMENT,' as our tranſlator words it: he adds, 'but not without beauty and worth, and richly merits to be 'preſerved.' Here again we muſt beg leave to declare our diſſent from his judgment, whoſe admiration of his author, puts us in mind of the following humorous and excellent lines of mr. *Pope*:

'Tis from high life high characters are drawn;
A ſaint in crape is twice a ſaint in lawn;
A judge is juſt, a chanc'lor juſter ſtill;
A gownman, learn'd; a biſhop, what you will;
Wiſe, if a miniſter; but, if a king,
More wiſe, more learn'd, more juſt, more ev'ry thing.

It muſt be granted, that the queen of *Sweden*'s obſervations on *Alexander*'s life and conduct, are generally expreſſed in a ſprightly animated manner, and in a ſtile not altogether unequal to the dignity of the ſubject: but judgment was not the talent of this princeſs. She ſeems to have been moſt paſſionately enamour'd of the character of the *Grecian* conqueror; and, like him, to have egregiouſly miſtaken the notion of true

glory; which ſurely does not ſpring from the ſlaughter and deſtruction of our fellow creatures; from ruining empires, and involving whole nations in ſlavery! *Macedonia's madman* * knew no greater delight than this; nor ſought any higher honours, than thoſe which were only to be acquired by a life ſpent in rapine and butchery. Where philanthropy and univerſal benevolence are wanting, *courage* is only brutality, and *power* a curſe upon the earth: the objects of dread and horror, not of eſteem and praiſe.

There is ſcarcely an extravagance of *Alexander*, which *Chriſtina* does not approve, or folly that ſhe does not excuſe, or crime that ſhe does not palliate. Let the reader then judge how richly ſuch a performance can *merit preſervation*. Can the inſpiring young princes with an emulation of *Alexander*'s character, be deemed a matter of public utility?—Of the fatal effects of this, the world hath ſeen an unhappy inſtance, in the hiſtory of one of *Chriſtina*'s ſucceſſors, *Charles* XII. of *Sweden*.

The tranſlator indeed tells us, that, tho' the queen's principal deſign in theſe *Reflexions*, &c. is to ſhew *Alexander* to have been the *greateſt of all men*; yet that ſhe ceaſes not to blame him on many occaſions, as freely as ſhe commends him warmly upon the whole.——But we find her very ſparing of her cenſure; and indeed it is ſomewhat abſurd to talk much of *blaming* the *greateſt* of all men.

But it is not ſtrange that *Chriſtina* ſhould ſelect, for her favourite, ſuch a character as that of *Alexander*, from among all the heroes of antiquity. She herſelf indeed ſeems to have very little of the ſofter ſex in her conſtitution. And one would almoſt be tempted to call in queſtion the reality of her having any thing more of the woman about her than the name: but we ſhall leave our readers to their own reflexions on this head, from the extract we ſhall preſent them with, of a letter prefixed to this book, intitled, *Some paſſages concerning the perſon, character, manner of living, and government of* Chriſtina *Queen of* Sweden. *From the* Latin *of father* Mannerſchied, *a* Jeſuit, *dated at* Stockholm, December 10. 1653.

'I am an eye-witneſs, ſays the father, of what I write of 'her. I have had the honour of being often in her compa'ny; and of receiving a coſtly preſent from her, to wit, a 'golden chain, and her medal. She is low in ſtature: her 'forehead is large; her eyes very full and bright, and withal 'very lovely. Her noſe is aquiline, her mouth midling wide 'and handſome. She hath nothing feminine about her but the

* Pope.

'the ſex. Her voice is maſculine, and ſo is her manner of 'ſpeaking, her movement and geſture. I ſee her on horſe-'back almoſt every day: and tho' ſhe ſits in her ſaddle as 'ladies do, yet ſhe ſhakes and bends her body in ſuch a man-'ner, as that one who is not very near her, would take her 'for a man——her ſkirts alone diſcover her to be a woman. 'She keeps but one foot in the ſtirrup, and yet ſhe rides ſo 'hardily, that none are able to keep up with her.—Her rid-'ing garb is ſo very plain, that I can ſcarce believe it is worth 'four or five ducats. At court, ſhe wears cloaths ſo very 'plain, that I ſcarce ſaw any gold or ſilver about her, but a 'ſingle ring. She takes no manner of care in decking her 'perſon; ſhe adjuſts her hair but once a week, and ſome-'times only once a fortnight. On *Sundays* ſhe ſpends half 'an hour in dreſſing, on week-days ſcarce a quarter. I have 'ſometimes, when I was diſcourſing with her, ſeen her ſmock* 'ſtained with many ſpots of ink, occaſioned by her writing 'much; and even ſometimes torn. When ſhe is adviſed to 'beſtow more pains in adorning her perſon, ſhe ſays that it 'is an idle employment. She allots three or four hours to 'ſleep and never more. She goes to bed very late, and riſes 'early. I have known her live in this manner conſtantly for 'eighteen months together. When ſhe riſes in the morning, 'ſhe ſpends five hours in reading various books. She thinks 'herſelf a martyr when ſhe is obliged to eat in public. At 'other times ſhe never ſits above half an hour at table; ſhe 'drinks water only.—I have ſeen her often at meals, and ob-'ſerved the diſhes ſhe ate of; they were always plain; the 'reſt were ſent off untouched. I have heard her ſay ſhe ne-'ver was diſturbed by any thing; that ſhe knows nothing ſo 'important, ſo croſs, or ſo noxious, that could rob her of 'her tranquillity of mind. She ſays, that ſhe regards death no 'more than ſleep. In the ſevereſt winter ſhe goes out into 'the fields, in the dead of night, ſometimes four and ſome-'times ſix hours together.'

The foregoing extracts ſufficiently ſhew the maſculine complexion of this princeſs; who, nevertheleſs, (tho' not form'd to captivate the hearts of thoſe who admire the ladies, on account of the natural charms and acquired accompliſhments of the ſex) appears to have poſſeſſed uncommon abilities for government: at leaſt if we may credit this letter-writer, who goes on as follows.

* This letter-writer, or his tranſlator, would have made a very ſuitable ſecretary to ſo polite a princeſs.

'She allots her mornings to public affairs, and goes every day to the ſenate, or rather to her council. I have known her, immediately after being let blood, go to the council, and there remain five hours. She was once in a feveriſh condition for twenty-eight days together; and yet never in all that time omitted the management of public affairs.—She adminiſters and finiſhes all public buſineſs herſelf. The ambaſſadors tranſact every thing with her in perſon, and are remitted to no miniſter or ſecretary.——She is curious of knowing every thing that relates to government. She reads all treaties concerning ſtate-affairs, however tedious and prolix. I knew upon a certain occaſion, that, when treaties were preſented to her, containing twenty-eight ſheets, ſhe read them over, and render'd them in *Latin*, and explained them to an ambaſſador, in a very ſhort ſpace of time.—She cannot bear the mention of marriage; ſhe ſays ſhe was born free, and will die free. In common converſation ſhe is ſo familiar, that one who is *preſent* would think her, I don't ſay not a queen, but not even a lady of diſtinction; ſhe touches thoſe ſhe talks to, prompts them to diſcourſe, laughs and jokes freely; and yet, to her own people, ſhe is ſo awful, that they ſtand like *infants* in her preſence.—She hath noble ladies in her court, but more for the ſake of grandeur than uſe. She ſeems to deſpiſe them, and truſts all affairs to men only. Nothing is hard to her; ſhe fears neither cold, nor rain, nor heat, nor watching, nor any thing elſe. If ſhe were at war with any nation, it is paſt all doubt ſhe would march againſt the enemy in perſon.—Her memory ſeems to be more than human. She ſeems to be ignorant of nothing, and to forget nothing. She tires out daily I know not how many ſecretaries, to whom ſhe dictates; and corrects, turns over and finiſhes every thing herſelf.'

Several other remarkable circumſtances, concerning to this extraordinary lady, are related in this letter of father *Manner-ſchied*; but the brevity of our work obligeth us to omit them: we have cited enough, however, to ſhew, that, how unqualified ſoever this princeſs was for a writer, eſpecially on ſpeculative ſubjects, ſhe was undoubtedly a woman of very uncommon parts, and extremely well qualified for properly and vigorouſly diſcharging the duties of that important ſtation, which ſhe ſo unaccountably quitted for a life of inaction: a life in which ſhe was not formed by nature to ſhine, or even to acquire the ordinary praiſe that thouſands of amiable and worthy women have deſerved, whoſe names are buried in oblivion.

ART.

ART. VII. *A new paper, printed after the manner of the* Rambler, *at* 2 d. *each number* (*containing* 6 *folio pages*) *has this month made its appearance*; *entitled*, *The* WORLD. *By* Adam Fitz-Adam. *Publiſh'd by mr.* Dodſley. *To be continued every* Thurſday.

WE ſhall give the *firſt* number, which ſomewhat explains the author's deſign; and the *ſecond*, as a ſpecimen of his execution.

THURSDAY, *January* the 4th, 1753. N°. I.

'At the village of *Aronche*, in the province of *Eſtremadura* (ſays an old *Spaniſh* author) lived *Gonzales de Caſtro*, who 'from the age of twelve to fifty-two was deaf, dumb and 'blind. His chearful ſubmiſſion to ſo deplorable a misfor-'tune, and the misfortune itſelf, ſo endeared him to the vil-'lage, that to worſhip the holy virgin, and to love and 'ſerve *Gonzales*, were conſidered as duties of the ſame im-'portance; and to neglect the latter was to offend the 'former.

'It happened one day, as he was ſitting at his door, and 'offering up his mental prayers to St. *Jago*, that he found 'himſelf, on a ſudden, reſtored to all the privileges he had 'loſt. The news ran quickly through the village, and old 'and young, rich and poor, the buſy and the idle, thronged 'round him with congratulations.

'But as if the bleſſings of this life were only given us for 'afflictions, he began in a few weeks to loſe the reliſh of his 'enjoyments, and to repine at the poſſeſſion of thoſe facul-'ties, which ſerved only to diſcover to him the follies and 'diſorders of his neighbours, and to teach him that the in-'tent of ſpeech was too often to deceive.

'Though the inhabitants of *Aronche* were as honeſt as 'other villagers, yet *Gonzales*, who had formed his ideas of 'men and things from their natures and uſes, grew offended 'at their manners. He ſaw the avarice of age, the prodi-'gality of youth, the quarrels of brothers, the treachery of 'friends, the frauds of lovers, the inſolence of the rich, the 'knavery of the poor, and the depravity of all. Theſe, as 'he ſaw and heard, he ſpoke of with complaint; and en-'deavoured by the gentleſt admonitions to warn men to 'goodneſs.'——

From this place the ſtory is torn out to the laſt paragraph; which ſays, 'That he lived to a comfortleſs old age, deſpiſed

and hated by his neighbours for pretending to be wiſer and better than themſelves; and that he breathed out his ſoul in theſe memorable words, that "he who would enjoy "many friends, and live happy in the world, ſhould be deaf, "dumb and blind to the follies and vices of it."

If candour, humility, and an earneſt deſire of inſtruction and amendment were not the diſtinguiſhing characteriſtics of the preſent times, this ſimple ſtory had ſilenced me as an author. But when every day's experience ſhews me, that our young gentlemen of faſhion are lamenting at every tavern the frailties of their natures, and confeſſing to one another whoſe daughters they have ruined, and whoſe wives they have corrupted; not by way of boaſting, as ſome have ignorantly imagined, but to be reproved and amended by their penitential companions: when I obſerve too, that from an almoſt-blameable degree of modeſty, they accuſe themſelves of more vices than they have conſtitutions to commit; I am led by a kind of impulſe to this work; which is intended to be a public repoſitory for the real frailties of theſe young gentlemen, in order to relieve them from the neceſſity of ſuch private confeſſions.

The preſent times are no leſs favourable to me in another very material circumſtance. It was the opinion of our anceſtors, that there were few things more difficult, or that required greater ſkill and addreſs than the ſpeaking properly of one's ſelf. But if by ſpeaking properly be meant ſpeaking ſucceſsfully, the art is now as well known among us as that of printing or of making gunpowder.

Whoever is acquainted with the writings of thoſe eminent practitioners in phyſic, who make their appearance either in hand-bills, or in the weekly or daily papers, will ſee clearly that there is a certain and invariable method of ſpeaking of one's ſelf to every body's ſatisfaction. I ſhall therefore introduce my own importance to the public, as near as I can, in the manner and words of thoſe gentlemen; not doubting of the ſame credit, and the ſame advantages.

ADVERTISEMENT.

To be ſpoke with every thurſday at *Tully's* head in *Pall-mall*, *Adam Fitz-Adam*; who after forty years travel through all the parts of the known and unknown world; after having inveſtigated all ſciences, acquired all languages, and entered into the deepeſt receſſes of nature and the paſſions, is at laſt, for the emolument and glory of his native country, returned to *England*; where he undertakes to cure all the diſeaſes of

the

the human mind. He cures lying, cheating, ſwearing, drinking, gaming, avarice and ambition in the men; and envy, ſlander, coquetry, prudery, vanity, wantonneſs and inconſtancy in the women. He undertakes, by a ſafe, pleaſant and ſpeedy method, to get huſbands for young maids, and good-humour for old ones. He inſtructs wives, after the eaſieſt and neweſt faſhion, in the art of pleaſing, and widows in the art of mourning. He gives common ſenſe to philoſophers, candour to diſputants, modeſty to critics, decency to men of faſhon, and frugality to tradeſmen. For farther particulars enquire at the place above-mentioned, or of any of the kings and princes in *Europe*, *Aſia*, *Africa*, or *America*.

N. B. The doctor performs his operations by lenitives and alteratives; never applying corroſives, but when inveterate ill habits have rendered gentler methods ineffectual.

Having thus ſatisfied the public of my amazing abilities, and having, no doubt, raiſed its curioſity to an extraordinary height, I ſhall deſcend, all at once, from my doctorial dignity, to addreſs myſelf to my readers as the author of a weekly paper of amuſement, called, *The World*.

My deſign in this paper is to rudicule, with novelty and good-humour, the faſhions, follies, vices and abſurdities of that part of the human ſpecies which calls itſelf the WORLD, and to trace it through all its buſineſs, pleaſures and amuſements. But though my ſubjects will chiefly confine me to the town, I do not mean never to make excurſions into the country; on the contrary, when the profits of theſe lucubrations have enabled me to ſet up a one-horſe chair, I ſhall take frequent occaſions of inviting my reader to a ſeat in it, and of driving him to ſcenes of pure air, tranquility and innocence, from ſmoke, hurry and intrigue.

There are only two ſubjects which, as matters ſtand at preſent, I ſhall abſolutely diſclaim touching upon; and theſe are religion and politics. The former of them ſeems to be ſo univerſally practiſed, and the latter ſo generally underſtood, that to enforce the one, or to explain the other, would be to offend the whole body of my readers. To ſay truth, I have ſerious reaſons for avoiding the firſt of theſe ſubjects. A weak advocate may ruin a good cauſe. And if religion can be defended by no better arguments than ſome I have lately ſeen in the public papers and magazines, the wiſeſt way, is to ſay nothing about it. In relation to politics, I ſhall only obſerve, that the miniſter is not yet ſo thoroughly acquainted with my abilities as to truſt me with his ſecrets. The moment he throws aſide his reſerve, I ſhall throw aſide mine, and make the public as wiſe as myſelf.

My

My readers will, I hope, excuſe me, if hereafter they ſhould find me very ſparing of motto's to theſe eſſays. I know very well that a little *Latin* or *Greek*, to thoſe who underſtand no language but *Engliſh*, is both ſatisfactory and entertaining. It gives an air of dignity to a paper, and is a convincing proof that the author is a perſon of profound learning and erudition. But in the opinion of thoſe who are in the ſecret of ſuch motto's, the cuſtom is, as *Shakſpear* ſays, more honoured in the breach than the obſervance; a motto being generally choſen after the eſſay is written, and hardly ever having affinity to it through two paragraphs together. But I have a ſtronger reaſon for declining this cuſtom: It is, that the follies I intend frequently to treat of, and the characters I ſhall from time to time exhibit to my readers, will be ſuch as the *Greeks* and *Romans* were entirely unacquainted with.

It may perhaps be expected, before I diſmiſs this paper, that I ſhould take a little notice of my ingenious brother authors, who are obliging the public with their daily and periodical labours. With all theſe gentlemen I deſire to live in peace, friendſhip and good neighbourhood; or if any one of them ſhould think proper to declare war againſt me unprovoked, I hope he will not inſiſt upon my taking farther notice of him, than only to ſay, as the old ſerjeant did to his enſign who was beating him, *I beſeech your honour not to hurt yourſelf.*

ADVERTISEMENT TO THE WITS.

Whereas it is expected that the title of this paper will occaſion certain quips, cranks and conceits, at the *Bedford* and other coffee-houſes in this town: this is therefore to give notice that the words, this is a *ſad world*, a *vain world*, a *dull world*, a *wretched world*, a *trifling world*, an *ignorant world*, a *damned world*; or that *I hate the world*, am *weary of the world*, *ſick of the world*, or phraſes to the ſame effect, applied to this paper, ſhall be voted by all that hear them to be without wit, humour, or pleaſantry, and be treated accordingly.

The WORLD. No. II. *Thurſday, January*, the 11th, 1753.

IT is an obſervation of lord *Bacon*, 'that the fame of *Cicero*, '*Seneca*, and the younger *Pliny*, had ſcarce laſted to this 'day, or at leaſt, not ſo freſh, if it had not been joined with 'ſome vanity and boaſting in themſelves: for boaſting ſeems 'to be like varniſh, that not only makes wood ſhine, but laſt.'

How greatly are the moderns obliged to lord *Bacon* for giving another reaſon for the ſucceſs of the ancients, than ſuperiority

periority of merit! Theſe gentlemen have taken care, it ſeems, to lay on their varniſh ſo extremely thick, that common wood has been miſtaken for ebony, and ebony for enamel.

But if the ancients owe all their reputation to their ſkill in varniſhing, as no doubt they do, it appears very wonderful, that while the art remains, it ſhould be ſo totally neglected by modern authors; eſpecially when they experience every day, that for want of this covering, the critics, in the ſhape of worms, have eat into their wood, and crumbled it to powder.

But to treat this matter plainly, and without a figure; it is moſt certainly owing to the baſhfulneſs of the moderns that their works are not held in higher eſtimation than thoſe of the ancients. And this, I think, will be as apparent as any other truth, if we conſider for a moment the nature and office of the people called critics. It is the nature of theſe people to be exceedingly dull; and it is their office to pronounce deciſively upon the merit and demerit of all works whatſoever. Thus, chuſing themſelves into the ſaid office, and happening to ſet out without taſte, talents, or judgment, they have no way of gueſſing at the excellency of an author, but from what the ſaid author has been graciouſly pleaſed to ſay of it himſelf: and as moſt of the moderns are afraid of communicating to the public all that paſſes in their hearts on that ſubject, the critics, miſtaking their reſerve for a confeſſion of weakneſs, have pronounced ſentence upon their works, that they are good for nothing. Nor is it matter of wonder that they proceed in this method: for by what rule of reaſon ſhould a man expect the good word of another, who has nothing to ſay in favour of himſelf?

To avoid therefore the cenſure of the critics, and to engage their approbation, I take this early opportunity of aſſuring them, that I have the pleaſure of ſtanding extremely high in my own opinion; and if I do not think proper to ſay with *Horace*,

Sublimi feriam ſidera vertice,

or with *Ovid*,

Jamque opus INCEPI, *quod nec Jovis ira, nec ignes,*
Nec poterit ferrum, nec edax abolere vetuſtas,

it is becauſe I chuſe to temper vanity with humility; having ſometimes found, that a man may be too arrogant, as well as too humble: though it muſt always be acknowledged that in affairs of enterprize, which require ſtrength, genius, or activity, aſſurance will ſucceed where modeſty will fail.

To ſet forth the utility of blending theſe two virtues, and to exemplify in a particular inſtance the ſuperiority of the former, as I began my firſt paper with a tale, I ſhall end this with a fable.

Modeſty, the daughter of knowledge, and *Aſſurance*, the offspring of ignorance, met accidentaly upon the road; and as both had a long way to go, and had experienced from former hardſhips, that they were alike unqualified to purſue their journey alone, they agreed, notwithſtanding the oppoſition in their natures, to lay aſide all animoſities, and for their mutual advantage, to travel together. It was in a country where there were no inns for entertainment; ſo that to their own addreſs, and to the hoſpitality of the inhabitants, they were continually to be obliged for proviſion and lodging.

Aſſurance had never failed getting admittance to the houſes of the great; but it had frequently been her misfortune to be turned out of doors, at a time when ſhe was promiſing herſelf an elegant entertainment, or a bed of down to reſt upon. *Modeſty* had been excluded from all ſuch houſes, and compelled to take ſhelter in the cottages of the poor; where, though ſhe had leave to continue as long as ſhe pleaſed, a truſs of ſtraw had been her uſual bed, and roots, or the coarſeſt proviſion her conſtant repaſt. But as both, by this accidental meeting, were become friends and fellow travellers, they entertained hopes of aſſiſting each other, and of ſhortning the way by dividing the cares of it.

Aſſurance, who was dreſſed lightly in a ſummer ſilk and ſhort petticoats, and who had ſomething commanding in her voice and preſence, found the ſame eaſy acceſs as before to the caſtles and palaces upon the way; while *Modeſty*, who followed her in a ruſſet gown, ſpeaking low, and caſting her eyes upon the ground, was as uſual puſhed back by the porter at the gate, till introduced by her companion; whoſe faſhionable appearance and familiar addreſs got admiſſion for both.

And now, by the endeavours of each to ſupport the other, their difficulties vaniſhed, and they ſaw themſelves the favourites of all companies, and the parties of their pleaſures, feſtivals and amuſements. The ſallies of *Aſſurance* were continually checked by the delicacy of *Modeſty*; and the bluſhes of *Modeſty* were frequently relieved by the vivacity of *Aſſurance*; who though ſhe was ſometimes detected at her old pranks, which always put her companion out of countenance, was yet ſo awed by her preſence, as to ſtop ſhort of offence.

Thus, in the company of *Modeſty*, *Aſſurance* gained that reception and eſteem, which ſhe had vainly hoped for in her abſence;

abſence; while *Modeſty*, by means of her new acquaintance, kept the beſt company, feaſted upon delicacies, and ſlept in the chambers of ſtate. *Aſſurance*, indeed, had in one particular the aſcendancy over her companion: for if any one aſked *Modeſty* whoſe daughter ſhe was, ſhe bluſhed and made no anſwer; while *Aſſurance* took the advantage of her ſilence, and impoſed herſelf upon the world as the offspring of knowledge.

In this manner did the travellers purſue their journey; *Aſſurance* taking the lead through the great towns and cities, and apologizing for the ruſticity of her companion; while *Modeſty* went foremoſt through the villages and hamlets, and excuſed the odd behaviour of *Aſſurance* by preſenting her as a courtier.

It happened one day, after having meaſured a tedious length of road, that they came to a narrow river, which by a haſty ſwell had waſhed away the bridge that was built over it. As they ſtood upon the bank, caſting their eyes upon the oppoſite ſhore, they ſaw at a little diſtance a magnificent caſtle, and a crowd of people inviting them to come over. *Aſſurance*, who ſtoped at nothing, throwing aſide the covering from her limbs, plunged almoſt naked into the ſtream, and ſwam ſafely to the other ſide. *Modeſty*, offended at the indecency of her companion, and diffident of her own ſtrength, would have declined the danger; but being urged by *Aſſurance*, and derided for her cowardice by the people on the other ſide, ſhe unfortunately ventured beyond her depth, and oppreſſed by her fears, as well as entangled by her clothes, which were bound tightly about her, immediately diſappeared, and was driven by the current none knows whither. It is ſaid, indeed, that ſhe was afterwards taken up alive by a fiſherman upon the *Engliſh* coaſt, and that ſhortly ſhe will be brought to this metropolis, and ſhewn to the curious of both ſexes with the *ſurpriſing* ORONUTO SAVAGE, and the *wonderful* PANTHER-MARE.

Aſſurance, not in the leaſt daunted, purſued her journey alone; and tho' not altogether as ſucceſsfully as with her companion, yet having learnt in particular companies, and upon particular occaſions, to aſſume the air and manner of *Modeſty*, ſhe was received kindly at every houſe; and at laſt arriving at the end of her travels, ſhe became a very great lady, and roſe to be firſt maid of honour to the queen of the country.

ART.

ART. VIII. *A critical commentary upon the books of* Tobit, Judith, Baruch, *the hiſtory of* Suſanna, *and* Bel *and the* Dragon: *To which are added, Two diſſertations on the books of* Maccabees *and* Eſdras. *Being a continuation of biſhop* Patrick *and mr.* Lowth. *By* Richard Arnald, *B. D. rector of* Thurcaſton, *in* Leiceſterſhire. Folio. 5 s. 6 d. *in ſheets.* Knapton.

IN the commentary now before us, our author has cleared up ſeveral difficulties in the *Apocryphal* writings, thrown new light upon a variety of paſſages in them, and through the whole of his work has ſhewn a good deal of learning as well as judgment. In his preface to the book of *Tobit*, he examines whether it be abſolutely a real hiſtory or not: he does not take upon him to vindicate the whole of it as real fact; but makes it appear highly probable, that the ground-plot is true, whatever may be ſaid as to particular paſſages in it. As to the ſtories of *Raphael* and *Aſmodæus*, which have been often objected to as the moſt exceptionable paſſages in the whole book, he conſiders them in an allegorical view, as repreſentations of the doctrine of good and bad angels allowed to every perſon; and this view of the matter, he thinks, greatly weakens, if not wholly removes, the objection.

Beſides the diſſertations mentioned in the title-page of this work, he has inſerted one on the demon *Aſmodæus*, tranſlated from *Calmet*. The diſſertation upon the two books of the *Maccabees* we ſhall lay before our readers, as a ſpecimen of our author's manner of writing. It is as follows:

'There are often reckoned, ſays he, four books of the 'Maccabees; the two firſt I ſhall have only occaſion to ſpeak 'to. The third contains a miraculous deliverance of the 'Jews, who were expoſed, in the amphitheatre at *Alexandria*, 'to the fury of elephants. This book, which is to be found 'in all the *Greek* editions, is, without reaſon, called the 'third book of *Maccabees*, ſince it does not ſpeak of them 'in the leaſt. If this hiſtory be true, it ought to have 'been placed the firſt of all, as what is mentioned there hap-'pened about fifty years before the paſſages that are related in 'the other two books. See *Dupin's bel. diſſert. eccl. hiſt.* vol. i. 'The fourth, containing the hiſtory of *John Hyrcanus*, is re-'jected as ſtill more apocryphal, and probably was taken from 'the book or memoirs of his actions, mentioned 1 *Maccab.* 'xvi. 23, 24. The two books of the *Maccabees*, known 'and diſtinguiſhed by that name, were not written by the

ſame

'same perſon, as the learned conclude from the ſtile, and a
'different manner of counting the years; the one follows the
'*Jewiſh* account, the other that of *Alexandria*, which begins
'ſix months later. The firſt is generally thought to have
'been wrote by an *Hebrew* originally in that language, as the
'phraſe of it is plainly *Jewiſh*, or rather in *Syriac*, which was
'the vulgar tongue in *Paleſtine* in the time of the *Maccabees*,
'and afterwards tranſlated into *Greek*; and is, by ſome, at-
'tributed to *Joſephus*, or *Philo*; by others, to the ſynagogue,
'or the *Maccabees* themſelves. The other is ſuppoſed to be
'wrote originally in *Greek*, begins its hiſtory a great deal
'higher than the firſt, and is an abridgment or epitome, by
'what author it is uncertain, of a work wrote by *Jaſon*, a
'*Jew* of *Cyrene*, as appears from the preface of that book,
'which begins chap. ii. 23. The book itſelf is opened by
'two letters of the *Jews* at *Jeruſalem* to their brethren in
'*Egypt*, and added by the author of this abridgment. The
'two books together contain the hiſtory of the *Jews*, or the
'ſtate of the church under the third monarchy, which was
'that of the *Greeks*, compriſing about forty years, from the
'death of *Alexander the Great*, to that of *Demetrius Soter*,
'and they conclude about one hundred and thirty years and
'upwards before the coming of our Saviour. There is a
'great chaſm in the *Jewiſh* hiſtory, occaſioned by the loſs of
'their books; for ſcarce one book written in the *Hebrew*
'tongue, ſince prophecy ceaſed, eſcaped the general calami-
'ty that befel the *Jewiſh* writings. Thoſe that were re-
'trieved by *Judas Maccabæus*, 2 *Maccab.* ii. 13, 14. from
'the ravage of *Antiochus*, or were written afterwards, which
'were not a few, (ſee *Prol.* to *Eccleſiaſticus*) all periſhed un-
'der *Titus*'s diſperſion, or *Adrian*'s perſecution: on this ac-
'count, and the obſcurity occaſioned by this calamity, *Euſe-
'bius* ſays he can go no farther than *Zorobabel* in his cata-
'logue with any certainty, as there was no ſacred volume to
'be depended upon, from the return from the captivity to our
'Saviour's time, *Demonſt.* l. viii. During their captivity,
'indeed, the prophets *Ezekiel* and *Daniel* give us an ac-
'count of many particulars relating to their hiſtory, as does
'*Tobit* likewiſe at *Nineveh*, *Eſther*, and *Mordecai* at *Suſan*.
'After the captivity, we have the books of *Ezra* and *Nehe-
'miah*, whoſe preſent work probably is but an abridgment
'of thoſe writings or commentaries of his mentioned 2 *Mac-
'cab.* ii. 13. ſince the paſſage quoted in the *Maccabees*, is
'not to be found there. With *Nehemiah* ended the hiſtory
'of the *Jews* contained in the canonical books of the *Old*
'*Teſtament.*

'*Teſtament*. As *Nehemiah* died after the year of the world
'3563, and the reign of *Antiochus Epiphanes* began A. M. 3829,
'from the one to the other, there was a diſtance of 266 years,
'which interval between *Nehemiah* and the *Maccabees*, for
'want of records, annals, and other proper helps, from ſa-
'cred or prophane hiſtory, may well be expected to be dark
'and obſcure. In the time of the *Maccabees*, care ſeems to
'have been taken to record all remarkable events which hap-
'pened in that country; the author of the firſt book quotes
'at the end of that work, the memoirs of the pontificate of
'*John Hyrcanus*, 1 *Macc.* xvi. *ult.* which makes it probable,
'that he wrote from the annals of that time. The author of
'the ſecond ſays, ch. ii. 14. that *Judas* made a collection of
'the hiſtorical accounts of his nation, which had been diſ-
'perſed during the war. And in fact great uſe is to be made,
'and much light is afforded from the apocryphal writings,
'chiefly the books of the *Maccabees*, for carrying on the third
'of the *Jewiſh* hiſtory. Next to the books of *Maccabees*, we
'are beholden to *Joſephus*, *Philo Judæus*, and ſuch *Greek*
'and *Latin* writers, as would vouchſafe to take notice of
'them, for further inſight into their hiſtory. This then is
'the firſt uſe I ſhall mention of the books of the *Maccabees*,
'*viz.* in ſome meaſure to fill up the chaſm of the *Jewiſh* hiſ-
'tory, from the ceaſing of prophecy. Secondly, no hiſtory
'is of like uſe to explain the book of *Daniel*, and what is
'contained therein relating to the *Jews*, and their great ene-
'my *Antiochus Epiphanes*, on which account the fathers have
'always ſet a great value on theſe books. In them moſt
'of the particulars of the great revolutions mentioned by that
'prophet are ſo unfolded and explained, that even the very
'time and number of days which are there ſet down, accord
'moſt ſtrictly to truth, and the evidence of fact. The firſt
'book in particular is a key to the myſteries in the eighth
'and eleventh chapters of that prophecy reſpecting the horn
'by which the ſanctuary was prophaned. From thence it
'appears that that horn was *Antiochus*, whoſe great wicked-
'neſs and wantonneſs in ſhedding blood, and the abomination
'introduced by him into the holy place, fully anſwer that
'character. The like uſe may be made of theſe books for
'explaining other parts of the holy ſcripture, as particularly,
'1 *Macc.* x. 88, 89. Which, with other paſſages in this
'grave writer, whoſoever, ſays the very learned mr. *Jackſon*,
"will compare with the ninth of the prophet *Zachariah*, will
"perceive there may be good uſe of books not canonical
"for the right underſtanding of ſacred writings moſt canoni-
"cal;

" cal; and that these books, though appocryphal, do not de-
" serve to be left out in any new impressions of our bibles."
' *Tom.* ii. *p.* 844. To which I must add, what another judi-
' cious writer says on the occasion, " That without all doubt
" all the world could not recompense the loss of the books of
" the *Maccabees*, and the use of them, for understanding the
" prophets; so inestimable is the benefit of them to that pur-
" pose." *Thorndike's epilogue*, p. 210. Thirdly, God hav-
' ing withdrawn his prophets, many and great revolutions
' happened to the *Jewish* state, and the church of God un-
' derwent very severe and heavy persecutions both from the
' *Greeks* and *Romans*, in which the *Maccabees* in particular
' signalized themselves; the account of which times, and of
' their conduct on the occasion, we must take from these
' books: and therefore they are to be valued, and of the
' church not unprofitably used, says St. *Austin*, for those glo-
' rious instances recorded in them of persons suffering such
' horrible persecutions with a remarkable patience for the
' testimony of God's religion, and thereby encouraging others
' to undergo chearfully the like trial of sufferings. Fourthly,
' There are some scattered remains in these books, as well
' as in the other apocryphal ones, which have preserved many
' notions of the ancient *Jews* in the interval between the days of
' *Christ* and the last prophets; and in particular their belief of a
' future resurrection, and the hope which the *Jews* conceived
' and entertained of the *Messiah* that was to come, whom
' they speak of sometimes as a prophet, or priest, sometimes
' as a king, sometimes under the character of two of these of-
' fices joined together. See 1 *Macc.* iv. 46. & xiv. 41. But
' notwithstanding the usefulness of the books of the *Maccabees*
' in these respects, it must be acknowledged, and is very ap-
' parent, that there are great errors, and often accounts dif-
' ferent, and even contradictory to be found in them, espe-
' cially the second, arising probably either from ignorance of
' the *Greek* and *Roman* history or national prejudice, and an
' immoderate partiality in favour of the *Jewish* nation. A
' learned writer has been at the pains (see *Rainold's prælect.*
' vol. i.) to select such passages as are inconsistent with, and
' contrary to the account given by approved authors and his-
' torians of particular facts and occurrences, and sets down
' among others, as instances of carelessness at least, the fol-
' lowing passages: 1 *Macc.* i. 6. where it is said, that *Alexan-*
' *der*, before his death, divided his kingdom among his ho-
' nourable servants: but the writers of his history say other-
' wise; the account generally received is, that, after the death

'of *Alexander*, his dominions were parted among divers of his 'princes and captains, and, after a ſhort time, fell into the 'hands of four, as is alſo intimated, *Dan.* viii. 8. & xviii. '16. It is ſaid of the *Romans*, that they committed their go-'vernment to one man, or magiſtrate, every year; whereas 'it is well known, that, at that time, there were annually 'two conſuls choſen at *Rome*, and for three hundred years 'before, *l.* ii. *ch.* ii. *verſ.* 415, 416, 417. The ark is ſaid 'to be hid and concealed by the prophet *Jeremiah*; which 'could neither happen before the taking of the city, for *Je-'remiah* was then in priſon; nor after its being taken, for 'the *Chaldeans* would ſcarce have ſuffered ſo valuable a part of 'the ſpoils, as the tabernacle, the ark, and the altar, to be 'taken away, and ſecreted from them. And, what follows 'after, that God would, upon the future return of that 'people, diſcover where *Jeremiah* had hid theſe, once ſo fa-'mous in *Solomon*'s temple, is no leſs falſe, as it is certain 'the material furniture of that ſuperb temple was all deſtroyed 'with it. The two books alſo often contradict one another 'in their relation of memorable events; as, *l.* i. *ch.* vi. 13, '16. it is ſaid, that *Antiochus* periſhed through great grief in a 'ſtrange land, which is thought by ſome to be confirmed from '*Dan.* viii. 25: but, *l.* ii. *ch.* i. 16. he is ſaid to have been 'ſlain in the temple of *Nanea*, by throwing ſtones like thun-'der-bolts upon him, and his company, and *ch.* ix. 28. to 'have ended his days miſerably in the mountains, by an in-'curable and inviſible plague in his bowels. *Judas Macca-'bæus* is ſaid, *l.* i. *ch.* ix. 3, 18. to have been ſlain in battle, '*an.* 152; but *l.* ii. *ch.* i. 10. he is repreſented as writing a 'letter, or epiſtle, *an.* 188, thirty-ſix years after his death. 'Again, *l.* i. *ch.* iv. 36. he is ſaid to have purified the tem-'ple, before *Antiochus*'s death; but, *l.* ii. *ch.* x. 2, 3. it is 'mentioned as done two years after his death. Nor will it be 'ſufficient to ſay, that theſe two years are to be reckoned 'from the prophanation of the temple, and not from *Antio-'chus*'s death; for even thus will not be conſiſtent with the 'firſt book; for it appears from thence, that the purifying 'the ſanctuary was three years after its prophanation; for the 'prophanation was on the 15th day of the month *Chaſleu*, '*an.* 145. *l.* i. *ch.* i. 54, and the purifying was on the 25th 'day of the ſame month, *an.* 148. *l.* i. *ch.* iv. 52. There 'are alſo ſome inſtances, particularly in the ſecond book, 'which are contrary to the canonical ſcriptures, and of dan-'gerous conſequence to be recommended as precedents, or to 'ſtand upon record uncontradicted in hiſtory, as *l.* ii. *ch.* xii.

'44.

'44, 45. *Judas Maccabæus* is commended for praying for 'the dead, and making an offering or reconciliation in their 'behalf, that they might be delivered from ſin: *Bellarmine* 'from hence takes occaſion to confirm the doctrines of pur-'gatory and prayers for the dead, *De purgator. l.* ii. *ch.* iii. 'but it appears plainly from the context, that *Judas*'s prayer 'was not for the relief of the dead, but that the guilt and pu-'niſhment of the treſpaſs committed by ſome wicked ones, 'who had diſpleaſed God, and periſhed in their ſins, might 'not be imputed to, or transferred upon, the living. The 'rendering of the *Vulgate* here, and its inference, are both 'faulty, *Sancta ergo et ſalubris eſt cogitatio pro defunctis exo-'rare, ut a pecatis ſolvantur.* The *Greek* has nothing like it, 'nor can any ſuch doctrine be founded upon it. Herein lies 'the fallacy of that verſion; it joins thoſe words, *It was a 'good and holy thought*, which manifeſtly is ſpoken of what 'went before, to the ſentence that follows after, though the '*Greek*, by a full ſtop, quite diſtinguiſhes it from this laſt 'ſentence: nor will the ſyntax of the preſent *Greek* text ever 'allow it to belong to it. There is a like miſtake, and for the 'ſame purpoſe, two verſes above, *verſ.* 43. where the *Vulgate* 'reads, *Duodecim millia* (it ſhould be *duo*) *drachmas argenti 'miſit Hieroſolymam offerri pro peccatis mortuorum ſacrificium.* 'But the *Greek* barely is, προσαγαγὼν περὶ ἁμαρτίας θυσίαν, as 'even the *Roman* edition of 1587, publiſhed by the order of '*Sixtus Quintus* himſelf, expreſsly reads, without any notice 'or mention of the dead: nor is that verſion leſs faulty in ren-'dering the *Greek* adverb ἀγνῶς, by *religioſe.* It is moſt pro-'bable, that *Judas* thought of nothing leſs than purgatory in 'in this action; for the money ſent to *Jeruſalem* was for a ſin-'offering, to expiate or take away the guilt from the reſt of the 'people. And it is obſervable, that the ſum was a general 'contribution, according to the appointment, *Levit.* iv. 13. 'So that, upon the whole, what was here done by *Judas*, 'was not for the ſake of the deceaſed ſoldiers, but for the 'ſafety and preſervation of the remainder that were living, 'that the judgment of God might not overtake the reſt, *l.* ii. '*ch.* xiv. *verſ.* 41, 42. *Razias* is commended for laying vio-'lent hands on himſelf, and is ſaid to die manfully. But 'this whole account ſeems to be a fiction. That a man 'ſhould fall on his ſword firſt, then leap down from a wall 'into the midſt of his enemies; that they ſhould make way 'for him, where he fell among the thickeſt of them; that he 'ſhould riſe up again in anger, but in ſuch a condition, that 'his blood guſhed out like ſpouts of water; that he ſhould

'run through the midſt of the throng notwithſtanding; and, 'ſtanding upon a ſteep rock, when his blood was now quite 'gone, ſhould pluck out his bowels, and take them in both 'his hands, and caſt them among the croud; and even, at 'his laſt gaſp, ſhould have the uſe of his underſtanding ſo 'perfect, as to call upon God to reſtore him thoſe bowels 'again: theſe are circumſtances too odd and romantic to 'gain any credit to this ſtory. It would be almoſt endleſs 'to inſtance in the ſeveral faulty particulars of the ſecond 'book: but, of all others, *ch.* i. *verſ.* 18. to the end of that 'chapter, excepting the prayer itſelf, is the moſt unwarrant-'able, which the learned reader may ſee expoſed with great 'ſtrength of reaſoning, by conſulting *Rainold de libr. Apocryph. tom.* ii. *præl.* 133, 134. But, notwithſtanding this mixture 'of droſs, there is a fund of valuable treaſure ſtill remaining. 'Laſtly, It cannot but be obſerved, that the ſeries of theſe 'books is very much diſturbed; that not only the ſame facts 'are frequently related in both, but the order of time is not 'truly preſerved: it may not be amiſs therefore, that theſe 'books may be peruſed with more pleaſure and profit, to 'refer the reader to *Wells's hiſtor. geogr. of the Old Teſta-'ment*, vol. ii. where he will find the ſeveral chapters in each 'ſet down according to the true ſeries of the *Jewiſh* hiſtory.'

N. B. This author formerly publiſhed, 1. *A critical comment on* ECCLESIASTICUS. Price 8s. 6d.

2. *On the book of Wiſdom.* 6s. 6d.

Theſe two articles, with the *Commentary on* TOBIT, &c. complete our author's comment on the *Apocrypha*.

ART. IX. *The Letters of Madam* DE MAINTENON; *and other eminent perſons in the Age of* LEWIS XIV. *To which are added, ſome Characters. Tranſlated from the* French. 12*mo.* 3s. Robinſon.

THE peruſal of theſe letters has given us quite a new idea of madam *de Maintenon*; and that greatly to the advantage of this celebrated lady's character. As we ſee no reaſon to doubt the genuineneſs of the epiſtles publiſhed in this collection, which is probably the ſame that *Voltaire* mentions in his *Siecle de Lewis* XIV. ſo we can make no ſcruple of forming our opinion of madam *Maintenon*, on the credit ariſing

arifing from the ſuppoſition of their authenticity. But the letters will ſpeak for themſelves. There is not one that carries with it the leaſt mark of fiction or forgery, or, indeed, that ſeems to have been intended for public inſpection. They are artleſs compoſitions, written occaſionally, as buſineſs or friendſhip required; without any of the embelifhments of wit or learning, with which the letters of thoſe geniuſes have been decorated, who ſeem to have written them, if not with a direct, at leaſt with a remote view, to their being made public. The ſtile of madam *de Maintenon*'s letters is perfectly natural, eaſy, and familiar; yet genteel, and full of that dignity that always accompanies the language of an honeſt heart, above deſcending to the aid of thoſe ſtudied ornaments that oftener ſerve to diſguiſe the ſentiment than to aſſiſt the expreſſion.

The letters of madam *de Sevigné* or *Ninon de L'Enclos*, will furniſh more entertainment, but *Maintenon*'s more improvement. In the two former we admire the briliant genius, and the lively wit; the latter forces our affections, we eſteem the writer and love the woman. In the *agreeable and ſubmiſſive companion of Lewis* * XIV. we are charm'd with the faithful friend, the prudent counſellor, the tender wife, the ſincere chriſtian; in a word, the miſtreſs of every moral and œconomical virtue.

As the letters of this worthy lady are placed in a pretty exact chronological order, they furniſh a ſeries of anecdotes towards her hiſtory, and on that account the peruſal of them becomes the more intereſting. Were it not for this circumſtance, many of them would be thought rather trivial than important: for it muſt be confeſſed that the greateſt number of them, viewed by themſelves, abſtracted from their connection with the reſt, would hardly have been worth publiſhing; but, taken altogether, the collection is doubtleſs a very valuable one. With regard to the other perſonages hinted in the title-page, moſt of them will be thought intereſting, rather on account of the great names who ſubſcribed them, and of the lights they caſt on madam *Maintenon*'s hiſtory, than of the matter they contain: in other reſpects, they afford but little to gratify the reader's curioſity. As for the characters added at the end of this volume, they are pretty ſketches; and will be the more acceptable to the reader, as ſeveral of them are ſaid to have been drawn by the pen of madam *de Maintenon*. For this, however, we muſt depend on the authority of the *French* editor, who tells us they are fragments of the me-

* *Voltaire*. See *Review* for *Sept.* 1752. p. 171.

moirs which that lady, and one of her female friends, had wrote, of the reign of *Lewis* XIV. and of ſuch events at court as they had been eye-witneſſes of. "Theſe memoirs," ſays the editor, "are yet extant, and if a copy of them can be "procured, the publication of them may be depended on."

Who this editor is, we could have been glad to have known. —This circumſtance might have contributed much to the ſatisfaction of the reader, with regard to the aſcertaining the genuinenneſs of his publication. He tells us that he has put it out of his own power to ſay from what hand he received theſe letters, by a promiſe not to reveal it. Doubtleſs there might be ſufficient reaſons for this caution: tho', as the editor himſelf juſtly remarks, "why ſecreſy ſhould be required I am "ignorant, for I can ſee nothing in them either to prejudice "or diſpleaſe any one: but ſecrecy has been enjoin'd, and it "was my buſineſs to acquieſce in it."

But, it is time to lay before our readers ſome extracts, from whence they may paſs their own judgment on theſe letters. We ſhall therefore detain them no longer by the way, than to add one other obſervation relating to them; which we ſhall give in the words of this judicious editor, *viz.*

"Thoſe who look for intrigue, may ſpare themſelves the "trouble of reading theſe letters. The elevation of madam "*de Maintenon* had nothing in it but what was lawful and "natural: and ſhe was accordingly the wonder of the age ſhe "lived in."

The firſt letters we meet with in the volume, are a few from the famous monſieur *Scarron*, the firſt huſband of madam *de Maintenon*. They are full of wit and gallantry, and are accompanied with ſome verſes: they were written during his courtſhip of this lady; and from ſome circumſtances in them we learn, that ſhe had her education in *America*. When *Scarron* died, he left his widow a dependance ſolely on a penſion from the queen of *France*, who alſo dying ſoon after, ſhe was ſo reduced, that ſhe was about to enter into the ſervice of a great lady in *Portugal*. This circumſtance we learn from the following letter, from the widow to mademoiſelle *de Artigni*, dated *Paris*, *June* 30th 1666.

"If all that the *Portugueze* ambaſſador's lady relates to me "concerning *Donna Almera* is true, I ſhall have no reaſon to "regret either *Poitu* or *Paris*. That princeſs is rich, gene-"rous and beneficent: She was educated here, and loves "every thing that comes from hence: ſhe is not upon ill "terms at court, and her children are amiable and good

"natured.

'natured. The *Portugueze* are exceſſively polite, very in-
'genious, and magnificent. At *Liſbon* there is more good
'company than we commonly imagine; and the heat there is
'not exceſſive: in ſhort, they promiſe me I ſhall find every
'kind of ſatisfaction and delight. Now, what do I leave be-
'hind me here? Friends to whom I am a burthen, people
'that don't know how to reſpect the unfortunate. The
'marſhal *d'Albert* is the only one I have left: but things are
'much altered; he was formerly my friend, now he is my
'protector. He has been ſo good as to make intereſt for me
'with madam *de Monteſpan*: pray, manage matters ſo as to
'procure me the honour of being preſented to her when I go
'to return you my thanks and take leave of you, that I may
'not reproach myſelf with having quitted *France* without
'ſeeing the wonder of it.'

The cauſe of her intended journey being fruſtrated, appears from the letter immediately ſubjoined to the foregoing.

To Madam de Chantelou.

Paris, July 11, 1666.

'It is determined, madam, that I ſhall not go to *Portugal*.
'A few days ago madam *Thiange* introduced me to her ſiſter *,
'and told her that I was to ſet out immediately for *Liſbon*.
"For *Liſbon*, cry'd ſhe? But that's a very remote place:
"my dear child, you muſt ſtay here; *Albert* has ſpoke to
"me about you, and acquainted me with your merit,"
'He had done much better, ſaid I to myſelf, had he told her
'my wretched condition. I deſcribed it to her, but with
'ſome dignity; and ſhe gave me an attentive hearing, though
'at her toilet. I told her my penſion was cut off; that I
'had in vain ſolicited M. *Colbert*; that my friends had, with
'no better ſucceſs, preſented petitions to the king; that I
'was obliged to ſeek a decent ſubſiſtence abroad; that the
'length of the voyage did not frighten me, having in my
'infancy made one to *America*: In fine, madam *de la Fayette*
'herſelf would have been ſatisfied with the * truth of my
'expreſſions and the brevity of my ſtory. Madam *de Mon-
'teſpan* ſeemed affected with it, and deſired me to enlarge
'upon it in a memorial which ſhe engaged to preſent to the
'king. I thanked her in the moſt affectionate terms; drew
'up my petition in haſte, and was as well pleaſed with it,
'as if our Abbé had embelliſhed it with ſome of his own

* Madam *de Monteſpan*, miſtreſs to *Lewis* XIV.

† A favourite phraſe of that lady's.

'thoughts. I got it delivered by the kind lady. The king, 'as I am told, received it graciouſly; perhaps the hand that 'preſented it procured it a favourable reception. M. *de Vil-* '*leroi* joined her in the application: he is almoſt the only 'man of my acquaintance whom I did not ſolicit to ſerve me, 'and the only one who has ſerved me. In ſhort my penſion 'is reſtored, and on the ſame footing as the late queen had 'granted it. Two thouſand livres is a ſum more than ſuf- 'ficient for my ſolitude and my ſalvation. At my riſing I 'found a billet from M. *d'Albert*, acquainting me with this 'news, and that too by expreſs order. I think that to im- 'part the ſame to you, is the beſt anſwer I can make to your 'farewel-letter. To-morrow I ſhall wait upon madam *de* '*Monteſpan* and M. *de Villeroi* with my thanks.'

The employment of governante to the children of *Lewis* XIV. by madam *de Monteſpan*, was ſoon after conferred upon the widow *Scarron*. With what caution ſhe received the offer of that poſt, the following letter will ſhew.

To Madam d'Hudicourt.

Paris, March 14.

'M. *de Vivonne* has already ſpoke to me: I am very ſen- 'ſibly affected with the honour intended me; but I own to 'you that I think myſelf quite unfit for it. I live quietly; is 'it proper for me to ſacrifice my repoſe and my liberty? Be- 'ſides, that myſterious behaviour, that profound ſecrecy 'which they require of me, without poſitively giving me the 'key of it, may induce my friends to think a ſnare is laid for 'me. However, if the children belong to the king, I con- 'ſent to it: I would not, without ſcruple, take charge of 'madam *de Monteſpan*'s children; therefore the king muſt 'order me to do it. This is my laſt word. I have wrote 'almoſt to the ſame purpoſe to madam *de Thiange*; and it is 'a precaution inſpired by prudence. I ſhould not have been 'ſo nice three years ago; but I have ſince learned many 'things, which preſcribe it to me as a duty.'

As an exceſſive attachment to the religion of her country, ſeems to have been the ruling paſſion of madam *Maintenon*, we ſhall next ſelect ſome of her epiſtles, which ſhew that her enthuſiaſm had poſſeſſed her in the earlieſt days of her appearance at court, and long before the king began to think of preferring her to madam *de Monteſpan*.

June 16.

'Madam *de Monteſpan* and I have had a very ſmart dia- 'logue, and as I am the party aggrieved, I have wept abun- dantly:

'dantly: ſhe has given an account of it to the king in her 'own way. I own to you it is with great reluctance I re- 'main in a ſtation that expoſes me to ſuch incidents: I could 'find a great deal of pleaſure in ſetting myſelf at liberty. It 'has run in my mind a thouſand times to become a nun, 'and the fear of repenting it has made me ſlight impulſes 'which other women would have taken for real calls: I long 'ſorely to retire, and the ſame fear prevents me. 'Tis a very 'timorous prudence, and makes me ſpend my life in ſtrange 'agitations. I am very ſenſible I may work out my ſalvation 'here; but I think it might be done with more ſafety elſe- 'where. I cannot think God intends I ſhould ſuffer by ma- 'dam *de Monteſpan*: ſhe is incapable of friendſhip; ſhe paints 'me to the king in what colours ſhe pleaſes, and makes me 'loſe his eſteem: he looks upon me as an odd temper that 'one muſt bear with, a delicate genius that muſt be tenderly 'dealt with, a preciſe mortal apt to take umbrage. I dare 'not talk to him alone, becauſe ſhe would never forgive it 'me; and even though I ſhould ſpeak to him, my obliga- 'tions to madam *de Monteſpan* don't permit me to ſay any 'thing againſt her. Thus I can find no remedy for my 'afflictions; yet death advances, and time ſlips away.'

To the ſame.

July 19.

'I am ſtill in the ſame way of thinking. As I deal ſin- 'cerely with you, I don't tell you it is in order to ſerve God 'better that I would quit the court: I think I can ſecure my 'ſalvation here; but I don't find we are any where forbid to 'conſult our repoſe, and get out of a ſtation of perpetual 'trouble and vexation. I did not explain my thoughts 'clearly, if you underſtood that I dream'd of being a nun; 'I am too old to change my condition; and according to 'the fortune I may have, I ſhall think of ſettling myſelf in 'full tranquility, if the ill humours of madam *de Monteſpan* 'continue. In the world all returns are towards God; in a 'convent, all returns are towards the world. This is my prin- 'cipal reaſon; the conſideration of my age comes next. 'They will not give me wherewithal to purchaſe an eſtate. 'I conſume away with vexations and long watchings; I decay 'viſibly, and am oppreſſed with the vapours and melancholy. 'I am willing to ſuffer, and as I have cured my impatience, 'and have nothing left but ſorrow to bear, it may be ſaid I 'have made ſome progreſs. I do what I can to find comfort 'in God. I confeſſed myſelf yeſterday to a man, who aſ-

'ſured

'ſured me I did not tell him of one ſin. I am ſure you would 'judge otherwiſe of me.'

From the following letter the reader will perceive, that the extreme piety of our author, and her warm devotion to the church of *Rome*, had not however inſpired her with the perſecuting ſpirit of that church. Her ſentiments on this head, are the ſentiments of a proteſtant and a chriſtian.

To her brother *.

'I have received complaints of your conduct, which do you 'no honour: you uſe the *Hugonots* ill; you ſtudy the means 'to vex them, and ſeek occaſions to do it: this is unbecoming 'a man of quality. Be merciful to men that are more unfor-'tunate than criminal: they are attached to errors, in which 'we ourſelves have been †, and which violence could never 'have made us forſake. *Henry* IV. profeſſed the ſame reli-'gion, and ſo did ſeveral great princes. Do not then moleſt 'them: men muſt be drawn by the cords of lenity and charity: '*Jeſus Chriſt* has ſet us an example of it; and ſuch is the 'king's intention. 'Tis your duty to keep every one within 'due obedience: 'tis the province of the biſhops and curates 'to make converſions by their doctrine and example. Nei-'ther God nor the king have committed ſouls to your care. 'Sanctify your own ſoul, and be ſevere to yourſelf only. I 'ſhould be very glad to ſee you here; but all in good time. 'I have good hopes, and M. *de Louvois* does wonders; we 'are greatly obliged to him. I repeat it, dear brother, let 'not M. ‡ *de Ruvigni* ever complain of you again.'

To the ſame.

October 16, 1674.

'I am buying an eſtate; the bargain is ſtruck at two 'hundred and fifty thouſand livres: It lies fourteen leagues 'from *Paris*, ten from *Verſailles*, and four from *Chartres*. 'It is pleaſant and noble, and brings in 11 or 12,000 livres a 'year. They call it *Maintenon*: it is a ſpacious caſtle at the 'end of a large borough; a ſituation that ſuits my taſte. 'There's a retreat for you, which will be the worſt that can 'happen to you. Madam *de Monteſpan*, who does not want 'good ſenſe, and to whom I have ſhewn your letter, pretends

* Monſieur *d'Aubigné*, who had a command in the army.

† From this, and ſome other paſſages, it appears that our author's family had been *Calviniſts*.

‡ Deputy General of the reformed churches of *France*; he took refuge in *England*, where he was created earl of *Galway*.

'that you ought not to heſitate about the marriage I propoſe 'for you. Adieu.'

To Madam de S. O———.

'Madam *Durfort* has not told you the thouſandth part of 'my ſentiments of eſteem, friendſhip and reſpect for you: 'believe me, they cannot be expreſſed by the moſt eloquent 'tongue. I ſhall never forget the aſſurances you gave me of 'yours, at a juncture when the *Villars*'s had perfidiouſly 'alarmed my friendſhip. All I have to wiſh for, is to find 'in madam *de Monteſpan* a heart like yours: I ſhould be the 'happieſt woman on earth, in a place, where if one has ever 'ſo little grandeur, it always exceeds the felicity attending it. 'But it is vain to expect it. I have tried her on every ſide by 'all the ways I could imagine: ſhe is bad at bottom; ſhe is 'kind only by freaks and ſtarts; even her virtue is mere ca- 'price; not two days together in the ſame humour *. I am 'as much tired with all thoſe eccliarciſſements which tye me 'faſter to her, as with all the bickerings that make me 'pine away. We are friends to-day; who knows how it 'will be to-morrow? I ſhould be better pleaſed with a little 'conſtant adverſity, than much proſperity without ſolidity. 'In vain I renounce all my taſtes and inclinations, and even 'my ſentiments; they, nevertheleſs lay horrible things to 'my charge. The feaſt of *St. Hubert* is to be kept at '*Villers-Cottrets*; they have given me four hundred louis d'or 'for cloaths. Every thing ſent in to me by *La Bretigni* is in 'the moſt elegant taſte. But what are all theſe vanities, all 'theſe pleaſures, to one who is ſick of the world and its 'works? I greatly envy your tranquility. You can ſerve 'God in peace; nothing would be wanting to your felicity, 'if a fortnight ſpent in my place could make you fully ſenſible 'of its value. Nothing can be compared to what I go 'through, and I daily pray to God that he would give me 'a ſoul leſs ſenſible.'

To Mr. d'Aubigné.

'No man is unhappy but by his own fault †. This ſhall

* This probably aroſe chiefly from the early jealouſy of madam *de Monteſpan*, occaſioned by the great eſteem the king had conceived for madam *de Maintenon*, on account of her extreme tenderneſs for the young duke *de Maine*, his ſon by madam *de Monteſpan*, who was committed to her care; and alſo on account of her good ſenſe, her amiable doportment, and prudent œconomy.

† An axiom which thoſe who have ſeen much of the world, are very ready to admit.

'always

'always be my text, and my anſwer to your lamentations. 'Think, my dear brother, on the voyage to *America*, on 'the misfortunes of your father, the miſeries of our in- 'fancy, the wretchedneſs of our youthful days; and you 'will bleſs providence, inſtead of murmuring againſt fortune. 'Ten years ago we were both very diſtant from the ſtation 'we are now in: our hopes were ſo ſmall, that we limited 'our deſires to three thouſand livres a year. We have at 'preſent four times as much; and ought we to wiſh for 'more? We enjoy that happy competency, which formerly 'you ſo highly extoll'd. Let us be content. If riches in- 'creaſe, let us receive them as from the hand of God; but 'let not our views be too vaſt. We have the neceſſaries 'and the conveniencies of life; and the reſt is ſuperfluous. 'All this thirſt after grandeur ariſes from the emptineſs of an 'unquiet heart. All your debts are paid: you may live 'pleaſantly without contracting new ones. What elſe can 'you wiſh for? Muſt ſchemes to grow rich and great be pur- 'ſued at the expence of your repoſe and your health? Read 'the life of St. *Louis*, and you will ſee how little all worldly 'grandeur is capable of ſatisfying the heart of man. None 'but God is capable of filling it. I repeat it, you are un- 'happy only through your own fault. Your inquietudes im- 'pair your health, which you ſhould preſerve, were it only 'that I love you. Work upon your humour; if you can ren- 'der it leſs bilious and gloomy, it will be a great point gain- 'ed. This is not the work of reflection only; you muſt add 'exerciſe, diverſions, an uniform and regular life. You will 'never think well, whilſt you are ill: when the body is caſt 'down, the ſoul has no vigour. Adieu. Write to me oftener, 'but in a leſs moanful ſtile.'

The three following letters are curious illuſtrations of our author's happy turn for domeſtic œconomy; the virtues of which no ſtation of life ought to diſpenſe with.

To the ſame.

'Look upon your marriage in the beſt point of view, ſince 'it is done: God has permitted it, and you have nothing but 'thanks to return him. Game no more, and be frugal. En- 'joy tranquility and freedom; and eſpecially, my dear bro- 'ther, reſiſt that melancholy, to which you are ſo naturally 'inclined. You are not ill looked upon here; they approve 'of your marriage. Your wife is pious, young, affable, and 'loves you: a richer one would have been leſs tractable. Lay 'open your heart to me without reſerve concerning her, that

'I

'I may treat her better, or worſe, according as you are more 'or leſs ſatisfied with her conduct. She has a failing, which 'is an affectation of laughing, and ſpeaking with an affected 'grimace, like madam *de Longueville*, who could act ſuch a 'part with the countenance and wit of an angel. For God's 'ſake let her ſpeak naturally. It is a troubleſome office to 'ſet up for her gouvernante; but I would not do it, if I 'loved her leſs than I do. Adieu, dear brother; be chear-'ful: think of the condition in which we were born, and we 'ſhall eſteem ourſelves happy.'

To the ſame.

'A wife of fifteen is no ſmall plague: I wonder at your 'dreaming of rambling through the kingdom! The poor 'child! can you think of leaving her alone? She writes to me 'that it will break her heart. Either ſtay at home, or take 'her along with you in your travels. I ſend you an account 'of what I have laid out to cloath her, and for the wedding; 'not with a view that you ſhould pay it, but to let you ſee 'that money runs away faſt, and that the ſum is large for 'perſons in our circumſtances. Your wife's ſhifts are as 'fine as the queen wears; and no man living has linen to 'exceed your's: I never had, nor ſhall I ever think of having 'any ſo curious, though I live at court, where example car-'ries every thing to exceſs. You will infallibly ruin me, my 'dear brother, if you be not ſaving on your part.'

To Madam d'Aubigné *.

'You have here, moſt amiable ſiſter, a calculation of what 'your daily expence ought to amount to for twelve perſons; '*viz.* monſieur and madam, three maid-ſervants, four foot-'men, two coachmen, and a valet de chambre.

	Livres. Sols.
Fifteen pound of Butcher's meat, at 5 ſols per pound,	3 — 15
Two joints of roaſt meat	2 — 10
Bread	1 — 10
Wine	2 — 10
Wood for fewel	2 — 00
Fruit	1 — 10
Candles	0 — 08
Wax-candles	0 — 10
	14 — 13

* Her brother's wife.

'Add

'Add to theſe waſhing, ſalt and ſpices, your expences need not 'exceed fifteen livres *per diem*. I reckon four ſols in wine for 'four footmen and your two coachmen: madam *de Monteſpan* 'allows no more to her's; and, if you keep wine in your cellar, 'it would coſt you but three ſols. I have ſet down ſix ſols for 'the valet de chambre, and twenty for you and your ſpouſe: 'I reckon every thing at the leaſt. I allow a pound of candles, 'becauſe the days are ſhort. I ſet down forty ſols for firing; 'tho' you want only two fires; and I allow thirty ſols for fruit, 'though ſugar is but eleven ſols, and a quarter of a pound is 'ſufficient to ſweeten a compote. I ſet down two pieces of 'roaſt meat, one of which may be ſaved, when monſieur or 'madam dines or ſups abroad: but then I forgot a boiled fowl 'in the ſoup. We underſtand domeſtic œconomy, and ſtill 'you may, without exceeding the fifteenth livre, have ſome-'times a courſe of ſauſages, ſometimes of ſheep's tongues, the 'eternal pyramid, and the compote which you are ſo fond of. 'All this granted, which I learn at court, dear child, your 'table expence ſhould not exceed 6000 livres.

For cloathing, madam, let us ſet down —	}	1000
For monſieur — —		1000
For wages and liveries —		1000
For houſe-rent — —		1000
		10,000

'Is not all this very decent and elegant? If this calcula-'tion be of any uſe to you, I ſhall not regret the pains I have 'taken about it; at leaſt it will ſhew you that I know ſome-'thing of houſhold affairs. Adieu, dear child; love me as 'I love you.'

To Madam de F——:

October 10. 1680.

'I receive every day new favours from the king; but my 'health, which is daily impaired, will not allow me to enjoy 'them long. The loſs of tranquility counterbalances the 'credit I acquire: I cannot bear this way of living. The 'king is ſhy of me, and fears me: he heaps benefits on me, 'in order to ſhut my mouth; he loves truth, and will not 'hear it. He lives in a habit of mortal ſin that makes me 'tremble. I can no longer endure to ſee all theſe doings. 'If the ſcene does not change, I will withdraw: I am ſure it 'is offending God to live with thoſe who do nothing elſe but 'offend him. Piety contracts a certain lukewarmneſs, with-'out

'out our being ſenſible of it. I ſhould e'er now have been 'out of this place, did I not apprehend that paſſion and ſpleen 'might contribute more to my withdrawing, than a deſire to 'ſave my ſoul!'

From the King, *to Madam* de Maintenon.

'Yes, madam, I have loved *Fontanges* more than God him-'ſelf. I acknowledge my fault: I thank you for your wiſe 'counſels; I have read them over thrice. *Louvois* will tell 'you my reſolutions; confide entirely in him. Promiſe the 'queen, that, from henceforth, I will mind buſineſs more 'than my pleaſures. Adieu, my dear madam *de Maintenon.*'

From the ſame to the ſame *.

'God puniſhes me, madam; I ſubmit to his will: I have 'often given that bright ſoul great cauſe of diſcontent. Don't 'be abſent, my dear madam *de Maintenon*: I have need of 'your conſolations: you may withdraw whenever you are 'tired of telling me the truth.'

To the King †.

Sire,

'The queen is not to be lamented; ſhe lived and died like 'a ſaint: 'tis a great comfort to have ſuch an aſſurance of 'her ſalvation. You have now, Sire, a friend in heaven, 'who will beg of God to forgive your ſins, and pour down 'upon you the bleſſings of the righteous. Let your majeſty 'derive comfort from theſe ſentiments. The dauphineſs's 'health is on the mend. Be, Sire, as good a chriſtian as you 'are a great king.'

From the following letters we ſhall find, that our author's mind was but little affected or elevated by her marriage with the king: ſhe ſtill retained the ſame religious and philoſophical turn.

To Madam de la Maiſon-fort.

1699.

'It is not amiſs for you to be ſometimes troubled in mind: 'it will make you more humble; and you will find by expe-'rience, that, whatever talents we have, we find no reſource 'within

* On the queen's death.

† This anſwer to the foregoing letter from the king, can never be too much admired.

'within ourſelves. You will never be contented, my dear 'daughter *, till you love God with your whole heart; 'which I don't ſay with reſpect to the profeſſion you have 'engaged in. *Solomon* has long ago told you, that after having ſought, and found, and taſted of all ſorts of pleaſures, 'he confeſſed, that, beſides loving God and ſerving him, all 'was vanity and vexation of ſpirit. Oh! that I could give 'you all my experience! that I could ſhew you the heavineſs 'that preys upon the ſpirits of the great, and how hard they 'find it to put out their days! Don't you ſee that I pine 'away with melancholy in the midſt of a fortune that one 'could hardly have imagined, and that nothing but God's 'aſſiſtance keeps me from ſinking under it? I have been 'young and handſome, I have taſted of pleaſures, I have been 'beloved every where; when grown a little older, I paſſed 'ſome years in improving my mind with ingenious company: 'I have attained to the higheſt favour, and I proteſt to you, 'that all ſtations leave a frightful vacuum, an uneaſineſs, a weari-'neſs, a deſire to know ſomething elſe, becauſe in all this there 'is nothing that gives full ſatisfaction. We find no reſt till we 'have given ourſelves to God; but it muſt be with that de-'termined will which I ſometimes talk to you about. Then 'we find, that there is nothing farther to be ſought; that we 'have attained to that which is the only good thing in this 'world. We meet with vexations; but we have at the 'ſame time a ſolid conſolation, and peace of heart, in the 'midſt of the greateſt afflictions.'

To Madam de Caylus.

1709.

'My dear niece, believe it for my tenderneſs ſake and upon 'my experience: I have tried every thing, and find we muſt 'acquieſce in *Solomon*'s ſentence, *All is vexation of ſpirit*. I 'cannot open my heart to any body; but though I conceal 'from you the nature of my afflictions, I can however truly 'ſay, that the world affords nothing ſimilar: I am often ready 'to burſt; the king does not perceive it; and when he leaves 'my apartment, all my comfort is to be alone, and water my 'pillow with my tears. I am not ignorant of the tattle of 'thoſe that do not like me: they impute to me whatever 'happens, as if events were at my command; according to 'their notions, my devotion is hypocriſy; they make a jeſt 'of

* An epithet uſed by perſons in authority, to nuns, or other ſingle women.

'of the ſeverity of my morality, and charge me with not 'having always been ſo ſevere. I am not ſurpriz'd at their 'ſuſpecting my former conduct; but they who talk at this 'rate, have either been very licentious in their youth, or did 'not know me at that time of life. It is vexatious to be ob-'liged to live with any other folks than thoſe of our own 'century; but 'tis the misfortune of thoſe who live too 'long.'

We ſhall conclude this article with an extract from one other letter of this extraordinary lady, which contains a curi-ous and affecting account of the laſt moments of *Lewis* XIV.

To the Marchioneſs ———.

Sept. 5. 1715.

* *

'On the evening of our return 'from *Marli*, the king was ſo weak, it was with difficulty 'he crept from his cloſet to his praying-deſk. Two days af-'ter, he appeared to me ſo far ſpent, that I no longer doubt-'ed of his death: I talked to him of God; he readily liſten-'ed to me, and put me ſeveral times upon the ſame topic. 'The 23d, I entertained ſome hopes; he ate and ſlept; and 'the next day diſpatched ſome buſineſs with *M. Voiſin*. But 'whether application fatigued him, or his diſtemper was come 'to a criſis, he fainted away. I was greatly alarmed at it; 'but kept myſelf in as good decorum as poſſible. When re-'covered from his fainting, I propoſed to him to receive the 'ſacraments; to which he anſwered, "'Tis rather too "ſoon, I find myſelf well enough." I replied to him, that 'at all times it was a wiſe precaution; that we could never 'be too early in beſeeching God to pardon our offences. 'Putting him in mind of ſome of his actions, which I had 'been eye-witneſs of, he ſaid to me, "You do me a piece "of ſervice; I thank you for it." He confeſſed himſelf; 'and I uſed my utmoſt endeavours to put on that fortitude I 'ſo much admired in him: my chief care was to refrain from 'weeping; and as often as I felt the tears ready to drop, I 'withdrew for a moment. He called for his caſket, I brought 'it to him, and he ſearched it before me: finding ſome liſts 'of the journeys to *Marli*, "Theſe," ſaid he, "are papers "of very little conſequence; no bad uſe can be made of "them;" then taking up another paper, he added, "Let us "burn this, it might occaſion great hatred and ſtrife between "thoſe two miniſters." He found a chaplet, which he gave

'me, ſaying, "Carry it about you, not as a relique, but to "keep me always in remembrance." The cardinal *de Rohan* 'gave him the viaticum; after which he ſaid, "I have "lived a great many years, but very few of them have been "ſpent in God's ſervice." He ſent for the royal family, 'and ſaid to them, "I recommend peace and unity to you." 'The 25th, tho' he had no fever, he was exceſſively thirſty: 'I gave him drink three times. *M. Fagon* no longer doubted 'that the gangrene was got into his leg; he whiſpered me, 'that it had penetrated to the bone, and that there were no 'more hopes. I paſſed the night by his bedſide, and talked 'with him about his ſpiritual concerns: he told me that he 'had but three things to reproach himſelf with, and that 'God's mercies were ſtill greater than his ſins. The next 'day *Marechal* made two inciſions with a lancet; the king 'felt nothing, but fainted away. The phyſicians ſeeing him 'ſo reſolute and unconcerned, conſulted about cutting off his 'leg; M. *Fagon* would not propoſe it to him; I took upon 'me to do ſo; upon which he ſaid to them, "Do you think "to ſave my life by it?" *Marechal* anſwered, that there 'was but little probability of it: "If ſo," ſaid the king, "it is needleſs to put me to any pain." After which, turn-'ing to the other ſide, where the marſhal *de Villeroy* ſtood, 'he reached out his hand to him, and ſaid, "Adieu my friend, "we muſt part." The cardinal *de Rohan* and father *Le Tellier* 'came in; he had a long conference with them; I with-'drew to give free vent to my tears, and I heard only theſe 'words upon entering the room again, "You'll anſwer for "it before God." The 27th, he bid the princes draw near 'him: he recommended the dauphin to the duke of *Orleans*, 'and ſaid to the duke *du Main*, "Take care of his educa-"tion; be as ſtrongly attached to him as you have been to "me.' He then deſired the duke of *Bourbon* and the prince 'of *Conti* not to imitate their fathers. The dauphin having 'drawn near, he gave him his bleſſing, and ſaid to him, "My ſon, you are going to be a great king; be always a "a good chriſtian: don't follow my example with regard to "war; endeavour to live in peace with your neighbours: "render to God what you owe to him; follow always the "moſt moderate counſels; endeavour to reduce the taxes, "and do that which I unhappily have not been able to do." 'The dauphin having withdrawn, he ordered him to be cal-'led in again, embraced him with tears in his eyes, and add-'ed, "Take notice, my ſon, of what I have been ſaying to "you, as my laſt precepts; and let theſe counſels ſink deep

into

" into your mind. Remember that kings die like other " men." He bid me adieu three times. The firſt time, he ' aſſured me, that he regretted nothing but parting from me; ' but, added he, with a ſigh, we ſhall ſoon meet again: I ' entreated him to turn his thoughts towards God only. The ' ſecond time, he aſked my pardon for not having lived with ' me ſo well as he ought, and for not having made me hap- ' py; but, that he had always loved and eſteemed me. He ' deſired me to take notice whether the attendants did not ' liſten: " However," added he, " no-body will ever be " ſurprized that I give way to tenderneſs with you." At the ' the third adieu, he ſaid to me, " What will become of you? " you are left deſtitute." I exhorted him to mind nothing ' but God: but reflecting afterwards, that I could not tell ' how the princes might treat me, I deſired him to recom- ' mend me to the duke of *Orleans*. He accordingly called ' the duke, and ſaid to him, " My nephew, I recommend " madam *de Maintenon* to your care: you know what eſteem " and regard I have always had for her; ſhe never gave me " any but good counſels, and I repent my not having always " followed them: ſhe has been uſeful to me in all reſpects, " and chiefly in turning me to God, and labouring for my " ſalvation. Grant her whatever ſhe may aſk you, whether " it be for herſelf, or for her relations and friends; ſhe'll not " make an abuſe of it: let her apply directly to yourſelf." ' The 30th, he ſaid to me, " You muſt needs have a great " deal of courage to be always preſent at ſuch a ſpectacle." ' When I found he had loſt all ſenſe, and that I could be of ' no farther ſervice to him, being no longer able to ſtifle my ' grief, I reſolved to retire *.'

* The king probably did not live many hours after ſhe left him. In a ſhort letter, dated *Sept.* 3. ſhe laments his death in terms extremely pathetic. As to what became of her after this event, ſee *Review* for *September* laſt, *p.* 172.

ART. X. *Continuation of the account of the parliamentary or conſtitutional hiſtory of* England, *&c.* See our *laſt.*

THIS work, which we now proceed to reccomend to the eſteem of the public, every impartial and accurate reader will find to be worthy of his exacteſt peruſal, as it certainly contains a large and valuable collection of political

knowledge, relating to our *Engliſh* conſtitution, and its moſt eſſential intereſts.

From the ſpecimens we have already exhibited, our readers may form a true judgment, by what means and inſtruments many of our national privileges and liberties were originally introduced, and have been happily ſecured and enlarged in conſequence of the repeated ſucceſsful ſtruggles of zealous and heroic patriots.

It muſt, we apprehend, appear to the full conviction of the diſintereſted, that an *Engliſh* houſe of Commons, legally choſen, and exerting an uncorrupt and unbiaſſed diſpoſition, hath been a principal ſecurity to our national rights, and a moſt impregnable barrier againſt the threatening deſigns of thoſe treacherous and ambitious ſtateſmen, who would ſtretch the prerogative of the crown to the alarming dimenſions of arbitrary and deſpotic rule; and on a variety of occaſions, even in the gloomy ſeaſons of popiſh bigotry and deluſion, hath moſt effectually unmaſked and defeated the fraudulent artifices and injurious encroachments of aſſuming and avaricious eccleſiaſtics.

We have obſerved in the laſt *Review*, that the parliament in the reign of King *Edward* I. by the ſtatute of *Mortmain*, endeavoured to reſtrain the poſſeſſions of the clergy within ſome proper regulations, and thereby prevent the exorbitant increaſe of their wealth and power.

In the reign of his grandſon *Edward* III. we have the ſatisfaction of beholding the animated reſolutions of the Commons directly levelled againſt the imperious claims and oppreſſive invaſions of the *papal* power. Our authors obſerve, 'That, in the parliament aſſembled 17th *Edward* III. 1343, 'it is recorded, that the Commons of *England* made great 'complaint of the proviſions and reſervations coming from 'the court of *Rome*; whereby the pope took up before-hand 'the future vacancies of eccleſiaſtical dignities for aliens, and 'ſuch as had nothing to do within this realm. They remon'ſtrated to the king the manifold inconveniences enſuing 'thereby; as the decay of hoſpitality, the tranſporting 'the treaſure of the realm to the maintenance of the king's 'mortal enemies; the diſcovering of the ſecrets of the king'dom, and the utter diſcouraging, diſabling, and impoveriſh'ing of ſcholars, natives of the land. Among other in'ſtances, they alſo ſhewed how the pope had ſecretly granted 'unto two new cardinals ſundry livings within the realm of '*England*, and particularly to the cardinal of *Perigort* above 'ten thouſand marks, yearly collections. Whereupon they

'humbly

'humbly require the king and his lords to find a remedy for 'theſe intolerable encroachments; for that they neither could 'nor would any longer bear theſe heavy oppreſſions: or elſe 'they deſired that his majeſty and the lords would help 'them forcibly to expel the PAPAL POWER out of the 'realm.

'The king, in conſideration of the premiſes, willeth, that 'the lords and commons, among themſelves, conſult of the 'moſt decent and fitting way, promiſing his conſent to any 'reaſonable remedy: hereupon the King, Lords and Com-'mons preſently ſent for an act, made at *Carliſle*, 35th *Ed-'ward* I. 1307. upon the like complaint; which utterly for-'bad to bring, or attempt to bring any thing into his realm, 'which ſhould tend to the diminution of the King's preroga-'tive, or the prejudice of his Lords and Commons. And ſo 'at this time the famous *act of proviſion* was made, prohibit-'ing the bringing in of any bull, or the like trinkets, from 'the court of *Rome*, or the uſing, allowing, or enjoy-'ing any ſuch bull, proceſs, or any other inſtrument ob-'tained from thence, as there at large doth appear. This 'act, however, as one obſerves, could not be agreed to by 'the biſhops, and the reſt of the clergy; but they rather 'ſeemed reſolved to proteſt againſt it, till the King peremp-'torily commanded them to ſurceaſe ſuch preſumption *.

It may be expedient here to offer ſome explanatory obſerva-tions upon the nature of thoſe *proviſions*, which this *act of parliament* was deſigned to prevent, that their malignant ten-dency and effects may be the better underſtood. Dr. *White Kennet*, the late biſhop of *Peterborough*, hath thus deſcribed them. "The pope's *proviſions* were thus made: When any "biſhoprick, abby, or good benefice was likely to be void, "the pope having notice of it by ſome of his agents here, "would, by an act of *proviſion*, prediſpoſe of ſuch places to

 "ſuch

* Among other things, it was enacted, "That the King and "other Lords, ſhall preſent unto benefices of their own, or their "anceſtors foundation, and not the biſhop of *Rome*: That all "foreſtalling of benefices to foreigners, ſhall ceaſe; and that the "free elections, preſentments, and collations of benefices, ſhall ſtand "in right of the crown, or any of his majeſty's ſubjects, as they "had formerly enjoyed them, notwithſtanding any *proviſions* from "ROME. †"

† See biſhop *Burnet*'s hiſtory of the Reformation, Vol. I. p. 172.——We have thought fit to ſupply this clauſe, which our authors had overlooked.

" ſuch foreigners as he pleaſed, whereby patrons were defeat-
" ed of their preſentations, and *Engliſhmen* of their prefer-
" ments, unleſs they would buy off the *proviſions* *."

The remarks of mr. *Jeremy Collier*, upon this affair, in his eccleſiaſtical hiſtory of *England*, book vi. p. 531. deſerve our particular notice: he aſſures us, " That the incroachments " of the court of *Rome* with reference to *proviſions*, were " now grown to a ſcandalous exceſs: for at almoſt every va-" cancy the pope pretended to fill the ſee upon the ſcore of " reſervation. Thus the right of elections was overborne, " and biſhopricks often beſtowed on ignorant and ſcandalous " perſons. The former popes managed this licence with " ſome temper, and were injurious, as one may ſay, with-" in a rule. But at laſt that court grew altogether arbitrary " and abſolute, and over-ruled every thing as they thought " fit: ſo that, had they not received a check from the ſtate, " they would perfectly have maſtered the *Engliſh hierarchy*, " and had all the biſhopricks at their diſpoſal."

But, notwithſtanding the ſtrong and expreſs prohibitions againſt thoſe papal uſurpations and encroachments, contained in the ſtatute of *Edward* III, it was found neceſſary to renew and ſtrengthen thoſe reſtraints by ſome additional penal ſanctions: for in the parliament held 25th *Edward* III. 1351, ' it was alſo enacted, that every man that purchaſed any *pro-*' *viſions* of abbies, or priories, in the court of *Rome*, both ' he and his executors, which did ſue and make executions ' of ſuch proviſions, ſhould be out of the king's protection, ' and dealt with as enemies to the king and kingdom.' This was called the ſecond ſtatute of *proviſors* †.

The court of *Rome* were ſo far from being intimidated by theſe ſtatutes, that they ſtill attempted to evade and defeat the ſalutary reſtrictions which the wiſdom of parliament had laid upon their inſatiable avarice and outrageous oppreſſions. Upon freſh complaints of their proceedings, in the parliament held 39th *Edward* III. 1365, the king himſelf ſpoke to the whole aſſembly to this effect:

" That citations and falſe ſuggeſtions were daily made to " the pope, for matters determinable in his own courts of this " realm; that proviſions were procured from *Rome* for ec-" cleſiaſtical dignities, to the great ſcandal of the ancient " laws, and the derogation of his crown. That the trea-" ſure of the land was by theſe means conveyed away, to the " diminution

* Biſhop *Kennet*'s compleat hiſtory of *England*, Vol. I. p. 220.
† See *Hawkins*'s ſtatutes at large, 25th *Edward* III. p. 490.

" diminution of church-livings, the withdrawing of divine " ſervice, alms, and hoſpitality, with other good and accepta- " ble works, and the daily increaſe of all miſchiefs. There- " fore he required them, that whereas a former ſtatute had " been made; another act to the ſame purpoſe, but more " ſtrict, ſhould alſo be prepared againſt the pope's *proviſions* " of biſhopricks, and other eccleſiaſtical dignities and bene- " fices: and alſo againſt all thoſe who have obtained or ſhould " obtain any ſuch benefices, by virtue of ſuch *proviſions*; or " ſhould ſerve any proceſs, or citations, to the court of *Rome* " for that purpoſe."

' The reaſon of the king's delivering this injunction to his ' parliament, *vivâ voce*, was, becauſe any man of leſs degree ' than himſelf, would have been in danger of an eccleſiaſti- ' cal cenſure for doing it. An act was, however, made ac- ' cordingly, and paſſed this ſeſſion; which may be found in ' our printed ſtatute-books, agreeing with the record; ex- ' cept that, as Sir *Robert Cotton* obſerves, his holineſs is uſed ' with much more freedom, by ſeveral biting expreſſions in ' the record, which are not to be found in the print. A ' myſtery, adds he, not known to all men *.'

It is not at all ſurpriſing, that the oppoſition which this heroic prince and his faithful parliament had maintained againſt the encroachments and oppreſſions of papal domination and avarice, ſhould greatly offend and exaſperate the aſpiring court of *Rome*; and therefore we find, that, in a parliament held on the 30th of *March*, 40th *Edward* III. 1366, the king acquaints them, that the particular occaſion of their being ſummoned, was, that he had a matter of great importance to communicate to them. ' That he had lately received ' notice, that the pope, in conſideration of the homage ' which *John* king of *England* had formerly paid to the ſee ' of *Rome*, for his realm of *England* and dominion of *Ire-* ' *land*, and of the tribute by him granted to the ſaid ſee, ' intended, by proceſs, to cite his majeſty to appear at his ' court, at *Avignon*, to anſwer for his defaults, in not per- ' forming what the ſaid king, his predeceſſor, had ſo under- ' taken for him and his heirs, kings of *England*. Where- ' upon the king required the advice of his parliament, what ' courſe he had beſt take, if any ſuch proceſs ſhould come out ' againſt him.

* See *Cotton*'s abridgment of the parliamentary records, p. 100.

'The Biſhops, Lords, and Commons, ſeverally deſired 'time to the day following, to give in their anſwer; when, 'being again aſſembled, after full deliberation, they declared, 'That neither king *John*, nor any other king, could bring 'himſelf, nor his realm and people, under ſuch ſubjection, 'without their aſſent; and if it was done, it was *without con-* '*ſent of parliament, and contrary to his coronation-oath*; that 'he was notoriouſly compelled to it by the neceſſity of his 'affairs, and the iniquity of the times: Wherefore the ſaid 'eſtates enacted, That, in caſe the pope ſhould attempt 'any thing by proceſs, or any other way, to conſtrain the 'king and his ſubjects to perform what he lays claim to, in 'this reſpect, they would reſiſt and withſtand him to the ut- 'moſt of their power.'

Our authors have ſubjoined to their narrative of the proceedings of this parliament a very proper and uſeful reflexion upon the happy reſult of their courageous reſolutions. 'Thus 'was this haughty demand of the pope's, by the ſtout oppo- 'tion of both the prelacy and laity in this parliament, quaſhed 'for ever; for we do not find that it was ever after demand- 'ed. Nor, in all likelihood, would it have been trumped up 'now, but out of revenge to the proceedings of the laſt par- 'liament againſt the encroachments of the ſee of *Rome*. It 'ſeems king *Edward* was ſo moved with the inſolence of 'this demand, that he cauſed it now to be ordained, that, 'from that time forward, St. *Peter's pence* ſhould not be paid, 'which had continued to be ſo from the days of king *Ina*, 'the *Weſt-Saxon* king, about the year 680; who had granted 'it to the ſee of *Rome*, in conſideration of an *Engliſh* ſemi- 'nary or ſchool to be continued there for ever.'

They likewiſe obſerve, 'that the conſtant good under- 'ſtanding, which [the king] ever kept up with his parlia- 'ments, through the whole courſe of a very long reign (of 'more than fifty years) is a ſure and certain proof, that his 'conduct was very acceptable to his people.'

We ſhall now endeavour to give our readers a ſuccinct view of ſome of the uſeful notices, the hiſtory we are conſidering affords us, in relation to civil affairs, and the attempts uſed to cultivate and preſerve the influence of an uncorrupted diſpoſition in our parliaments.

As our compilers appear to have been poſſeſſed of the moſt valuable and authentic materials, from the public records, the parliamentary rolls, and the journals of both houſes, they ſeem alſo to have executed the important deſign they had in

view

view with great judgment and integrity. We may eaſily diſcern ſtrong evidences of ſagacity and penetration, in a proper connexion and arrangement of their materials; they have, in the ſeveral periods of their hiſtory, digeſted ſuch a ſeries of the proceedings of the ſtates of the nation, and have interſperſed ſuch a copious and extenſive variety of judicious remarks on the ſubject-matter of their narrations, as cannot fail of rendering the work very entertaining and inſtructive. Beſides, they have frequently pointed out many miſtakes in relating tranſactions of great importance, into which our celebrated hiſtorians have fallen, either through the want of the ſame advantages, or of due care in the uſe and application of them.

It would far exceed the bounds of our preſent deſign, and, perhaps, be tedious to our readers, to introduce many examples of the pertinent obſervations which they have made; yet we cannot omit to lay before them ſome of the moſt conſiderable.

In order to our forming an adequate idea of the ſeveral branches of our conſtitution, they tell us, 'that by the ſummoning of knights, citizens, and burgeſſes, to parliament, 'in the reign of *Edward* I. the government became a compound of three principal kinds. The king, as ſovereign, 'repreſented monarchy, the Lords ariſtocracy, and the Commons democracy. The executive power was ſolely in the 'king by his ſworn officers: from whence came the two 'grand maxims of the law of *England*; firſt, that the king 'of *England* is always a minor; and, ſecondly, that he can 'do no wrong. The balance and meaſure of power in the 'government was in the king, church and nobility, to the 'proportion of above two thirds of the landed intereſt; but 'not one third in the Commons.'

But poſſibly ſome may object, that theſe two maxims have not been invariably attended to, and obſerved by the ſtates of the nation; and that the proceedings of parliament in reference to the depoſition of *Edward* II. *Richard* II. and *Henry* VI. are very flagrant exceptions to, and deviations from, the acknowledged authority and obligation of them. Though we do not preſume to interpoſe our judgment in an affair of ſuch a delicate nature; yet we cannot but lay before the public a few paſſages of the parliament's reply to king *Richard* II.'s declaration, which ſeemed to give ſtrong intimations of his diſpoſition to rule arbitrarily, and ſupport his deſpotic meaſures by the aſſiſtance of the *French* king.

They

They declare, 'We have an ancient conſtitution; and 'it was not many ages ſince experimented, (it grieves us 'that we muſt mention it) that if the king, through 'any evil council, or weak obſtinacy, or contempt of 'his people, or out of a perverſe or froward wilfulneſs, 'or by any other irregular courſes, ſhall alienate himſelf 'from his people, *and refuſe to govern by the laws and ſta-* 'tutes of the realm, according to the laudable ordinances, 'and their faithful advice; but will throw himſelf headlong 'into wild deſigns, and ſtubbornly exerciſe his own ſingular 'arbitrary will; that, from that time it ſhall be lawful for 'his people, by their full and free aſſent and conſent, to '*depoſe that king from his throne*, and in his ſtead to eſta-'bliſh ſome other of the royal race upon the ſame;'—— We ſhall leave it to our readers to draw the proper concluſions from this free and animated remonſtrance; only obſerving, that this incident happened at leaſt twelve years before the actual depoſition of that king.

He had indeed, by the treacherous ſuggeſtions and advice of his evil miniſters, made ſome attempts to infringe the rights of parliament, which had juſtly alarmed their fears. And perhaps, no ſteps taken by ambitious monarchs, or obſequious and deſigning miniſters of ſtate, can be more juſtly alarming, than thoſe which have for their objects the packing of parliaments, or corrupting the members which compoſe thoſe aſſemblies.

In ſo diſtant a period as the reign of *Henry* III. we are aſſured by our authors, that the king, with a view to facilitate his favourite ſcheme of arbitrary government, 'drew 'the barons and clergy, one by one into his cloſet ſecretly, in the manner that penitents go to confeſſion to their 'prieſt; and theſe, what he could not do with them altogether, he ſtrove to gain by fair ſpeeches to them ſingly. 'Promiſing, among the clergy, this man an abby, another a 'priory, and ſo on, till he found by the experiment he could 'make nothing at all of them, notwithſtanding the politic 'method he took to bring them over to his intereſt.'

An attempt of the like nature was made by *Richard* II. in purſuance of his reſolution to erect and eſtabliſh an abſolute and uncontrouled dominion upon the ruins of the rights and privileges of a free people. 'The council of ſtate ſummoned all the ſheriffs of ſeveral counties, and demanded of 'them what forces they were able to raiſe, to aſſiſt the king 'againſt the Lords, if they were required to do it? The

'ſheriffs

'sheriffs answered, coldly, That the people were generally 'persuaded, that the Lords were the King's friends, and that 'they sought the good of the nation in all they did; and 'therefore they believed they could get very few to oppose 'them. This disappointment was the less to these courtiers, 'because they knew that the Lords were very popular, and 'they had still other projects to go upon. They next com-'manded the sheriffs and gentlemen, then attending on the 'summons, to *suffer none to be returned as knights or burgesses 'to the next parliament, but such as the King and his council 'should nominate.* To which they replied, that the people 'would be very hardly deprived of their ancient privilege of 'chooſing their own members of parliament; and that, if 'there was a true freedom observed in chooſing, it would be 'almoſt impoſſible to impoſe any perſon againſt the people's 'liking, eſpecially ſince they would eaſily gueſs at the deſign, 'and ſtand the more reſolutely upon their right. This an-'ſwer of the ſheriffs ſomewhat ſtartled the politicians, be-'cauſe they built much on this invention; (which was but 'new in thoſe days, tho' frequently practiſed in latter reigns) 'for what was done by a parliament would, as they imagin-'ed, carry a face of juſtice along with it, and their private 'revenge be turned into publick puniſhment.'

It cannot be expected, that, whilſt our parliaments were annually choſen *, that many inſtances ſhould occur where theſe illegal and pernicious meaſures could be purſued with any tolerable ſucceſs. But a moſt remarkable occurrence of this kind is related by our compilers, which, we apprehend, ought to be diſtinctly noticed.

'At *Cheſter* the writs of ſummons were iſſued out, dated '19th *Auguſt* 1399, in King *Richard*'s name, for a parlia-'ment to meet on the 30th of *September*. When this parlia-'ment was aſſembled to depoſe King *Richard*, it was ob-'jected, that the moment King *Richard*'s renunciation was 'made,

* Sir *John Thompſon*, afterwards lord *Haverſham*, hath obſerved in his preface to the *memoirs* of the earl of *Angleſea*, "That, from "the firſt of *Edward* III. 1327, to the 14th *Henry* IV. 1412; that "is, in the ſpace of 85 years, there are extant 72 original writs for "the ſummons of parliament; ſo that, allowing forty days from "the teſts of the writs to the returns, and but one month for the "ſitting of parliament, there will not be a year's interval between "the diſſolution of one parliament and the ſummoning of another." And there are two laws now in force for the annual meeting of the king in parliament, *viz.* the 4th and 36th of *Edward* III.

'made, and his ceſſion and depoſition taken, the parliament 'would be abſolutely diſſolved. Hereupon it was thought 'neceſſary, as ſoon as the parliament was met, to have new 'writs ready to iſſue out for calling another. Accordingly, 'when the aforeſaid ceremony was over, freſh writs came 'out, dated at *Weſtminſter*, 30th *September*, to the Lords, 'and all the knights, citizens and burgeſſes, throughout '*England*, which were made returnable in ſix days time; 'for they were ſummoned to meet at *Weſtminſter* on the 6th 'of *October* following; theſe double writs being ſtill extant, 'on record, to prove it. That theſe laſt were the very ſame 'members that came on the firſt ſummons, dated 19th *Au-*'*guſt*, though called in King *Henry*'s name, appears alſo 'beyond contradiction, by the writs for their wages or ex-'pences, which are preſerved in ſome of our hiſtorians. 'This is a piece of ſtate policy not thought proper to be 'taken notice of by *Tyrrel*, or any of the writers on that ſide 'of the queſtion, but ought not to be omitted by an impar-'tial hiſtorian.'

Before we conclude our obſervations on this ſubject, it may be expedient to obſerve, that the wiſdom of parliament hath, on various occaſions, made the moſt ſalutary proviſions for guarding againſt the fatal effects of corrupt influence on its members.

In the reign of *Edward* III. when the parliament had granted ſeveral ſubſidies to the King, it was particularly pro-vided, 'that *no knights of ſhires, citizens or burgeſſes*, re-'turned for that parliament, ſhould be collectors for theſe 'taxes." 'From hence it appears demonſtratively to have 'been the ſenſe of parliament in theſe days, that ſuch who 'had a vote in the granting a tax, ſhould have no ſhare in 'the collecting of it; and that conſequently a *place-bill* is no 'novelty in our conſtitution.'

When a *capitation-tax* was granted, 4th *Richard* II. 1380, it was alſo enacted, "that *no knight, citizen or burgeſs* of this "parliament ſhould be *collector* of this money; but that the "king ſhould appoint ſuch as ſhould equally levy it, accor-"ding to the meaning of the grant, throughout the kingdom." 'So ſenſible was this parliament of the great partiality of their 'own members, in collecting this tax, even in thoſe early 'times, that they would not truſt themſelves with it. A 'noble inſtance of a truly public ſpirit!' and an eminent ſelf-denying ordinance properly ſo called.

MONTHLY

MONTHLY CATALOGUE, for *January* 1753.

MISCELLANEOUS.

I. THE caſe of *Henry Simons*, a *Poliſh Jew* merchant; and his appeal to the public thereon. Now publiſh'd for the benefit of him and his unhappy family. 8vo. 1 s. 6 d. *Coinyns.*

We have read this remarkable narrative, with uncommon emotion; but do not think ourſelves at full liberty to explain the nature of the impreſſion it made upon us: God grant that ſuch a caſe as this of mr. *Simons* appears to be, may never happen again, to the diſgrace of this or any other country.

II. *The travels and adventures of* William Bingfield, Eſq; containing as ſurprizing a fluctuation of circumſtances, both by ſea and land, as ever befel one man. With an accurate account of the ſhape, nature and properties of that moſt furious and amazing animal, the *dog-bird*. Two Volumes. 12mo. 5 s. *Withers.*

For the *Kitchen*.——See our *laſt*, p. 470.

III. *The hiſtory of* Jenny *and* Jemmy Jeſſamy. By the author of miſs *Betſy Thoughtleſs*. 12mo. 3 vols. 9 s. *Gardner.*

In the 5th volume of the *Review*, we endeavoured to give our readers ſome idea of the hiſtory of miſs *Thoughtleſs*; to which article we now refer, for a ſketch of the author's character. With reſpect to this new production, it is doubtleſs much ſuperior to thoſe wretched romances mentioned in our catalogue for laſt month. The character and conduct of miſs *Jeſſamy* are more intereſting to the reader than thoſe of miſs *Thoughtleſs*, in our author's former work: but on the other hand, the preſent performance is equally deficient in the fable, in which there is no plot; and the whole languiſhes for want of engaging and natural incidents, the few that we have, being, for the moſt part, either trivial, or forced, or improbable.

IV. *A treatiſe on foreſt-trees.* By *William Watkins*, curate of *Hay*, *Brecnockſhire*. 8vo. 1 s. *Rivington.*

The deſign of this performance is, to perſuade gentlemen to a ſerious attention towards the improving their eſtates, and promoting the intereſt of their country, by planting foreſt-trees; he with great juſtice blames their remiſſneſs in this important article, and ſhews them, by calculations, how greatly they would find their account in promoting the culture of plantations for the growth of timber.

V. *A Letter to* Andrew Stone, Eſq; 8vo. 6 d. *Carpenter.*

A catch-penny performance, made up of nothing but impertinence.

VI. *A Letter to the right hon. the earl of* Harcourt. With an ode to his royal highneſs *George* prince of *Wales*. 8vo. 6 d. *Corbet.*

This is alſo a catch-penny; probably from the ſame hand to which mr. *Stone* is obliged for the preceding article.

VII. *An Eſſay on the rationality of brutes.* With a philoſophical compariſon between dr. *Codgill*, Inſpector-general of *Town-iſland*, and *Mango*, the great monkey, director-general of the pantomime performers in the *Hay-market*. 8vo. 6 d. *Bouquet.*

The author endeavours to divert his readers at the expence of dr. *Hill*. He adopts the doctrine of the tranſmigration of ſouls, and ſuppoſes *Mango*, in his prior ſtate, to have been a *Merry-Andrew*, and the doctor a *rattle-ſnake*. He then ſets in contraſt the different qualities of each, in their preſent ſtate; in order to ſhew the pre-eminence, in point of moral excellence, of the brute body animated by a human ſoul, over the human body, animated by an animal ſoul.

VIII. *A letter to* Henry Woodward, *comedian*, occaſioned by his letter to the *Inſpector*. By *Simon Partridge*, the facetious cobler of *Pall Mall*. 8vo. 6d. *Jeffry.*

A moſt contemptible effort to ſecond *Woodward*'s abuſe of dr. *Hill*. See the account of *Woodward*'s letter, in our laſt.

IX. *A lick at 'em all*; or, the moderator, &c. 8vo. 6d. *Reeve.*

This pamphlet vindicates the *Inſpector*, againſt *Woodward*, and the reſt of the doctor's adverſaries; but it affords nothing worth particular notice here.

X. *An anſwer to* Henry Woodward, *comedian*. With ſome occaſional remarks on the *Greek* and *Roman* ſtage. By the right honourable the earl of ****. 8vo. 6d. *Cooper.*

What we have ſaid of the preceding article, may ſuffice for this alſo.

XI. *The geeſe ſtript of their quills*: or, propoſals for depluming and ruſticating the rival *literati*. With an impartial examination into ſome important concerns. 8vo. 1s. *Cooper.*

Our author's deſign in this ſmall piece, which is written in a very genteel and ſenſible manner, is to reprove the *Inſpector* and mr. *S----t* for thoſe ſtrokes of obloquy, thoſe dull ſarcaſms, thoſe indecent revilings, with which they have lately loaded each other; and for which, our author thinks, they deſerve to be expelled the *republic of letters.*

All that now remains in the power of theſe *rivals in abuſe*, he thinks, is, publickly to exchange forgiveneſs *as Men*; and as their bad behaviour has been *publick*, then to aſk pardon of *the world*, for having inſulted their underſtandings, and pro-

voked their patience, by their unmannerly diſputes. When they have complied with this, he thinks it adviſeable for them to ſit down *in obſcurity*, and employ their time in reading and digeſting *other men's* productions, inſtead of continuing to affront mankind by the publication of *their indigeſted crudities*. But if the *Cacoethes* which torments them is of the kind which *Juvenal* deſcribes, that is---*inſanabile*---in that caſe, he ſays, they may be permitted to ſcribble, but thinks they ſhould be laid under proper reſtrictions. The *Inſpector's* province, he tells us, ſhould be either to expatiate on the microſcopic wonders which unfold to the admiring eye, on the ſuperficies of a rock-oyſter---or to account for the aſſerveſcent nature, or frequent ſtimulation of the amorous appetite, in a *Cock-ſparrow*.

As to mr. *Smart*, his buſineſs, he tells us, ſhould be to collect his random thoughts on various ſubjects, and to range them in proper *declamatory* order; by which means, we are told, he will have an opportunity of exerting his genius every *monday* in the week, in a ſolemn *harangue* at the *Robin Hood ſociety*.

XII. *A ſcheme for a fund* for the better maintenance of the widows and children of the clergy. By *Ferd. Warner*, M. A. rector of Queenhithe. 8vo. 6d. *Whiſton*, &c.

The author aſſures us that this ſcheme has had the approbation of the archbiſhop of *Canterbury*, and other great and worthy dignitaries of our church.

XIII. *Prejudice detected by facts*: or, a candid and impartial enquiry into the reign of queen *Elizabeth*, ſo far as it relates to *Mary* queen of *Scots*. 8vo. 1s. 6d. *Corbet*.

The author of this anonymous performance has given the public very little, if any new information, relating to the hiſtory of the queen of *Scots*. He has produced copies of a few letters, the authenticity of which will ſcarcely appear the leſs doubtful for his not venturing his own name along with them. He is a bad writer, and as bad an advocate for the fame of the unhappy *Mary*; whoſe memory ſuch a work in our opinion, can neither credit nor injure.

XIV. *The Life of Betty Ireland*, with ſome account of her elder ſiſter *Blanch* of *Britain*; containing ſundry very curious particulars. 8vo. 6d. *Robinſon*.

A humorous and entertaining ſketch of the connected hiſtory of *England* and *Ireland*; ſomewhat in the manner of *John Bull*. One part of the ingenious author's deſign, ſeems to be the removal of the vulgar prejudices entertained by the *Engliſh*, againſt their fellow ſubjects of *Ireland*.

XV. *Some account of the* IRISH. By the late *J. S.* D. D. D. S. P. D. 8vo. 6d. *Cooper*.

A moſt ridiculous and contemptible miſrepreſentation of the kingdom of *Ireland*, and of its inhabitants; who, according to the author, are beings of a much lower claſs than even *Gulliver*'s Yahoos.

POETRY.

The Paſquinade. With *Notes variorum.* Book the *firſt*: 4to 1s. *Mountfort.*

A ſatire in imitation of the *Dunciad*; of which it ſeems that Mr. *Smart* and Dr. *Hill* are to be the heroes in chief, attended by the whole tribe of inferiour writers: a noble ſubject, and worthy of the author: who endeavours to copy Mr. *Pope*'s manner; but, alas!

——*ſequiturque patrem non paſſibus æquis.*

Single SERMONS, ſince the Liſt in our laſt number.

1. MR. *Blackburne*'s, at the ordination of dr. *Keene* biſhop of *Cheſter*, in the pariſh-church of *Richmond*, *Yorkſhire*; *October* 15. 1752. *Knapton.*

2. *The glory of the church in the latter day.* Preached to the ſociety that ſupport the *Wedneſday* evening lecture in *Great Eaſtcheap*, *December* 27. 1752. By *John Gill*, D. D. 6d. *Keith.*

3. Dr. *Church*'s, before the college of phyſicians, *London*; *September* 20. 1752. 6d. *Rivington.*

4. *The Chriſtian Sabbath as old as the creation.* Preached at St. *Paul*'s, *Sunday*, *November* 12. 1752. By *Richard Parry*, M. A. chaplain to the lord *Vere*. 4to. 1s. *Dodſley.*

Mr. *Parry* introduces this ſermon (the length of which is not in proportion to its price) with obſerving, that all the parts of revealed religion are inſtituted for the ſervice of man, and that the Sabbath particularly was made for his uſe and benefit, to withdraw his affections from earth to heaven, and to anticipate, as it were, that reſt and glory here, which ſhall be revealed hereafter.

He then proceeds to conſider the Sabbath in this view, under the patriarchal, *Jewiſh*, and chriſtian diſpenſations, and endeavours to ſhew that it was changed, for the uſe of the *Jews*, from the ſeventh day of the patriarchal week to the ſixth—from *Sunday* to *Saturday*, and that it has continued the ſame, without interruption, in the church of God, (excepting the period of the *Jewiſh* diſpenſation) from its firſt inſtitution to the preſent time.

THE

MONTHLY REVIEW,

For *FEBRUARY*, 1753.

ART. XI. *The commentaries of* Cæſar, *tranſlated into* Engliſh. *To which is prefixed, A diſcourſe concerning the* Roman *art of war. By* William Duncan, *profeſſor of philoſophy in the univerſity of* Aberdeen. Folio. 3 l. 3 s. bound. Dodſley.

THE work now before us has a double title to a favourable reception from the public; having, if we may uſe the expreſſion, both external and internal merit to recommend it. It is beautifully printed, and richly adorned with a variety of fine cuts, the ſame, excepting a few neceſſary alterations, with thoſe of dr. *Clarke*'s edition, which, beſides their being ornamental, are of great ſervice towards a due underſtanding of the hiſtory; the greateſt part of them being plans of battles, ſieges, and incampments, or repreſentations of the ſituation and face of the countries in which the moſt material tranſactions paſſed.

But beſides this, the tranſlation, if our judgment does not miſlead us, is the beſt that has yet been given us of this excellent claſſic. The tranſlator has in a great meaſure caught the ſpirit of his author, and, as far as the genius of our language would permit, has preſerved *Cæſar*'s turn of phraſe and expreſſion: There is prefixed to it a long diſcourſe concerning the *Roman* art of war; wherein mr. *Duncan* gives his

readers a clear view of the military cuſtoms of the *Romans*, ſhews himſelf a compleat maſter of the ſubject, and thoroughly acquainted with the genius and policy of ancient *Rome*, concerning which he makes ſeveral very ingenious and juſt obſervations.

This diſcourſe is divided into eight chapters. In the firſt of which an account is given of the ceremonies that attended the declaration of war. Theſe ceremonies were inſtituted by *Numa Pompilius*, a prince of a pacific temper, and, as our author obſerves, were admirably well contrived, to anſwer his great deſign of habituating the *Romans* to peace, and blunting the edge of their martial fury. 'For, ſays he, as a certain 'ſpace of time was neceſſarily to intervene, between the injury 'received and the commencing of hoſtilities; this left room 'for reaſon and reflexion, and gave them an opportunity of 'weighing maturely all the conſequences of the ſtep they 'were about to take. The imprecations too to be denounced 'by the herald againſt himſelf and country, if he advanced 'any thing contrary to truth, would naturally make them 'very cautious in their demands, and extremely attentive to 'the equity and juſtice of them. Add to all this, the great 'probability of adjuſting matters amicably, and obtaining a 'reaſonable ſatisfaction, which cannot by any means be ex'pected, where the parties fly immediately to arms, and by 'mutual acts of hoſtility exaſperate one another. One would 'think that a ſtate, under the check of ſo many reſtraints 'againſt oppreſſion, could not eaſily break out into violent or 'unjuſt wars. Accordingly we find not only the ancient hiſ'torians, but even many modern writers of name and repu'tation, extolling the moderation and diſintereſtedneſs of the '*Romans*; their faith in treaties; ſteddy adherence to their 'allies; and care to have equity on their ſide in all their un'dertakings. It is however, methinks, a ſufficiently obvious 'reflexion, that a people, who by degrees accompliſhed the 'conqueſt of the univerſe, and forced all nations to ſubmit to 'their dominion, muſt in many inſtances have been the ag'greſſors. For although, in the firſt beginning of their ſtate, 'they were perhaps often unjuſtly attacked by their neigh'bours, out of envy and jealouſy; yet it is certain, that their 'power at laſt became ſo very formidable, that no nation 'was willing to enter the liſts with them. We find them 'notwithſtanding ſtill puſhing on their conqueſts, ſtill en'gaged in new wars, and extending the limits of their em'pire. Now both reaſon and experience tell us, that, in 'a controverſy between ſtates of unequal ſtrength, the

'weaker

'weaker will ſubmit to many inſults and hardſhips, rather 'than draw upon themſelves a war, which they foreſee muſt 'end in the ſubverſion of their liberties. And indeed, if we 'examine narrowly into the conduct of the *Romans*, we ſhall 'find, that their reputation of juſtice is owing rather to an exact 'obſervance of certain outward forms, and the partiality of 'their hiſtorians, than any ſteddy adherence to the principles of 'equity. For as their power and dominion increaſed, and 'they became conſcious of their ſuperiority, they readily 'gave way to the dictates of ambition, and were never at a 'loſs in contriving ſome ground of quarrel with thoſe na-'tions, whom in their plan of univerſal conqueſt, they had 'reſolved to bring next under ſubjection. But as all their 'attempts of this kind were preceded by complaints of inju-'ries received, pretended grievances, and formal declarations 'of war; this gave a colour of juſtice to their undertakings, 'and effectually deceived the people; who, convinced that 'they had equity on their ſide, followed their generals with 'an aſſured confidence, imagining themſelves under the im-'mediate protection of the gods. Add to this, that the hiſ-'torians, partly miſled by the ſame notions, partly through 'a national and almoſt unavoidable partiality, have vied with 'one another in extolling the equity and moderation of the '*Romans*, and varniſhing over ſuch parts of their behaviour, 'as ſeemed moſt liable to exception. The merit of theſe 'writers, and the veneration paid them by ſucceeding ages, 'have given a kind of ſanction and authority to their opi-'nions: It looks like preſumption to contradict authors of ſo 'eſtabliſhed a reputation: and being accuſtomed to admire 'them from our infancy, we are eaſily led to believe, that 'we cannot do better than blindly give into their ſentiments. 'It is only upon this principle I am able to excuſe ſome late 'writers of great name, who, in treating of the *Roman* com-'monwealth, have not ſcrupled to adopt the prejudices of 'the ancient hiſtorians, and repreſent that people as patterns 'of equity and juſtice in all their proceedings.'

Nothing being of greater importance in hiſtory, than to 'form a right judgment of events and their cauſes, and to pe-'netrate into the real characters of ſtates and nations, our in-genious author takes occaſion in this place to lay before his readers a particular account of the wars between the *Romans* and *Carthaginians*; whereby it clearly appears what 'credit is due to the pompous accounts we meet with in 'hiſtorians, of the ſincerity and inviolable juſtice of the *Ro-mans*. After ſhewing, by a detail of facts, that in all the

Punic wars the *Romans* were the aggreſſors, and that, in the two laſt eſpecially, they forced the *Carthaginians* into them by the moſt flagrant acts of injuſtice; he proceeds to account for their preſerving, in ſome meaſure, the reputation of juſtice and equity, notwithſtanding their oppreſſive conduct.

'It muſt indeed be owned, ſays he, that it required no 'ſmall art and policy, ſo to involve and intangle themſelves 'with all the nations of the then known world, that they 'could at pleaſure find ſome ſpecious pretence of quarrel, 'when their intereſt required them to break with any ſtate. 'This gave a colour of juſtice to all their undertakings, in'ſpired their armies with aſſurance and confidence, inviola'bly attached to them their old friends, and procured them 'new allies at pleaſure. And, as it ſeems to have been one 'of their maſter-ſtrokes in politics, and the principal engine 'by which they puſhed on their conqueſts, it may not be 'amiſs to give the reader ſome little inſight into their artful 'conduct in this reſpect, that he may the better comprehend 'the motives and tendency of it.

'Although I cannot bring myſelf to think, with ſome mo'dern writers of pretended depth and penetration, that *Numa* '*Pompilius* had a political view, in the ſeveral religious regu'lations he eſtabliſhed at *Rome*; yet I am ready enough to 'allow, that many of his inſtitutions were afterwards, by the 'prudent management of the ſenate, converted into maxims 'of ſtate, and rendered very ſerviceable in the adminiſtra'tion of the government. Of this nature particularly were 'the ceremonies relating to the declaration of war. Nothing 'is of greater conſequence to an ambitious republic, which 'aims at univerſal dominion, and a gradual ſubjection of all 'nations, than to prevent ſuch a general confederacy againſt 'her, as might not only put a ſtop to her conqueſts, but 'even threaten her in her turn with deſtruction. This the 'ſenate effected by their ſingular addreſs and conduct, in the 'ſeveral wars in which they were engaged: for they always 'found means to colour them over with ſuch a ſpecious pre'tence of juſtice, as gave no umbrage to the neighbouring 'ſtates, nor begot any jealouſy of a power, which ſeemed to 'have nothing in view, but the redreſſing its own wrongs, 'or thoſe of other nations in alliance with it. That 'ſtrong bent towards religion, and the worſhip of the gods, 'which *Numa* introduced among the people, and which the 'ſenate carefully cheriſhed for many generations, helped 'greatly to forward this perſuaſion. Men were not apt to 'diſtruſt a religious republic, where virtue was held in ho-

'nour,

'nour, and vice of every kind diſcountenanced. Let me 'add, that in the early ages of the ſtate, this was more than 'mere pretence. They were really diſtinguiſhed by their 'probity, by a ſteddy adherence to juſtice, and a faithful ob-'ſervance of treaties. Moſt of their wars were defenſive, 'or undertaken for the ſake of their allies. And tho' in after-'times, in proportion as their power increaſed, they gave 'way to the dictates of ambition, and became leſs ſcrupulous 'in their conduct: yet as they never departed from thoſe out-'ward obſervances, by which the appearance of juſtice is 'maintained; and took care to ſignalize themſelves from time 'to time, by ſuch particular inſtances of moderation, as could 'not fail to make a deep impreſſion; their reputation for 'equity and good faith continued ſtill the ſame.

'Obſerve, I beſeech you, the different ſentiments enter-'tained of the *Romans* and *Carthaginians*, at the time of the 'rupture between the two ſtates. The *Romans*, tho' they 'had gradually ſubjected all the nations of *Italy*, and raiſed 'themſelves to a very formidable pitch of greatneſs, were yet 'ſo far from being conſidered as an ambitious republic, againſt 'which it was neceſſary for other ſtates to be upon their 'guard, that the fame of their virtue and juſtice ſeems at this 'time to have been at the higheſt; inſomuch that foreign na-'tions, inſtead of dreading their power, courted their alliance 'and amity. It was otherwiſe with the *Carthaginians*. They 'had been leſs careful to conceal their ambition, or cover 'their breach of treaties under a pretence of injuries. Hence 'their deſigns became ſuſpected, all their actions were viewed 'in the worſt light, and the general prejudice againſt them 'was ſo ſtrong, that every thing laid to their charge by their 'enemies found a ready belief. By this means it happened, 'that tho' in the interval between the firſt and ſecond *Punic* 'wars, the *Romans* acted without the leaſt regard to juſtice 'and the faith of treaties, yet very little notice was taken of 'the complaints of the *Carthaginians*: and when, in conſe-'quence of repeated inſults and provocations, they were at 'laſt obliged to have recourſe to arms, the whole blame of 'the war, though ſo manifeſtly flowing from the injurious be-'haviour of the *Romans*, was nevertheleſs charged upon the 'perfidy of the *Carthaginians*.

'After the entire conqueſt of *Italy*, and the reduction of 'the greateſt part of *Sicily* in the firſt *Punic* war, it required 'a more refined policy in the *Romans* to extend the limits of 'their empire, and at the ſame time keep up the reputation 'of their integrity. They were not immediately ſurrounded

'with thoſe nations, which it was their intereſt to attack; 'and therefore could not eaſily provoke them to ſuch acts of 'hoſtility, as might juſtify a declaration of war. And ſhould 'they, upon ſlight pretences, tranſport an army out of their 'own territories, to fall upon a diſtant prince; the deſign of 'conqueſt would be viſible, and beget a general alarm. Be'ſides, their power was become ſo very formidable, that fo'reign ſtates did not care to contend with them, and there'fore induſtriouſly avoided giving them any juſt ground of 'complaint. In this ſituation they took upon themſelves the 'title of patrons and protectors of all nations; and, by con'tracting alliances with weaker ſtates, found means to fall 'upon the ſtronger at pleaſure, without ſeeming themſelves to 'have any particular intereſt in the quarrel. It was upon this 'principle that they attached themſelves to the *Saguntines* and '*Ætolians*, which afterwards furniſhed them with ſuch a plau'ſible colour for the *Carthaginian* and *Macedonian* wars. To 'know the full reach and value of this policy, we need only 'reflect, that though the ſecond *Punic* war was unexception'ably juſt on the part of the *Carthaginians*; yet the *Romans*, 'by diverting the attention of the public from the uſurpation 'of *Sardinia*, and fixing it upon the fate of *Saguntum*, threw 'the whole odium of that war upon their adverſaries, whilſt 'themſelves were conſidered as a humane, generous people, 'actuated merely by a concern for their allies.

'And here it is particularly deſerving of our notice, that, 'amongſt the many wars in which they were engaged after 'the concluſion of that with *Hannibal*, we hardly meet with 'any that can be deemed perſonal. It was always, at leaſt in 'appearance, to ſupport the cauſe of ſome of their allies, or 'prevent their being cruſhed by a powerful neighbour. One 'would be apt to think, that they had it not ſo much in view 'to aggrandize themſelves, as to prevent the growth of any 'dangerous power, from which weaker ſtates might be ex'poſed to ſuffer. Upon the concluſion of the firſt *Macedo'nian* war, they proclaimed liberty to all the ſtates of *Greece*. 'This action, ſo magnificent in appearance, was in reality a 'refined ſtroke of policy. The *Greeks* were a warlike people, 'well diſciplined, and capable of bringing great armies into 'the field. Had they ſuſpected the *Romans* of a deſign upon 'their liberties, and united in their own defence, they muſt 'have been invincible. But this ſeeming grant of freedom 'effectually lulled them aſleep; and by the artful conduct of 'the *Romans*, gave birth to infinite diviſions among them; 'which ending commonly in an appeal to *Rome*, furniſhed

'the

'the ſenate with frequent opportunities of taking part in their 'quarrels. Thus they inſenſibly grew to be rulers and dictators over them, and by ſlow imperceptible ſteps accomplished their ſubjection.

'Their ambaſſadors to foreign princes, and ſuch as had not 'yet felt the weight of their power, commonly delivered 'themſelves in ſuch a haughty magiſterial way, as could not 'fail to draw upon them ſome indignity or ill treatment, and 'thereby furniſh a ſure pretence of war, when the intereſt of 'the commonwealth rendered ſuch a ſtep neceſſary. If a 'people at any time had given them umbrage, and afterwards 'repenting of their raſhneſs, ſurrendered up the principal offenders; they would often refuſe to puniſh them, chuſing 'rather to conſider the whole nation as guilty, and reſerve 'to themſelves an uſeful vengeance. When they ſaw two 'nations engaged in war, although they were not in alliance, 'nor had any conteſt with either of them, they would nevertheleſs appear upon the ſtage of action, and affected always 'to ſide with the weakeſt. It was an ancient cuſtom, ſays '*Dionyſius* of *Halicarnaſſus*, for the *Romans* to grant ſuccour 'to all who came to implore it. If princes of the ſame 'blood were at variance for the crown, they ſeldom failed to 'make themſelves parties in the diſpute; and if one of them 'was a minor, declared in his favour, proclaiming themſelves 'his guardians, in quality of protectors of the world. When 'ſubjects, oppreſſed and tyranniſed over by their ſovereigns, 'were provoked to renounce their allegiance, they immediately indulged them the title of ally, declaring themſelves 'the profeſſed enemies of tyranny and lawleſs power.

'Theſe are the arts and policies by which the *Romans* ſo 'entangled themſelves with all nations, that they could with 'pleaſure engage in a war with any ſtate, and colour it over 'with ſuch an appearance of juſtice, as not only prevented 'any general confederacy againſt them, but even warmly engaged their allies in the ſupport of their uſurpations. Nor 'were they leſs politic in the choice of their wars, and in the 'manner of conducting and bringing them to a period. For 'as their power was very formidable, and they had contrived 'to draw many nations over to their intereſt; whatever ſtate 'took up arms againſt them, found it impoſſible to make any 'long reſiſtance, and was in the end forced to accept of ſuch 'conditions of peace as they thought fit to propoſe. For this 'reaſon war was ſeldom declared againſt them; but themſelves always made it, at a ſeaſon, with a people, and in 'ſuch a manner, as beſt ſuited their intereſt. If they were

'oppoſed by ſeveral enemies at the ſame time, they granted 'a truce to the weakeſt, who thought themſelves happy in 'obtaining it; conſidering it as a great advantage, that their 'ruin was at leaſt ſuſpended. They never engaged in far 'diſtant wars, till they had firſt made an alliance with ſome 'power contiguous to the enemy they invaded, who might 'unite his troops to the army they ſent: and as this was ne-'ver conſiderable with regard to numbers, they always had 'another in that province which lay neareſt the enemy, and 'a third in *Rome*, ever ready to march at a minute's warn-'ing. In this manner they hazarded but a ſmall part of their 'forces at once, and found it eaſy to repair any loſs they 'might ſuſtain, whilſt their enemy was often ruined by a 'ſingle battle. It was this conſideration that inſpired *Han-'nibal* with the reſolution of attacking them in *Italy* itſelf, 'the center of their dominions. He was ſenſible that a blow 'ſtruck there, muſt effectually weaken them: whereas diſ-'tant defeats, ſo long as the capital remained unmoleſted, and 'was at liberty to ſend a freſh ſupply of troops to recruit the 'army, were properly ſpeaking, little other than ſo many leſ-'ſons of prudence to their generals, who ſoon found them-'ſelves in a condition to renew the war, with greater forces, 'and more circumſpection. Accordingly we find, that when 'the ſame *Hannibal* afterwards offered his ſervice to *Antio-'chus*, in his intended war againſt the *Romans*, there was no 'principle he inculcated more earneſtly, than the neceſſity of 'ſending an army into *Italy*, and cutting them off from thoſe 'continual reſources, by which in any other method of attack 'they found themſelves invincible.

'But nothing gives us a greater idea of the addreſs and 'policy of this people, than the manner in which they ter-'minated their wars, when they had at laſt brought them to 'the point they deſired. They ſent the garriſons out of the 'ſtrong-holds; had the horſes and elephants delivered up to them; 'and, if their enemies were powerful at ſea, obliged them to burn 'their ſhips, and ſometimes remove higher up in the country. 'If the prince they had overcome was poſſeſſed of numerous 'armies, and ſurrounded with warlike nations, one of the ar-'ticles of the treaty was, that he ſhould not make war with 'any of the allies of the *Romans*, but ſubmit his differences 'to arbitration. And as they never refuſed their alliance to 'any people who bordered on a powerful prince, this condi-'tion inſerted in a treaty of peace, cut him off from all op-'portunity of making war, or employing his troops, and 'thereby deprived him of a military power for the time to

'come;

'come; nay, they even bereaved their very allies of this 'force. The inſtant any conteſt broke out amongſt them, 'they ſent ambaſſadors, who obliged them to conclude a 'peace. It was in this manner they terminated the wars be'tween *Attalus* and *Priſias:* and whoever is in the leaſt ac'quainted with their hiſtory, muſt be ſenſible, that they all 'along adhered to this policy. The reſult was, that they a'lone were poſſeſſed of warlike and veteran armies, whilſt 'thoſe of other nations degenerated into a raw unpractiſed 'rabble. When any ſtate compoſed too formidable a body 'from its ſituation or union, they never failed to divide it. 'The republic of *Achaia* was formed by an aſſociation of free 'cities. The ſenate declared, that every city ſhould be go'verned by its own laws, independent on the general autho'rity. *Macedonia* was ſurrounded with inacceſſible moun'tains. The ſenate divided it into four parts; declared thoſe 'free; prohibited them every kind of alliance among them'ſelves by marriage; carried off all the nobles into *Italy*, and 'by that means reduced this power to nothing.

'Theſe cuſtoms of the *Romans* were not certain particular 'incidents which happened by chance; but ſo many invaria'ble principles, from which, in a long courſe of years, they 'never deviated. The maxims which they put in practice 'againſt the greateſt monarchs, were exactly the ſame with 'thoſe they had employed in their infant ſtate, againſt the 'little cities which ſtood round them. They made *Eumenes* 'and *Maſiniſſa* contribute to the ſubjection of *Philip* and *An'tiochus*, as they had before employed the *Latins* and *Her'nici*, to ſubdue the *Volſcians* and the *Tuſcans*. They ob'liged the *Carthaginians*, and the kings of *Aſia*, to ſurrender 'their fleets to them, in like manner as they had forced the 'citizens of *Antium* to give up their little veſſels. And in'deed it is ſurpriſing to conſider, that, during the courſe of 'that long and mighty proſperity which attended the *Roman* 'arms, and in which it is ſo uſual for mankind to forget 'themſelves, the ſenate continued to act all along with the 'ſame depth of judgment, and the ſame ſteddy views to the 'public intereſt. They were not dazzled by their good fortune, 'nor moved to precipitate their enterprizes before the proper 'ſeaſon. Obſerve, I intreat you, the wiſdom and policy of 'their conduct. After the defeat of *Antiochus*, they were 'poſſeſſed of *Africa*, *Aſia*, and *Greece*, without having a ſingle 'city in thoſe countries that could be called immediately their 'own. They ſeemed to conquer with no other view but to 'beſtow: but then they obtained ſo compleat a ſovereignty,

'that

'that whenever they engaged in war with any prince, they 'oppreſſed him, as it were, with the weight of the whole uni- 'verſe. The time proper for ſeizing upon the conquered 'countries, was not yet come. Had the *Romans* kept the 'cities they took from *Philip*, the *Greeks* would have ſeen at 'once into their deſigns. Had they, after the ſecond *Punic* 'war, or that with *Antiochus*, poſſeſſed themſelves of lands in '*Africa* and in *Aſia*, they could never have preſerved con- 'queſts ſo ſlightly eſtabliſhed. It was the intereſt of the ſe- 'nate to wait till all nations were accuſtomed to obey as free 'and as confederate, and to let them blend and loſe them- 'ſelves inſenſibly in the *Roman* commonwealth, before they 'ſhould attempt reducing them to the condition of ſubjects. 'After overcoming a nation, they contented themſelves with 'weakening it, and impoſing ſuch conditions as conſumed it 'inſenſibly. If it recovered, they depreſſed it ſtill more, and 'it became ſubject, without a poſſibility of dating the æra of 'its ſubjection. This was indeed a ſlow way of conquering, 'but founded in the deepeſt policy. *Rome*, by a ſteddy ad- 'herence to theſe maxims, gradually increaſed in ſtrength; 'and, having at length got the better of all oppoſition, ſe- 'curely took poſſeſſion of the ſovereignty of the univerſe.'

After this clear and diſtinct account of the manner in which the *Romans* proſecuted their ſchemes of ambition, our author proceeds, in the ſecond chapter, to treat of their manner of levying troops, and forming an army. Having explained how their armies were formed, and the different degrees of rank and military ſervice that prevailed in them, he takes occaſion to conſider particularly wherein their ſtrength conſiſted; and to what they were indebted for that ſuperiority which rendered them victorious over the troops of all other nations. And here he is naturally led to conſider the form and ſtructure of the *Roman* legion, the quality of the troops of which it was compoſed, and the advantages ariſing from the equal diſtribution of lands: but what chiefly contributed to the ſtrength and greatneſs of the *Roman* armies, he obſerves, was the cuſtom eſtabliſhed by *Romulus*, of incorporating the vanquiſhed nations, and admitting them to the privileges of citizens. By this means the forces of the ſtate increaſed with their territories; and the conquered provinces were ſo far from being an incumbrance upon them, by exhauſting their ſtrength in guards and garriſons, that, on the contrary, they became real parts of the commonwealth, and contributed greatly to her power, by augmenting her revenues, and adding to the number of her ſubjects.

In

In the third chapter he gives an account of the arms and diſcipline of the *Romans*, and points out their excellency over thoſe of other nations. In the fourth he conſiders thoſe inſtitutions and maxims of conduct which chiefly contributed to exalt the courage of the *Romans*, and animate their bravery. He aſcribes that noble ſpirit which we ſo much admire in their armies, to thoſe admirable principles on which their commonwealth was founded, and to the ſucceſſion of great men that for ſeveral ages prevailed in it, and who ſupported, invigorated, and from time to time gave new life to the fundamental principles of the conſtitution. Of all the principles of the *Roman* polity, none ſeems to have taken deeper root, than the fear of the gods, and a veneration for religion. This, at firſt ſight, may not be thought ſo immediately to concern a martial people; but our author obſerves, that, if we examine the effect of it upon their armies, and the many valuable purpoſes it was made to ſerve in war, we ſhall have reaſon to conclude, that, of all their inſtitutions, not one contributed more to the grandeur of the ſtate. Hence it was, he tells us, that the military oath was held ſo ſacred among the troops, and became an inviolable bond of fidelity and ſubjection. The ſoldiers, however diſpleaſed and enraged, did not dare to quit their generals, ſo long as this tie was ſuppoſed to remain in force: nay, ſo very tender and ſcrupulous were they, that, even in their greateſt impatience to be diſcharged, they would yet never admit of any interpretation, that carried in it the leaſt ſtrain or appearance of deceit.

Having given an account of the manner in which the *Romans* raiſed their troops, of their diviſions and ſubdiviſions, their armour, diſcipline, and exerciſes, our author enters now upon the higher detail of war; and, in his fifth chapter, treats of that which follows immediately after the rendezvous of the troops, *viz.* the marching of an army. This ſubject naturally divides itſelf into three branches: the general order of marches in advancing againſt an enemy; the knowledge and choice of poſts; and the diſpoſition and conduct of a retreat: each of theſe he conſiders in order.

Amongſt the various orders of the *Roman* marches, one particularly deſerves our notice, which is frequently mentioned by hiſtorians, and which they term forming the army *itineri et prælio*. It was, when the columns of horſe and foot were diſpoſed in ſuch a manner, that, upon the ſudden appearance of an enemy, they could fall immediately into an order proper for fighting. Our ingenious author has very clearly and accurately deſcribed a march of this kind, and has made choice

of

of that fine one of *Hamilcar* againſt *Spendius*, than which perhaps the whole *art of war* furniſhes nothing more compleat in its kind, whether the boldneſs of the attempt is conſider'd, or the well concerted motions by which it was accompliſh'd. As we are perſuaded that an account of it will be agreeable to many of our readers, we ſhall lay it before them in our author's own words.

"Upon the concluſion of the firſt *Punick* war, ſays he, the *Carthaginian* mercenaries revolting, choſe *Matho* and *Spendius* for their leaders. *Hanno* was ſent againſt them with an army; but receiving a conſiderable check, the rebels blocked up *Carthage* on every ſide, and poſſeſſed themſelves of all the paſſes leading to the peninſula on which it ſtood. In this exigence the *Carthaginians* had recourſe to *Hamilcar*, the father of *Hannibal*, who had given eminent proof of his abilities when he commanded their armies in *Sicily*. Accordingly he took the field with ten thouſand men, and ſeventy elephants; but was for ſome time at a loſs how to meet with the enemy upon equal ground. For, beſides the other places of advantage which the mercenaries had ſeized, *Hanno* had ſuffered them to get poſſeſſion of the only bridge by which the river *Bagradas* was paſſable to thoſe who were to travel from *Carthage* into the continent. This river had not many fords, and the few it had were ſo well watched, that it was not eaſy, for even a ſingle man, to get over without being ſeen. As for the bridge itſelf, the enemy guarded it with the utmoſt care, and had built a town cloſe by it, for the more commodious lodging of the troops that were appointed to that ſervice. *Hamilcar* having in vain tried all means poſſible to force a paſſage, at length beſhought himſelf of an expedient to gain one by ſtealth. He had obſerved, that upon the blowing of certain winds, the mouth of the *Bagradas* uſed to be choaked up with ſand and gravel, which formed a kind of bar acroſs it, and rendered it fordable. Remaining therefore in his camp between the ſea and the mountains, he waited the opportunity of theſe winds; which no ſooner arrived, than marching ſuddenly in the night, he paſſed the ſtream unperceived, and the next morning appeared in the plain, to the great aſtoniſhment both of the *Carthaginians* and the enemy.

"*Hamilcar* by this ſtep put all to the hazard. Had he failed in his attempt againſt *Spendius*, his whole army muſt inevitably have been deſtroyed, for a retreat was now become impoſſible. But, neither was the danger leſs great to his country, by continuing inactive; and therefore he reſolv-

2 "by

'ly conſidered, that in ſuch an extremity, it was better to 'try ſome way where fortune, and his own ability in war, 'offered a proſpect of ſucceſs, than by a timorous diffident 'conduct expoſe himſelf to the ſame ruin, without a ſingle 'effort to evade it. He was now upon the other ſide the '*Bagradas*. The plains were favourable to him, becauſe he 'had a conſiderable body of horſe. The river itſelf too was 'of no ſmall advantage, as it ſerved to ſecure his baggage, 'and cover one of his flanks. *Spendius* was advancing to 'meet him at the head of ten thouſand men. Beſides theſe, 'he underſtood that a detachment of fifteen thouſand was 'marching with all diligence from *Utica*; and as it was their 'buſineſs to come upon his flank and rear, rather than to 'join *Spendius*, he made no doubt of their proceeding ac- 'cordingly. Upon theſe conſiderations he regulated his or- 'der of battle, and the diſpoſition of his march. To make 'head againſt *Spendius*, he placed his elephants in the firſt 'line, and immediately behind them his cavalry, intermixed 'with platoons of light armed foot. The heavy-armed in- 'fantry formed the third line, in order to oppoſe the detach- 'ment he expected upon his rear from *Utica*. By this diſ- 'poſition he was enabled to make head on all ſides. For as 'he made no doubt but his firſt line of elephants, of which '*Spendius* was totally unprovided, would be ſufficient to 'break the body he commanded; and that the cavalry, aid- 'ed by the light-armed foot, falling in immediately, would 'ſerve to compleat the rout: ſo his third line conſiſting of 'the flower of his *African* infantry, he thought himſelf ſtrong 'enough likewiſe to deal with the rebels from *Utica*.

'Each of theſe lines marched in four columns, the co- 'lumns of cavalry following immediately behind the elephants, 'and thoſe of the infantry immediately behind the cavalry. 'The diſtance between the columns was equal to the ſpace 'they were to occupy in the line of battle. By this diſpoſi- 'tion, on the firſt appearance of the enemy, the army could 'form in an inſtant. For the columns being commanded to 'halt, and wheel at once into their place in the line, were 'in order of battle preſently. *Hamilcar* continuing his march, 'perceived, as the enemy approached, that the detachment 'from *Utica*, inſtead of coming in upon his rear, had ac- 'tually joined *Spendius*, and formed a ſecond line of foot 'behind that he commanded. As he had foreſeen that this 'might happen, his order of march was contrived to furniſh 'a ready remedy. It now became neceſſary to change his 'whole diſpoſition, and oppoſe to three ſorts of infantry to

'the

'the enemy, with the elephants at the head of all, according 'to the uſual cuſtom. To that end the columns were or- 'dered to halt, and the elephants forming in front, the ca- 'valry mean while fell back between the intervals of the 'foot, ranging themſelves in two diviſions behind the two 'extremities of the line of infantry, which was formed in an 'inſtant by the wheeling of the columns. The rebels de- 'ceived by this artful motion, and miſtaking the retreat of 'the cavalry for a real flight, advanced briskly to the attack, 'broke through the elephants, and charged the *Carthaginian* 'foot. Mean while the cavalry, which, as we have already 'obſerved, had ranged itſelf in two columns behind the two 'wings of the infantry, wheeling to the right and left from 'the rear, appeared all on a ſudden in the ſame line with 'the foot, covering the flanks of the *Carthaginian* army, 'and conſiderably over-winging the enemy. The rebels aſto- 'niſhed at this extraordinary motion, quickly fell into diſor- 'der, and at laſt betook themſelves to flight. *Hamilcar* pur- 'ſued them with his horſe and elephants, and following them 'quite to the town and bridge, eaſily got poſſeſſion of that 'important paſs.

'From this recital it appears, to what a degree of perfec- 'tion the ancients had arrived in the ſcience of marches, 'which is a capital article in the grand operations of war. 'And though the inſtance here given be of an *African* com- 'mander, and therefore does not ſo immediately regard the '*Roman* people, yet if we conſider, that theſe laſt are al- 'lowed to have excelled all nations in the knowledge of 'arms, and that they often regulated their marches upon this 'plan; it ſeems reaſonable to believe, that had their hiſto- 'rians entered into particular details of this kind, we ſhould 'have met with many examples of military conduct, no leſs 'ſurpriſing than that now before us.'

In the three remaining chapters, our author treats of in- campments, battles, and the attack and defence of places, but we ſhall cloſe this article with a ſpecimen of the tranſla- tion, taken from the beginning of the ſeventh book of the commentaries,

'1. *Cæſar* having quieted the commotions in *Gaul*, went, 'as he deſigned, into *Italy*, to preſide in the aſſembly of the 'ſtates. There he was informed of the death of *P. Clodius*: 'and underſtanding farther, that the ſenate had paſſed a de- 'cree, ordering all the youth of *Italy* to take up arms, he 'ordered to levy troops over the whole province. The re- 'port of this ſoon ſpread into farther *Gaul*: and the *Gauls* 'themſelves,

'themſelves, forward to encourage rumours, added of their 'own accord what the caſe ſeemed to require: "that *Cæ-* "*ſar* was detained by a domeſtic ſedition, and could not, "while theſe diſorders continued, come to head the army." 'Animated by this opportunity, they, who before lamented 'their ſubjection to the *Romans*, now began with more free- 'dom and boldneſs to enter upon meaſures of war. The 'leading men of the nation, concerting private meetings 'among themſelves, in woods and remote places, complain- 'ed of the death of *Acco*; remonſtrated, that ſuch might one 'time or other be their own fate; and after bemoaning the 'common fortune of their country, endeavoured by all man- 'ner of promiſes and rewards, to draw over ſome to begin 'the war, and with the hazard of their own lives, pave the 'way to the liberty of *Gaul*. But chiefly they thought it 'incumbent upon them, before their ſecret conferences ſhould 'be diſcovered, to cut off *Cæſar*'s return to the army. 'This appeared abundantly eaſy; becauſe neither would the 'legions, in the abſence of their general, dare to quit their 'winter-quarters; nor was it poſſible for the general to join 'the legions, without a body of troops to guard him. In 'fine, they concluded it was better to die bravely in the field, 'than not recover their former glory in war, and the liberty 'they had received from their anceſtors.

'2. Such were the debates in the private councils of the '*Gauls*: when the *Carnutes* declaring their readineſs to ſub- 'mit to any danger for the common ſafety, offered to be 'the firſt in taking up arms againſt the *Romans*. And be- 'cauſe the preſent giving of hoſtages might endanger a too 'early diſcovery of their deſigns, they propoſed; that the 'other ſtates ſhould bind themſelves by a ſolemn oath, in 'preſence of the military enſigns, which is the moſt ſacred 'obligation among the *Gauls*, not to abandon them during 'the courſe of the war. This offer of the *Carnutes* was re- 'ceived with univerſal applauſe, the oath required was taken 'by all preſent, and the time for action being fixed, the aſ- 'ſembly ſeparated.

'3. When the appointed day came; the *Carnutes*, head- 'ed by *Cotuatus* and *Conetodunus*, men of deſperate reſolution, 'flew upon a ſignal given to *Genabum*; maſſacred the *Roman* 'citizens ſettled there on account of trade; among the reſt 'C. *Fuſius Cotta*, a *Roman* knight of eminence, whom *Cæſar* 'had appointed to ſuper-intend the care of proviſions; and 'plundered their effects. The fame of this ſoon ſpread into 'all the provinces of *Gaul*. For when any thing ſingular

'and

'and extraordinary happens, they publiſh it from place to 'place by out-cries, which being ſucceſſively repeated by 'men ſtationed on purpoſe, are carried with incredible ex-'pedition over the whole country. And thus it was on 'the preſent occaſion. For what had been done at *Ge-'nabum* about ſun-riſe, was known before nine at night in 'the territories of the *Averni*, a diſtance of one hundred and 'ſixty miles.

'4. Fired by this example, *Vercingetorix*, the ſon of *Cel-'tillus*, of the nation of the *Averni*, a young nobleman of 'great power and intereſt, whoſe father had preſided over 'all *Celtic Gaul*, and for aiming at the ſovereignty been put 'to death by his countrymen; calling his clients and fol-'lowers together, eaſily perſuaded them to revolt. His de-'ſign being diſcovered, the people immediately flew to arms; 'and *Gobanitio* his uncle, with the other principal men of the 'ſtate, dreading the conſequences of ſo raſh an enterprize, 'united all their authority againſt him, and expelled him the 'city *Gergovia*. Yet ſtill he adhered to his former reſolu-'tion, and aſſembling all the out-laws and fugitives he could 'find, engaged them in his ſervice. Having by this means 'got together a body of troops, he brought all to whom he 'applied himſelf to fall in with his views; preſſed them to 'take up arms for the common liberty; and finding his 'forces greatly increaſed, quickly drove thoſe out of the ter-'ritories of *Auvergne*, who had ſo lately expelled him the 'city *Gergovia*. Upon this he was ſaluted king by his fol-'lowers: and diſpatching ambaſſadors into all parts, exhort-'ed them to continue firm to the confederacy. The *Se-'nones*, *Pariſiens*, *Pictones*, *Cadurci*, *Turones*, *Aulerci*, *Le-'movices*, *Andes*, and all the other nations bordering upon 'the ocean, readily came into the alliance, and with unani-'mous conſent declared him generaliſſimo of the league. 'Armed with this authority, he demanded hoſtages of the 'ſeveral ſtates: ordered them to furniſh a certain number of 'men immediately; appointed what quantity of arms each 'was to prepare, with the time by which they muſt be in 'readineſs; and above all applied himſelf to have on *foot* a 'numerous *cavalry*. To the moſt extreme diligence, he 'joined an extreme rigour of command; and by the ſeverity 'of his puniſhments, obliged the irreſolute to declare them-'ſelves: for in greater faults, the criminals, after having 'been tortured were burnt alive: and for lighter offences, 'ordering the ears of the guilty to be cut off, or one of their 'eyes put out, he ſent them thus mutilated home, to ſerve

'as

'as an example to the reſt; and by the rigour of their ſuf-
'ferings to keep others in awe.

'5. Having by the terror of theſe puniſhments ſpeedily aſ-
'ſembled an army, he ſent *Luterius* of *Quercy*, a bold and
'enterpriſing man, with part of the forces againſt the *Ru-*
'*theni*, and marched himſelf into the territories of the *Bi-*
'*turigians*. The *Biturigians*, upon his arrival, diſpatched
'ambaſſadors to the *Æduans*, under whoſe protection they
'were, to demand ſuccours againſt the enemy. The *Æduans*,
'by the advice of the lieutenant *Cæſar* had left with the ar-
'my, ordered a ſupply of horſe and foot to the aſſiſtance
'of the *Biturigians*. This body of troops, advancing to the
'banks of the *Loire*, which divides the *Biturigians* from the
'*Æduans*, halted there a few days, and not daring to paſs
'that river, returned again to their own country. The
'reaſon of this conduct, according to the report made to our
'lieutenants, was an apprehenſion of treachery from the *Bi-*
'*turigians*: for that people, as they pretended, had formed
'the deſign of ſurrounding them beyond the *Loire*, on one
'ſide with their own troops, on the other with thoſe of
'*Auvergne*. Whether this was the real cauſe of their return,
'or whether they acted perfidiouſly in the affair, is what we
'have not been able to learn with certainty, and therefore
'cannot venture to affirm. The *Biturigians*, on their de-
'parture, immediately joined the forces of the *Averni*.

'6. Theſe things being reported to *Cæſar* in *Italy*; as the
'troubles at *Rome* were in a great meaſure quieted by the
'care and vigilance of *Pompey*, he ſet out immediately for
'*Tranſalpine Gaul*. Upon his arrival there, he found it
'extremely difficult to reſolve after what manner to rejoin
'the army. For ſhould he order the legions to repair to
'the province, he foreſaw they would be attacked on their
'march in his abſence: and ſhould he himſelf proceed to
'the quarters of the legions, he was not without appre-
'henſions of danger, even from thoſe ſtates that ſeemingly
'continued faithful to the *Romans*.

'7. In the mean time *Luterius* of *Quercy*, who had been
'ſent into the territories of the *Rutheni*, brought over that
'ſtate to the alliance of the *Averni*; advancing thence among
'the *Nitobrigians* and *Gabali*, he received hoſtages from both
'nations; and having got together a numerous body of
'troops, drew towards *Narbonne*, to attack the *Roman* pro-
'vince on that ſide. *Cæſar* being informed of his deſign,
'thought it firſt and principally incumbent upon him, to
'provide for the ſecurity of the province. With this view

'he flew to *Narbonne*; confirmed the wavering and timorous; placed garriſons in the towns of the *Rutheni* ſubject 'to the *Romans*; alſo in thoſe of the *Volſcians*, *Tolofatians*, 'and other ſtates bordering upon the enemy: and having 'thus taken effectual meaſures againſt *Luterius*, ordered part 'of the provincial forces, with the recruits he had brought 'from *Italy*, to rendezvous upon the frontiers of the *Helvians*, whoſe territories adjoin to thoſe of the *Averni*.

'8. Theſe diſpoſitions being made, and *Luterius* checked 'and forced to retire, becauſe he did not think it adviſeable 'to venture among the *Roman* garriſons; *Cæſar* advanced 'into the country of the *Helvians*. Although the mountains 'of the *Sevennes*, which ſeparate the *Helvians* from *Auvergne*, 'by the great depth of the ſnow in that extreme rigorous 'ſeaſon, threatened to obſtruct his march; yet having clear'ed away the ſnow, which lay to the depth of ſix feet, and 'with infinite labour to the ſoldiers opened a paſſage over 'the mountains, he at length reached the confines of the '*Averni*. As they were altogether unprepared, regarding 'the *Sevennes* as an impenetrable barrier, impaſſable at that 'ſeaſon even to ſingle men, he ordered the cavalry to ſpread 'themſelves on all ſides, and ſtrike as univerſal a terror into 'the enemy as poſſible. Fame and meſſengers from the 'ſtate ſoon informed *Vercingetorix* of the diſaſter befallen his 'country. All the *Averni* gathered round him in a body, 'and with looks full of diſmay, conjured him to regard their 'fortunes, and not to abandon them to the ravages of the '*Roman* army; more eſpecially, as he now ſaw the whole 'war pointed againſt them. *Vercingetorix*, moved by their 'intreaties, put his army upon the march, and quitting the 'territories of the *Biturigians*, drew towards *Auvergne*.

'9. This *Cæſar* had foreſeen: and after a ſtay of two 'days in thoſe parts, ſet out under pretence of fetching a re'inforcement. He left young *Brutus* to command in his 'abſence; charged him to diſperſe the cavalry as wide as he 'could; and promiſed to return, if poſſible, within three 'days. Then, deceiving the *Romans* themſelves, that he 'might the better impoſe upon the *Gauls*, he poſted by great 'journeys to *Vienne*. There he found the new levied caval'ry, whom he had ſent thither ſometime before; and tra'velling day and night without intermiſſion, through the 'country of the *Æduans*, to prevent by his expedition any 'deſigns they might form againſt him; he at length reached 'the confines of the *Lingones*, where two of his legions win'tered. Thence ſending immediately to the reſt, he drew

'the ma

them all together into a body, before the *Averni* could be apprized of his arrival.

'10. *Vercingetorix*, upon notice of this, led back his army into the territories of the *Biturigians*; and marching thence reſolved to inveſt *Gergovia*, a town belonging to the *Boii*, where they had been ſettled by *Cæſar* after the defeat of the *Helvetians*, and made ſubject to the *Æduan* ſtate. This ſtep greatly perplexed the *Roman* general: if he continued encamped with his legions in one place during the reſt of the winter, and abandoned the ſubjects of the *Æduans* to the attempts of the enemy; he had reaſon to apprehend that the *Gauls*, ſeeing him afford no protection to his friends, would univerſally give into a revolt: if, on the contrary, he took the field early, he riſqued the want of proviſion and forage, by the great difficulty of procuring convoys. Reſolving however at all hazards, not to ſubmit to an affront, that muſt for ever alienate the hearts of his allies; he preſſingly enjoined the *Æduans* to be very careful in ſupplying him with proviſions: and diſpatching meſſengers to the *Boii*, to inform them of his approach, exhorted them to continue firm to their duty, and ſuſtain with courage the aſſaults of the enemy. Mean while, leaving two legions and the baggage of the whole army at *Agendicum*, he ſet out upon his march to their relief.

'11. Arriving the next day before *Vellaunodunum*, a city of the *Senones*; that he might leave no enemy behind him capable of obſtructing his convoys, he reſolved to beſiege it, and in two days compleated his circumvallation. On the third, deputies came from the town to treat of a ſurrender: when ordering them to deliver up their arms, horſes, and ſix hundred hoſtages, he left *C. Trebonius*, one of his lieutenants, to cauſe the articles to be put in execution; and continuing his march with all diligence, advanced towards *Genabum*. The *Carnutes*, to whom this city belonged, were drawing troops together for its defence; imagining that the ſiege of *Vellaunodunum*, of which they had juſt then received intelligence, would be a work of ſome time. *Cæſar* reached the place in two days, encamped before it, and finding it began to be late, deferred the aſſault till next morning. Mean while he gave the neceſſary orders to his men: and becauſe the town had a bridge over the *Loire*, by which the inhabitants might endeavour to eſcape in the night, he obliged two legions to continue under arms. A little before midnight, the *Genabians*, as he had foreſeen, ſtole ſilently out of the city, and began to paſs the river.

'Notice being given of this by his ſpies; he ſet fire to the 'gates, introduced the legions whom he had kept in readi- 'neſs for that purpoſe, and took poſſeſſion of the place. 'Very few of the enemy eſcaped on this occaſion; becauſe 'the narrowneſs of the bridge and paſſages obſtructed the 'flight of the multitude. *Cæſar* ordered the town to be 'plundered and burnt; diſtributed the ſpoil among the ſol- 'diers; and croſſing the *Loire* with his whole army, ad- 'vanced into the territories of the *Biturigians*.

'12. *Vercingetorix*, upon notice of his approach, quitted 'the ſiege of *Gergovia*, and marched directly to meet him. '*Cæſar* mean while had ſat down before *Noviodunum*, a city 'of the *Biturigians*, that lay upon his rout. The inhabi- 'tants ſending deputies to the camp, to implore forgiveneſs 'and ſafety: that he might the ſooner accompliſh his deſigns, 'in which expedition had hitherto availed him ſo much, he 'ordered them to deliver up their arms, horſes, and a cer- 'tain number of hoſtages. Part of the hoſtages had been al- 'ready ſent; the other articles of the treaty were upon the 'point of execution; and even ſome centurions and ſoldiers 'had entered the place, to ſearch for arms and horſes: when 'the enemy's cavalry, who were a little advanced before the 'reſt of the army, appeared at a diſtance. Immediately the 'beſieged, upon this proſpect of relief, ſeting up a ſhout, flew 'to arms, ſhut the gates, and manned the walls. The cen- 'turions in the town, judging from the noiſe among the '*Gauls*, that they had ſome new project in view, poſted 'themſelves with their ſwords drawn at the gates; and get- 'ting all their men together, retreated without loſs to the 'camp. *Cæſar* ordering the cavalry to advance, fell upon 'the enemy's horſe; and finding his troops hard preſſed, 'ſuſtained them with ſome ſquadrons of *Germans*, whom, to 'the number of about four hundred, he had all along re- 'tained in his ſervice. The *Gauls*, unable to ſtand their 'charge, at length betook themſelves to flight, and were 'driven with great ſlaughter to the main body of their army. 'Upon this the people of *Noviodunum*, terrified a-new by 'the defeat of their friends, ſeized all who had been inſtru- 'mental in breaking the capitulation, ſent them priſoners to '*Cæſar*'s camp, and delivered up the town. Theſe affairs 'diſpatched, *Cæſar* directed his march towards *Avaricum*. 'As this was the ſtrongeſt and moſt conſiderable city of the '*Biturigians*, and ſituate in the fineſt part of the country, 'he eaſily perſuaded himſelf, that by the reduction of it, he 'ſhould bring the whole nation under ſubjection.'

This

This ſpecimen, we apprehend, is ſufficient to give our readers a juſt idea of our author's tranſlation, and to juſtify what we have ſaid of it.

ART. XII. *The credibility of the Goſpel-hiſtory. Part* II. *Or the principal facts of the New Teſtament confirmed by paſſages of ancient authors, who were cotemporary with our Saviour, or his apoſtles, or lived near their time.* Vol. IX. *By* Nathaniel Lardner, *D. D.* 8vo. 5 s. Waugh, *&c.*

THE plan of the work now before us is ſo well known, and likewiſe the manner in which our learned and worthy author has hitherto conducted it, that our giving any account of either is altogether unneceſſary.

In this ninth volume is contained the hiſtory of *Apollinarius*, *Baſil*, *Gregory Nazianzen*, *Ephraim* the *Syrian*, *Didymus* of *Alexandria*, *Ambroſe* biſhop of *Milan*, the *Priſcillianiſts*, and ſeveral others, with their teſtimony to the books of the New Teſtament. The doctor cloſes it with ſome remarks upon mr. *Bower*'s account of the *Manicheans* in the ſecond volume of his hiſtory of the popes. Theſe remarks he introduces in the following manner:

'None of my learned friends, ſays he, who have read mr. 'Bower's hiſtory of the popes, (and I ſuppoſe they have all 'read it) could forbear obſerving the difference between his 'account of the *Manicheans*, and that given in the ſixth vo- 'lume of this work. And ſome of them have intimated, that 'I could not decline taking public notice of it; unleſs I would 'be underſtood to allow, that the account given by me of 'the ſame people, was wrong: for which I ſee no reaſon. 'Indeed, I cannot but wiſh, that mr. *Bower* had read that 'volume, or the late mr. *Beauſobre*'s hiſtory of the *Manichee*- 'ans, from which I received a great deal of light. I think, 'he would then have expreſſed himſelf very differently from 'what he has done. As it is, I think myſelf obliged to make 'a few remarks.

Mr. *Bower* ſays, that gluttony was, with the *Manicheans*, a cardinal virtue; and eating to exceſs, highly meritorious. 'I do not conceive, ſays dr. *Lardner*, how that can be truly 'ſaid of the *Manicheans*, when their elect, the moſt diſtin- 'guiſhed part of them, comprehending their eccleſiaſtics and 'ſome others, were obliged to abſtain from meat, and wine, 'and eggs, and fiſh. And mr. *Bower* ſays, that *their auditors*, '*as well as their elect*, *kept two faſts in the week*, *the one on*

'*Sunday*, *the other on Monday*. That the *Manicheans* were 'great faſters, was ſhewn vol. VI. p. 104—107. That they 'were by principle, and frequent practice, a temperate, ab-'ſtemious ſort of people, appears, I think, from a paſſage, 'which I have not yet alledged at all. It is near the conclu-'ſion of a work generally aſcribed to *Marius Victorinus Afer*, 'in the fourth century: which is a letter to *Juſtin*, a *Ma-'nichean*, a learned man, and the author's friend. "In vain, "ſays he, do you now macerate your body, and mortify it "with continual faſting and watching: if, after all, it has "no other lot than to return to the devil, who, you ſay, is "its creator."

'But, undoubtedly, mr. *Bower* has ſome reaſon for ſaying 'what he does. Which therefore ought to be conſidered. 'Page 21. note (D.) *The particles of the good nature were*, '*according to them, in all beings of this univerſe, mixed with*, '*and chained to, the particles of the evil nature. Such, how-'ever, as happened to be in the food, which they uſed, were, in 'being uſed by them, delivered for ever from ſo painful a bond-'age. Thus was gluttony, with them, a cardinal virtue; and 'eating to exceſs, highly meritorious.* This therefore is only a 'conſequence deduced from the juſt-mentioned ſuppoſed prin-'ciple of theirs. But it does not appear, that they diſcerned 'this conſequence. For, ſo far as we can find, they did not, 'by principle, eat to exceſs: but were, and upon principle, 'great faſters, and very abſtemious. *Auguſtine* imputes to 'them the ſame principle: whether juſtly, or not, I do not 'now enquire. Nevertheleſs he does not upon that account 'charge them with exceſs in eating; becauſe, I ſuppoſe, he 'knew they were not guilty of it. But he ridicules their 'faſting. "Your faſting, ſays he, is cruel. You ought "to be always eating. Whilſt you ceaſe to eat, you "forbear to deliver the particles of the good nature from "their chains."

'In the latter part of the note, p. 23. mr. *Bower* gives a 'ſhocking account of their euchariſt, taken from ancient ec-'cleſiaſtical writers. And afterwards, at p. 25. he tells the 'ſame, or like ſtory, from pope *Leo*, commonly called the '*Great*. This was alſo examined in the fore-cited volume. 'Nevertheleſs, as I did not then diſtinctly ſpeak of pope *Leo*, 'upon whom mr. *Bower* chiefly inſiſts, I ſhall now conſider 'what is alledged from him. *He ſpared no pains*, ſays mr. '*Bower*, p. 25. *to find them out. And being informed by ſome*, '*whom they had attempted to ſeduce, where they aſſembled, he 'cauſed great numbers of them to be ſeized, in virtue of the im-*

'*perial*

'*perial edicts, and, among the reſt, their biſhop, and ſome of* '*their teachers. Having them thus in his power, his firſt care* '*was to learn of them the true tenets, and the ſecret practices* '*of their ſect. Which he had no ſooner done, than he aſſembled* '*the neighbouring biſhops, and thoſe who happened to be then at* '*Rome, with a great number of preſbyters, inviting to the aſ-*'*ſembly even the laymen of any rank, the great officers of the* '*empire, and the ſenate.----Being all met, and in great expec-*'*tation, Leo ordered the elect of the Manichees, that is, their* '*teachers, and chief men among them, to be brought forth.* '*Great was their confuſion, when they appeared before ſo grand.* '*an aſſembly. But, being encouraged by Leo, they firſt owned* '*their impious tenets, and their ſuperſtitious practices, and diſ-*'*covered a crime, which modeſty, ſays pope Leo, would not al-*'*low him to name. But it was ſo fully proved, adds he, that* '*the moſt incredulous were thoroughly ſatisfied it was true. For* '*all thoſe who had been concerned in that abominable act, were* '*preſent; viz. a girl of twelve years old, the two women who* '*had brought her up, and prepared her for the crime, the youth* '*who had debauched her, and the biſhop, who preſided at that* '*deteſtable ceremony, and had directed it.----It appeared from* '*the confeſſion, which their biſhop made openly, and gave in* '*writing, that they committed theſe abominations, chiefly on their* '*feſtivals.*

'With regard then to pope *Leo*, I would obſerve, *firſt*, 'That we have not remaining any copy of the proceedings 'againſt theſe people, to which *Leo* refers. *Secondly*, Tho' 'the confeſſions, mentioned by *Leo*, ſeem a ſpecious argu-'ment for the truth of theſe charges; yet I apprehend, that 'when duly weighed, they are of little value. By menaces, 'and promiſes, and good management, an artful and power-'ful eccleſiaſtic, like *Leo*, is able to obtain ſuch confeſſions 'as he wants; whenever there are any people, who have 'fallen under his diſpleaſure, and he has determined to harraſs 'them with fines, or impriſonment, or baniſhment. Says '*Athenagoras*, in his apology for the chriſtians of his time: "That our enemies may ſeem not to hate us without reaſon, "they accuſe us of abominable feaſts, and inceſtuous mix-"tures in our aſſemblies." It has been the way of all perſe-'cutors in general. They will make thoſe appear criminal, 'whom they intend to deſtroy, and will do their utmoſt to 'expoſe them to general ſcorn and averſion. *Thirdly*, After 'all theſe examinations, and confeſſions, *Leo* did not know, 'when this abominable rite, with which he chargeth them, 'was performed. Firſt, he ſays, in their worſhip: *de ſacris*

'tamen eorum, etc. Then, *in their feſtivals: de feſtivitatum eorum conſuetudine.* In another place, it is *in their myſteries.* Once more, *in the principal feaſt of their ſect.* If good evidence of this fact had been produced, he would have expreſſed himſelf more clearly and uniformly. As pope *Leo* ſays, that this was done *in the principal feaſt of their ſect. Beauſobre* underſtood him to mean their *Bema*, an annual feſtival, celebrated in honour of *Mani*, with great ſolemnity. "Which, he ſays, affords a manifeſt proof of "the falſhood of the depoſition of the witneſſes before *Leo*. "For that feaſt was not profaned with any ſacrifices of unchaſtity. *Auguſtine*, who when a *Manichean*, was preſent "at it, has deſcribed it, and diſcerned nothing impure in "it." *Fourthly*, It appears from pope *Leo*, that the *Manicheans* celebrated the euchariſt in the like manner with other chriſtians. For he has informed us, "That the "better to conceal themſelves, and avoid the ſufferings "which by law they were expoſed to, they would come to "church, and communicate with the catholics: when they "partook of the bread, but refuſed the cup." The reaſon is manifeſt. According to the *Manichean* rule, the elect, who alone had a right to communicate at the Lord's table, were forbid wine, which was uſed by the catholics. If, inſtead of wine, water had been propoſed to them, or ſome other liquor, not prohibited, they would have received it. I think, that what *Leo* ſays, teaches us two things. The firſt of which is, that the *Manicheans* obſerved the euchariſt in the ſame manner with the catholics, except that they uſed ſome other liquor, inſtead of wine. And certainly the teſtimony of *Leo*, in this point, is very remarkable. The other thing, which we learn from hence, is, that the *Manicheans* were ſcrupulous and conſcientious men. Who can believe, that they, who refuſed to taſte wine, tho' it were to ſecure themſelves from heavy ſufferings, admitted into their religious rites abominable filthineſs, which no reaſonable creature can bear to think of? *Fifthly*, The *Manicheans* at *Rome*, in the time of pope *Leo*, were a ſober and modeſt people. For he found himſelf obliged frequently to caution his own people and hearers againſt being ſeduced by their faſtings, abſtinence from certain meats, mean dreſs, pale countenances, and other marks of a ſober and abſtemious courſe of life. Which is agreeable to *Auguſtin*, who ſays, that, by an appearance of chaſtity and temperance, they enſnared many people. *Sixthly*, Pope *Leo*'s abuſive manner of ſpeaking of the *Manicheans* invalidates

all

'all his accuſations againſt them. For he ſays, they were 'the worſt of all heretics, who had nothing in them that was 'tolerable: whoſe law is a lye, whoſe religion is the devil, 'and whoſe ſacrifice is filthineſs, and the like. Is any re- 'gard to be had to a man, who talks at that rate? He who 'ſhould take his notion of the *Manichean* worſhip from pope 'Leo, I believe would ſuffer himſelf to be groſly impoſed 'upon. It might be better to take it from *Fauſtus*, one of 'their own biſhops, as cited in *Auguſtin*, and alſo in the 'forementioned volume of this work, at p. 295, 296.'

This is the ſubſtance of what our learned author has advanced againſt Mr. *Bower*, in regard to the *Machineans*: on which ſide the truth lies, ſuch of our readers as have carefully ſtudied the antient eccleſiaſtical writers will be at no great loſs to determine.

ART. XIII. *Reflections on the late lord* Bolingbroke's *Letters on the ſtudy and uſe of hiſtory: eſpecially ſo far as they relate to chriſtianity, and the holy ſcriptures. To which are added, obſervations on ſome paſſages in thoſe letters concerning the conſequences of the late revolution, and the ſtate of things under the preſent eſtabliſhment. By* John Leland, *D. D.* 8vo. 2 s. 6 d. Dod.

OF the ſeveral anſwers to lord *Bolingbroke*'s letters this now before us is far from being the leaſt conſiderable: it is written with ſpirit and judgment, and in ſuch a manner as ſhews the author to be both a gentleman and a ſcholar. Dr. *Leland*, whoſe former writings have done the cauſe of chriſtianity no ſmall ſervice, and himſelf no ſmall honour, in examining his lordſhip's letters, takes in a larger compaſs than any of thoſe that have gone before him in the ſame task: he has not confined himſelf merely to the conſideration of what his lordſhip has advanced in relation to chriſtianity and the holy ſcriptures, but, with a becoming freedom, has made ſeveral obſervations on his character as a writer, and beſides ſeveral judious reflections of a miſcellaneous nature, has offered not a few, very juſt ones, of a political kind.

He introduces his work with obſerving that lord *Bolingbroke* has generally obtained the reputation of being one of the fineſt writers in our language, which, he ſays, hath procured him a kind of authority in the world, that makes way for an eaſy and favourable reception of any thing that is publiſhed under his name. But notwithſtanding his great abilities, our author

thor thinks there are ſeveral things that tend to take off from that dependance one might otherwiſe be apt to have upon an author poſſeſſed of ſo many advantages. He obſerves that there is a great appearance of vanity in his lordſhip's letters on the ſtudy and uſe of hiſtory, and a certain air of ſufficiency that breathes through the whole of them. 'He every where 'pronounceth, ſays the doctor, in a dogmatical and deciſive 'way, and with a kind of dictatorial authority; and ſeemeth 'to regard himſelf as placed in a diſtinguiſhed ſphere, from 'whence he looketh down with contempt upon thoſe that 'have hitherto paſſed for learned and knowing. To this 'may be added, what can ſcarce eſcape the notice of the 'commoneſt reader, a viſible affectation of advancing ſome-'thing new, and which had not been thought of, or inſiſt-'ed upon, before. How often doth the polite author of 'theſe letters, when giving his directions, and making his 'obſervations upon the ſtudy and uſe of hiſtory, put his noble 'correſpondent in mind, that they were quite different from 'any thing that had been obſerved by thoſe learned men who 'had treated of this ſubject before him! In this I think him 'miſtaken. But at preſent I only mention it as a proof of 'the deſire he was poſſeſſed with of appearing to think in a 'way different from, and ſuperior to, the reſt of mankind, 'even of the learned world. Such a deſire and affectation of 'novelty, and of thinking out of the common way, may 'lead perſons of great parts aſtray in their enquiries after truth, 'and hath often done ſo.

'But there are other paſſions and affections, that have a 'ſtill leſs friendly influence, and which are apt to give a 'wrong biaſs to the mind. Such is that keenneſs and bitter-'neſs of ſpirit, which diſpoſeth a man to find fault, and to 'put the moſt unfavourable conſtructions upon perſons and 'things. I will not charge the late lord *Bolingbroke* with 'having been really under the influence of ſuch a temper; 'but there are ſeveral things in his letters which have that 'appearance. In his reflections upon exile he layeth it down 'as a rule, *'to live and write without paſſion*; he talks as if 'he had got above all outward evils, and had attained to a 'perfect tranquillity. And yet in theſe very reflections there 'are ſeveral paſſages that diſcover a very ſtrong reſentment, 'and great bitterneſs of ſpirit.'

After theſe and ſome other general obſervations our author proceeds to what is the principal intention of his performance, *viz.* to conſider thoſe things in his lordſhip's letters, which appear to be of a pernicious tendency. He diſtributes his re-

marks

marks under three heads, and firſt conſiders the reflections which lord *Bolingbroke* has caſt upon literature, and the diſadvantageous repreſentation he has made of antiquaries, chronologers, critics, grammarians, compilers of dictionaries, and reviſers and publiſhers of manuſcripts, for whoſe labours he expreſſes a thorough contempt. After producing ſeveral paſſages from his lordſhip's letters, wherein he expreſſes himſelf in a manner that ſeems calculated to throw a contempt upon learning, and making ſome very juſt obſervations upon them, our author proceeds in the following manner.

'The natural tendency of theſe, ſays he, and other reflections of a like kind, which occur in theſe letters, ſeems to be to pour contempt upon what have been hitherto eſteemed valuable branches of literature. Reſearches into antiquity, chronological ſtudies, criticiſm and philoſophy, diſquiſitions concerning the nature of God, the human ſoul, and other philoſophical and theological ſubjects, all theſe are repreſented as of little or no uſe; and only a more ſpecious kind of idleneſs. And if this be the caſe, I think it is wrong to complain of the *Goths*, *Vandals*, *Saracens*, and other barbarous nations, that burnt whole libraries, and deſtroyed the monuments of learning. They rid the world of a great deal of uſeleſs lumber, which tempted men to miſpend their time and pains; and it would have been an advantage to mankind, if more of them had been deſtroyed: inſtead of being thankful to thoſe learned perſons that have taken ſuch pains to recover and publiſh antient monuments, we are only to regard them as induſtrious triflers, to whoſe labours the world is very little obliged. Nor can I ſee, upon ſuch a view of things, what uſe or need there is of ſeminaries of learning. But in good earneſt, can this be regarded as a proper way to mend our taſte, and help forward our improvement? Such a way of thinking, if it generally obtained, would, it is to be feared, inſtead of producing an extraordinary refinement of taſte, tend rather to ſink us into ignorance and barbariſm, and bring us back to the darkneſs of illiterate ages.

'Taken in this view, I cannot think that theſe letters have a favourable aſpect on the intereſt of literature. Methinks there appeareth to be no great neceſſity at preſent of warning perſons not to ſpend their lives in laborious purſuits of learning. The prevailing turn of the age doth not ſeem to lie this way. Many of our gentlemen will no doubt be very well pleaſed to be aſſured, that though they paſs their lives in the buſineſs or pleaſures of the world, yet

'if

'if they at length ſet themſelves to examine firſt principles, 'and conſult the oracle of their own reaſon, without any 'regard to the opinion of others, or troubling themſelves to 'read the writings of philoſophers or divines, they are in a 'more likely way of diſcovering truth, and making a pro- 'greſs in uſeful knowledge, than any of thoſe — "ſolemn "mortals, who abſtain from the pleaſures and decline the bu- "ſineſs of the world, that they may dedicate their whole "time to the ſearch of truth, and the improvement of "knowledge."—This is certainly a very flattering ſcheme, 'and ſeems to open a very ſhort and eaſy way for attaining 'to wiſdom. When they find a man of his lordſhip's fine 'and elegant taſte, and great talents, and who by his own 'account hath ſpent ſo much time and pains in learned in- 'quiries, pronouncing them abſolutely vain and uſeleſs; they 'will be very apt to take his word for it, and not give them- 'ſelves the trouble of laborious ſtudy; the reſult of which 'might be only filling their heads with what he calleth *learn- 'ed lumber*, and expoſing them to the ridiculous character of '*Pedants*, *i. e.* as he deſcribeth them,—"men worſe than "ignorant, always incapable, ſometimes meddling and pre- "ſuming."—Inſtead of ſuch learned drudgery, the more 'eaſy and delightful task of ſtudying modern hiſtory, may 'be ſufficient to furniſh them with all the knowledge they 'want, and anſwer every end of uſeful improvement.'

Having conſidered thoſe parts of lord *Bolingbroke*'s letters that ſeem not very favourable to the intereſts of learning, our author proceeds next to examine the reflexions he has caſt upon the ſacred monuments of our religion. And here he firſt gives us a general view of his lordſhip's deſign; after which he examines diſtinctly and particularly, what he hath offered to invalidate the authority of the Old Teſtament hiſtory. He obſerves very juſtly, that ſeveral things the noble author hath advanced with this view, have ſcarce ſo much as the appearance of argument: and, with regard to what he ſeems chiefly to inſiſt upon, *viz. that the Jewiſh ſcriptures are hiſtories delivered to us on the faith of a ſuperſtitious people, among whom the cuſtom and art of pious lying prevailed remarkably*, our author offers a variety of conſiderations, to ſhew that the ſacred books of the *Jews* deſerve great regard, and that there is not the leaſt reaſon to ſuppoſe, that they were of their inventing.

We ſhall lay before our readers what the doctor hath advanced in anſwer to what his lordſhip ſays concerning the *curſe* pronounced upon *Canaan* by *Noah*, which he ſeems to have

fixed

fixed upon as one of the propereſt inſtances he could find to expoſe the authority of the ſcriptures. He treats it as an invention of the writer, to juſtify the *Iſraelites* in their invaſion of the *Canaanites*; and repreſenteth this curſe as contradicting all our notions of order and juſtice; becauſe it puniſheth *Canaan*, who was innocent, for the fault of *Ham*. 'One is 'tempted to think, ſays he, that the patriarch was ſtill drunk; 'and that no man in his ſenſes could hold ſuch language, or 'paſs ſuch a ſentence. Certain it is, that no writer but a '*Jew* could impute to the œconomy of Providence the ac'compliſhment of ſuch a prediction, nor make the Supreme 'Being the executor of ſuch a curſe.' Our author's anſwer is as follows, which being compared with what dr. *Clayton* and mr. *Hervey* ſay on the ſame ſubject, will ſuggeſt to the conſiderate reader ſome uſeful reflections which we ſhall not anticipate.

'That *Moſes* might have in view, ſays he, in recording 'this prophecy, to raiſe the ſpirits of the *Iſraelites*, who were 'entering on a war with the *Canaanites*, is not unlike'ly. But this does not prove that he forged it. If 'it had been a fiction, purely contrived to bring an odium 'upon *Canaan* and his poſterity, the ſtory would have been 'otherwiſe formed than it is. It would not have been pre'tended, that *Ham*, but that *Canaan*, had been guilty of the 'impiety and irreverence offered towards *Noah*, the ſecond 'father of mankind, and repairer of the world, and who was 'had in great veneration. But *Moſes* gave the account as he 'received it. Why *Noah* paſſed *Ham* by without cenſure, 'and mentioned only *Canaan*; we are not told: there might 'be reaſons for it that we do not know. Or, perhaps, *Noah* 'ſaid ſomething more concerning *Ham*; and his poſterity: 'but *Moſes* takes notice only of what is ſaid concerning *Ca*'naan. Nor is the malediction pronounced upon *Canaan* 'declared to be on account of what *Ham* had done. It is 'indeed related immediately after it; but it doth not follow 'that this was the proper cauſe of that curſe: all that follow'eth from it is, that upon that occaſion, and at that time, '*Noah* pronounced a remarkable prediction, importing fa'vours and bleſſings upon *Shem* and *Japhet*, and their de'ſcendants; and that the deſcendents of *Canaan*, one of '*Ham's* ſons, ſhould be in a low and ſervile condition, ſub'jected both to thoſe of *Shem* and *Japhet*. It was not in a '*paſſion*, or *drunken fit*, that *Noah* pronounced this, as his 'lordſhip ſeems willing to repreſent it; but God was pleaſed 'on that occaſion to enlighten *Noah* with ſome view of the

'fates of his poſterity. That part of the prediction that re-
'lates to *Shem* and *Japhet*, ſeems to be of a noble extent,
'and looks a great way forward, as many have obſerved, con-
'cerning which I ſhall not now enquire. And as to that
'part of the prophecy, which relates to *Canaan*; it is re-
'corded by *Moſes*, that when it came to be accompliſhed in
'*Canaan*'s poſterity, the hand of Providence in it might be
'the more diſtinctly obſerved. The *Cannanites* were not
'accurſed of God, becauſe *Noah* in his paſſion pronounced a
'curſe upon them; but *Noah*, endued with a prophetical ſpi-
'rit, was enabled to foretel and pronounce the curſe and
'puniſhment that ſhould afterwards in a courſe of ages befal
'them for their wickedneſs. For, that the true and proper
'ground of the puniſhment inflicted upon the *Canaanites* was
'their own execrable wickedneſs, is evident from many ex-
'preſs declarations of ſcripture. This wickedneſs of theirs
'God perfectly foreſaw; and determined, on the account of
'it, to inflict exemplary puniſhment upon them: nor would
'he ſuffer the threatning and puniſhment actually to take
'place, till their *iniquities were full*, i. e. till their ſins were
'arrived at the height; and, when this was the caſe, it tend-
'ed to render the event the more remarkable, that it was
'foretold ſo long before. And perhaps one reaſon why there
'is ſuch particular notice taken of *Canaan*, on occaſion of
'*Ham*'s impure and wicked behaviour, might be the mon-
'ſtrous and unnatural impurities that it was foreſeen the *Ca-
'naanites*, i. e. *Ham*'s deſcendents by *Canaan*, would be guilty
'of; and which are expreſsly mentioned among the cauſes of
'their ruin.'

Having examined what lord *Bolingbroke* hath urged againſt the authority and credibility of the ſcriptures of the Old Teſtament, our author comes now to conſider what he has advanced againſt the authority of the New. His lordſhip tells us, that it is high time the clergy in all chriſtian communions ſhould join their forces, and eſtabliſh thoſe hiſtorical facts, which are the foundations of the whole chriſtian ſyſtem, on clear and unqueſtionable hiſtorical authority; ſuch as they require in all caſes of moment from others; and reject candidly what cannot be thus eſtabliſhed. The doctor obſerves, that chriſtian divines have frequently done what his lordſhip blames them for not having done; and ſhews, that we have authentic accounts of thoſe ancient facts on which the chriſtian ſyſtem is founded, publiſhed in the age in which the facts were done, and tranſmitted with ſufficient marks of credibility to our own times.

It

It is urged, that the accounts of thoſe facts, in order to their obtaining full credit from any impartial perſon, ought to be confirmed by the teſtimony of thoſe who were not themſelves chriſtians; ſince chriſtians may be excepted againſt as prejudiced perſons; and that, if there be no ſuch teſtimony, it adminiſters juſt ground of ſuſpicion. As a great ſtreſs has frequently been laid upon this, our author conſiders it diſtinctly: hear what he ſays.

'To expect, that profeſſed enemies, who reviled and perſecuted the chriſtians, ſhould acknowledge the truth of the main facts on which chriſtianity is founded, is an abſurdity and contradiction. And if any teſtimonies to this purpoſe were now to be found in their writings, it would undoubtedly be alledged by thoſe gentlemen, who now complain of the want of ſuch teſtimonies, that thoſe paſſages were foiſted in by chriſtians, and ought to be rejected as ſuppoſititious. But yet we have the teſtimony of adverſaries, concerning many facts relating to chriſtianity, as far as can be expected from adverſaries. It cannot be expected, that *Jews* or heathens, continuing ſuch, ſhould acknowledge Chriſt's divine miſſion; that he was the Son of God, the Saviour of the world: but none of them ever pretended to deny, that there was ſuch a perſon as *Jeſus Chriſt*, who was the Author of the chriſtian religion, and appeared in *Judea* in the reign of *Tiberius*. *Tacitus*'s teſtimony, as well as that of *Celſus*, is very expreſs to this purpoſe. And ſome of the heathens went ſo far, as to ſpeak very honourably of him. So did the emperor *Alexander Severus*, who would have built a temple to him, if ſome of the pagans about him had not made ſtrong remonſtrances againſt it, as *Lampridius* informs us in his life. And even *Porphyry* himſelf, whoſe words *Euſebius* hath preſerved, ſpeaks of him as a pious man, whoſe ſoul was taken into heaven. It would be unreaſonable to expect, that the enemies of chriſtianity ſhould acknowledge the accounts given of Chriſt by the evangeliſts to be true and authentic, and abſolutely to be depended upon; for then they muſt have turned chriſtians. But yet they never denied, what ſome of our modern unbelievers ſeem unwilling to acknowledge, that Chriſt's own diſciples, who had lived and converſed with him, had written accounts of his life, and actions, and diſcourſes, which were received by chriſtians as true and authentic. The teſtimony of *Celſus*, as was obſerv'd before, is very full to this purpoſe. It cannot be expected, that *Jews*

'and

'and heathens ſhould acknowledge Chriſt's miracles to have 'been really wrought by a divine power. But they do not 'deny, that he did, or ſeemed to do, wonderful works. 'And the way they take to account for them amounteth to 'an acknowledgement of the facts. Some aſcribed them to 'magical arts, as *Celſus*, who ſaith, that on the account of 'the ſtrange things he performed, *Jeſus* claimed to be re-'garded as a God. Others, as *Hierocles*, oppoſed to them the 'wonders pretended to have been wrought by *Apollonius Ty-'aneus*. The *Jews* aſcribed the works he performed to the 'virtue of the ineffable name, which he ſtole out of the 'temple. And the emperor *Julian* expreſsly acknowledgeth 'ſome of his miraculous works, particularly his healing the 'lame and the blind, and caſting out devils, at the ſame time 'that he affects to ſpeak of them in a very ſlight and dimi-'niſhing manner. As to Chriſt's having ſuffered under *Pon-'tius Pilate*, the heathens and *Jews* were ſo far from deny-'ing it, that they endeavoured to turn it to the reproach of 'chriſtians, that they believed in, and worſhipped, one that 'had been crucified. It cannot be expected indeed, that 'they ſhould own, that he really roſe again from the dead 'on the third day, as he himſelf had foretold; but they ac-'knowledge, that his diſciples declared, that he did ſo; and 'profeſſed to have ſeen him, and converſed with him, after 'his reſurrection. This appeareth from the teſtimony of '*Celſus*, at the ſame time that he endeavours to ridicule 'the account given, by the evangeliſts, of Chriſt's reſurrec-'tion. The *Jews*, by pretending that the diſciples ſtole away 'the body of Jeſus, whilſt the ſoldiers that were appointed to 'guard it ſlept, plainly acknowledged, that the body did re-'main in the ſepulchre, where it had been laid after his cru-'cifixion; and that therefore he might have riſen from the 'dead, for any thing they could prove to the contrary. The 'early and remarkable diffuſion of chriſtianity, notwithſtand-'ing all the difficulties it had to encounter with, and the 'perſecutions to which the profeſſors of it were expoſed, 'is a very important fact, and which, as the caſe was cir-'cumſtanced, tends very much to confirm the truth of the 'goſpel-accounts. And this is very fully atteſted by heathen 'writers, though it cannot be expected, that they would 'aſcribe this propagation of chriſtianity to its proper cauſes, 'the force of truth, and a divine power accompanying it.

'*Tacitus*, in a paſſage where he expreſſeth himſelf in a man-'ner that ſhews he was ſtrongly prejudiced againſt chriſ-'tianity, informs us, that there was a *great multitude* of

'chriſtians

'christians at *Rome* in *Nero*'s time, which was in less than 'forty years after the death of our saviour; and gives an ac- 'count of the terrible torments and sufferings to which they 'were exposed. *Julian*, speaking of the evangelist *John*, 'whom he represents as one of Christ's own disciples, saith, 'that in his time a great multitude, in most of the cities of '*Greece* and *Italy*, were seized with that disease; for so he 'calls christianity; and that *John*, observing this, was en- 'couraged to assert, that Christ was God, which none of 'the other apostles had done. And we learn from the 'younger *Pliny*, that in the reign of *Trajan*, *i. e.* about se- 'venty years after our Lord's crucifixion, the christian faith 'had made such a progress in several parts of the *Roman* em- 'pire, that the temples of the Gods were almost desolate; 'their solemn sacred rites long neglected; and that there 'were very few that would buy the sacrifices. It cannot 'be expected, that heathens continuing such, should ac- 'knowlege, that the christians were right in their notions of 'religion; but the last mentioned celebrated heathen gives 'a noble testimony to the innocency of their lives and man- 'ners, and that they bound themselves by the most sacred 'engagements to the practice of righteousness and virtue, 'and not to allow themselves in vice and wickedness, falsehood 'and impurity. Even *Celsus*, than whom christianity never 'had a bitterer enemy, owns, that there were among the 'christians *many temperate*, *modest*, and *understanding* persons: 'and *Julian* recommends to his heathen pontiff *Arsacius*, the 'example of the christians for their kindness and humanity to 'strangers; and not only to those of their own religion, but 'to the heathens; and for their appearing sanctity of life; 'and this he supposes to be the chief cause why christianity 'had made such a progress. If none but christian writers 'had celebrated the constancy of the ancient martyrs, some 'would have been ready to have suspected, that they feigned 'this to do them honour, or, at least, greatly heightened it; 'but it appeareth from the undoubted testimonies of the 'above mentioned *Pliny* of *Arrian*, who flourished under the 'reign of *Hadrian*, and of the emperor *Marcus Antoninus*, 'that the antient christians were very remarkable for their 'fortitude, and contempt of torments and death, and for 'their inflexible firmness and constancy to their religion under 'the greatest sufferings.

'Though therefore it were absurd to expect, that the 'enemies of christianity, continuing such, should directly at- 'test the truth and certainty of the main facts on which the

christian religion is founded; yet we have several testimonies from them, that contribute not a little to the confirmation of those facts. Besides which, what ought to have great weight with us, we have the testimony of persons who were once *Jews* or heathens, and strongly prejudiced against the christian system, who yet, upon the convincing evidence they had of those facts, were themselves brought over to the religion of Jesus. Of such persons there were great numbers even in the first age, the age in which the facts were done, and in which they had the best opportunity of enquiring into the truth and certainty of them. But there could not be a more remarkable instance of this kind than the apostle *Paul*. Never was there any man more strongly prejudiced against christianity than he: which had carried him so far, that he was very active in persecuting the professors of it, and thought that in doing so he had done God good service. He was at the same time a person of great parts and acuteness, and who had a learned education; yet he was brought over to the christian faith by a divine power and evidence, which he was not able to resist; and thenceforth did more than any other of the apostles to propagate the religion of *Jesus*; though thereby he not only forfeited all his hopes of wordly interest and advancement, but exposed himself to a succession of the most grievous reproaches, persecutions and sufferings; all which he bore with an invincible constancy, and even with a divine exultation and joy. In his admirable epistles, which were undeniably written in the first age of christianity, and than which no writings can bear more uncontested marks of genuine purity and integrity, there are continual references to the principal facts recorded in the gospels, as of undoubted truth and certainty. And it manifestly appeareth, that great miracles were then wrought in the name of *Jesus*; and that extraordinary gifts were poured forth upon the disciples. And why should not his testimony in favour of christianity be of the greatest force? Must it be disregarded, because of his turning christian? *i. e.* because he was so convinced of those facts by the strongest evidence, that it over-ruled all his prejudices, and brought him over to christianity, in opposition to all his former notions, inclinations, and interest? Whereas it is this very thing that giveth his testimony a peculiar force. And if he had not turned christian, his testimony in favour of christianity, if he had given any, would not have had so great weight, as being insufficient for his own conviction; or it would have

been

'been rejected as a forgery, under pretence that he could 'not say and believe such things without embracing the chri-'stian faith.'

Our author closes what he says on this subject in the following manner. 'Thus have I considered what the late 'lord *Bolingbroke* hath offered in these letters against the 'authority of the holy scripture, and the christian religion, 'as far as may be necessary to take off the force of the ob-'jections he hath raised against it, and which seem to have 'nothing in them proportioned to the unusual confidence 'with which they are advanced. It is hard to see what 'good end could be proposed by such an attempt. But per-'haps it may thought an advantage, that by —— "disco-"vering error in first principles founded upon facts, and "breaking the charm, the inchanted castle, the steepy rock, "the burning lake, will disappear."—And there are persons, 'no doubt, that would be well-pleased to see it proved, that 'christianity is no better than delusion and inchantment; and 'particularly that the wicked have nothing to fear from the '*burning lake*, some apprehensions of which may probably 'tend to make them uneasy in their vicious courses. But I 'should think, that a true lover of virtue, and of mankind, 'who impartially considers the purity of the gospel-morals, 'the excellent tendency of its doctrines and precepts, and the 'power of its motives for engaging men to the practice of 'piety and virtue, and deterring them from vice and wicked-'ness, will be apt to look upon it as a very ill employment to 'endeavour to expose this religion to contempt, and to set 'bad men free from the wholesome terrors it inspires, and 'deprive good men of the sublime hopes and sacred joys it 'yields. But christianity hath withstood much more formi-'dable attacks; and will, I doubt not, continue to approve 'itself to those that examine it, and the evidences by which 'it is established, with minds free from vicious prejudices, 'and with that sincerity and simplicity of heart, that serious-'ness and attention, which becomes them in an affair of 'such vast importance.'

The doctor comes now, in the last place, to consider the reflections, which lord *Bolingbroke*, in his letters, has cast upon our civil constitution. He produces several passages from the noble author, in which, he thinks, a very disadvantageous representation is made of the consequences of the revolution, and of the present state of these nations. Without entering upon a laborious vindication of our present constitution and government, he observes, in general, that his lordship's repre-

ſentations are highly exaggerated, and betray more of ſpleen and diſcontent, than of a true patriot ſpirit, or generous concern for the publick; that ſuch general odious reflections, which diſcover a diſpoſition to find fault, and give the moſt malicious turn to every thing, ſeem not ſo much intended for correcting and rectifying abuſes, as for inflaming the paſſions of the people; and that the natural tendency of them is, if not to excite inſurrections, yet at leaſt to weaken the government, expoſe it to contempt, and deprive it of all ſupport in the affections of the people.

He likewiſe makes ſome very juſt obſervations upon what his lordſhip has advanced in his eighth letter, in relation to the peace of *Utrecht*; but the bounds we have aſſigned this article will not allow us to enlarge.

ART. XIV. *A vindication of the evidences and authenticity of the Goſpels, from the objections of the late lord* Bolingbroke, *in his Letters on the ſtudy of hiſtory. By* Peter Whalley, *vicar of St.* Sepulchre, *in* Northampton, *and late fellow of St.* John Baptiſt *college in* Oxford. 8vo. 1s. Rivington.

THE ingenious author of this ſenſible and genteel vindication, introduces it with obſerving that lord *Bolingbroke*'s hypotheſis, with reſpect to the inſpiration of the old teſtament, however ſingular it appears, is far from being new, and that a *partial* or *occaſional* inſpiration of the ſcripture is, in effect, no inſpiration of it at all: ſince, if the whole is not ſuppoſed to have paſſed under the divine ſuper-intendence, and inſpection, we ſhall be at as great a loſs to make the requiſite diſtinctions, as we ſhould be to frame or collect a religion for ourſelves. After this he proceeds to examine his lordſhip's objections to the evidences and authenticity of the new teſtament, to which alone he confines himſelf, and in the courſe of this examination, he is naturally led to conſider what is alledged concerning theſe paſſages of the goſpels that are to be found in the fathers of the firſt century, which lord *Bolingbroke* ſeems to think were not taken from the goſpels which we now have, and though they are agreeable to what we read in our evangeliſts, aſks whether it will follow that theſe fathers had the ſame goſpels before them. To this Mr. *Whalley* replies in the following manner.

'I will take leave, in my turn, ſays he, to propoſe one 'queſtion: ſince we read in the earlieſt fathers, paſſages of 'the goſpels conformable to what we now read, will it fol-

'low

'low that theſe fathers had *other*, or *different* goſpels before 'them? Becauſe the critics *Longinus*, or *Dionyſius Halicar-'naſſeus*, cite paſſages from *Homer*, from *Demoſthenes*, or '*Plato*, which are ſimilar to what we now meet with in thoſe 'authors; are we from thence to conclude, that they took 'them from different or falſe copies, or that they quoted 'them from the ſeveral writers, who are come down to us, 'and to whom they are reſpectively aſcribed? I mention this 'illuſtration with the greater ſtreſs, becauſe it is attended 'with ſome circumſtances that bear a very obvious ſimilitude 'to the point in queſtion. Lord *Bolingbroke* was perhaps 'unwilling to allow ſuch paſſages to be extracts from the 'goſpels now in uſe, becauſe they did not literally agree with 'what is exhibited in the books themſelves. He ſhould 'have conſidered at the ſame time, that ſuch accuracy of 'citation was far from being the practice of the earlier ages. 'The ſentiment of the paſſage, was the thing principally 'aimed at; and if that was preſerved they were leſs ſolici-'tous in adhering to the author's words. What is here re-'marked, is not peculiar to the chriſtian fathers, it was the 'univerſal cuſtom of all antiquity. The very reverend and 'learned editor of *Longinus*, (biſhop *Pearce*) declares, that 'there is ſcarce a paſſage, throughout his whole diſcourſe, 'that is an exact verbal citation from the writer it belongs to.

'If this then was the caſe, even in works of criticiſm, 'where the elegance and propriety of the remark depended 'often on the ſtructure and arrangement of the words, why 'ſhould we inſiſt on a more punctual accuracy, in what the 'fathers quote from the writers of the goſpels? or why ſhould 'we imagine, that ſuch variations muſt have been owing to 'theſe fathers having had *falſe* goſpels before them, or to 'their having drawn thoſe paſſages from *unwritten tradi-'tion*?—

'The four goſpels which we now receive, and thoſe four 'goſpels only, were received by the fathers of the firſt and 'ſecond centuries. By the latter they are cited expreſsly by 'name; and they are declared to be neither more nor leſs 'than four. It is not till towards the concluſion of the 'ſecond century, that we find any mention at all made of 'other goſpels. Of many there is no mention made, till 'the third and fourth centuries, when the genuine goſpels 'had been long exiſting in the church, and were alone own-'ed to be authentic and true. The fathers of thoſe ages are 'alſo careful to diſtinguiſh them from the falſe goſpels at 'that time in being; and the paſſages they take from thence,

'are particularly ſaid not to be found in any of the goſpels 'which the church receives. One of the earlieſt we hear 'of, after thoſe of the evangeliſts, is the goſpel according to 'the *Ægyptians*; it is cited by *Clemens* of *Alexandria*, who 'died in the third century; and he remarks, that the paſſage 'which he cited was not to be found in any of the four 'goſpels.

'But his lordſhip is diſſatisfied, that the fathers of the firſt 'century did not ſpecify by name the particular evangeliſt, 'from whom the quotation is made; neither do they al-'ways name the writers of the old teſtament, whoſe words 'they borrow. *Clemens Romanus* introduceth in his epiſtle 'many citations from the pſalms, the prophets, and the 'pentateuch, without any expreſs mention of the authors or 'the book. Many paſſages from St. *Paul*'s epiſtles are like-'wiſe brought in, without informing us from whence they 'are taken. Nor is it a rule with St. *Paul*, or with the 'evangeliſts themſelves, to refer their readers to the old teſta-'ment for the ſeveral places they adopt from thence.

'If his lordſhip will advance but one ſtep further, he will 'find there is all the ſatisfaction to be had, that the moſt in-'quiſitive, the moſt ſcrupulous curioſity can deſire. By the 'fathers of the ſecond century, expreſs teſtimony is given to 'the credit and veracity of the goſpels: and the writers of 'each are mentioned, as the ſeveral compoſers of the hiſto-'ries univerſally aſſign'd them. In *Juſtin Martyr*, in *Ire-'næus*, and in many others, we meet with divers paſſages, 'from almoſt every chapter of the four evangeliſts. Whence 'then did *theſe* fathers receive them, but on the authority of 'the preceding age, whoſe evidence they ſaw no motives to 'reject? They ſaw convincing motives to believe and em-'brace. The tradition of thoſe apoſtolical writers, *Cle-'mens*, *Ignatius*, and *Polycarp*, with the unanimous atteſta-'tion of the whole chriſtian church, placed the authority of 'the goſpels beyond all ſuſpicion. Succeeding chriſtians had 'no grounds of heſitation; their enquiries were anſwered; 'their faith confirm'd.

'May I borrow a reflection of his lordſhip, not unappli-'cable to the caſe before us? "Divines, ſays my lord, ob-"ject in their diſputes with atheiſts, and they object very "juſtly, that theſe men require improper proofs, and then "cavil that ſuch proofs are not furniſhed." Something of 'the ſame kind may, I think, with equal juſtice be objected 'to his lordſhip. He requires a multiplicity of expreſs proofs; 'where, in the nature of the thing, ſuch proofs are impoſſi-

'ble

'ble to be had; where they ought not with any reaſon to be 'demanded or expected. His lordſhip knew, or might have 'known, that the fathers of the firſt century are few in 'number; that what remains to us of their writings, is in-'conſiderable in bulk, hath been greatly injured by the hand 'of time, and that the ſubjects therein treated, did not lead 'them to enter on a formal proof of the authenticity of the 'goſpels, or to vindicate the authority of their reſpective au-'thors. Epiſtles wrote with reference to a particular event, 'would very unaptly digreſs to an examination of the credit 'and authenticity of the goſpels. The circumſtance did not 'require, would by no means admit of it. Sufficient it is, 'if verbal ſimilitudes, or ſhort detached precepts from the 'evangelical hiſtories, are to be found in any of them; if the 'ſtile and phraſeology of ſuch epiſtles ſeem to have been 'formed by a familiar converſe with thoſe ſacred writings. 'Beſides, it is to be conſidered, that theſe apoſtolical fathers 'addreſſed the churches under their care, by virtue of their 'own authority; and the precepts or directions, which theſe 'churches were commanded to follow, received a ſanction 'from the venerable character of the biſhop or the paſtor 'who enjoined them. Hence there was the leſs neceſſity, 'there was the leſs occaſion to enforce the obſervance of 'ſuch precepts by inferences or examples taken from the 'hiſtory of JESUS CHRIST. If then the *authority* of the 'evangeliſts was ſeldom urged, why ſhould it be matter of 'wonder, that their *names* were concealed or omitted?

'But further, granting with his lordſhip, that falſe goſpels 'are mentioned by the fathers, and the writers of eccleſiaſti-'cal hiſtory, doth not this imply, that the *genuine* and *authen-'tic* ones muſt have *firſt* exiſted? Had there been originally 'no true coin, how could we complain of counterfeit and 'falſe? Was I to have aſked his lordſhip, on what authority 'he ſo readily believes the accounts which are tranſmitted 'us of theſe ſpurious pieces, he would have anſwered, I pre-'ſume on the authority of thoſe eccleſiaſtical writers who 'have given us this intelligence, and whoſe veracity he had 'no reaſon to miſtruſt or doubt.

'But are not theſe the writers, who bear equal atteſtation 'to the true goſpels, and to the character of the real evan-'geliſts? Are not theſe the writers, who hold out to us the 'torch of truth, and who preciſely acquaint us with the dif-'ference which his lordſhip ſpeaks of? Whence could we 'have known, that any *pretended* goſpels were made uſe of 'by the antients, if the information of theſe authors had been

wanting? If their teſtimony then is relied on in the one caſe, what ſhould induce us to refuſe it in the other? Is the veracity of facts to be judged of as fancy or inclination ſhall direct us, or to be determined by the weight of evidence, and the harmony of opinions? I deſire leave to ask, why was this diſtinction made, and perpetuated in writing? Was it not to prevent the faithful from being impoſed on by the confident deſigns of ignorance and fraud? Was it not to ſhew, which were to receive our aſſent, and which were the devices of impoſture and craft? The primitive chriſtians regarded the ſcriptures of the new teſtament as the great charter of that liberty, wherewith Chriſt had made them free. It was incumbent on them therefore to be convinced, that what pretended to be a mandate from the king of kings, had really the ſignature of heaven. They were concerned to aſcertain the validity of their own claims, and the reality of the rights conceded to them. This they were *obliged* to do: this they *really* did. Far from believing, no previous enquiry being made, their examination was adapted to the importance of the ſubject, and the merits of the cauſe to be diſcuſſed. The reſult of their reſearches we know; what was proved to be divine, was received with reverential gratitude; what was diſcovered to be otherwiſe, was rejected with a mark of reprobation. Thus *Euſebius*, a very learned and acute, as well as early critic, placeth the four goſpels in the number of thoſe ſacred pieces, whoſe authority had never been diſputed.'

Having offered the above-mentioned arguments with reſpect to the *external* evidences of the goſpels, our author now proceeds to thoſe which are *internal*; to thoſe which are furniſhed by the ſtile and compoſition, and the manner of the narration itſelf. But by the ſpecimen already given our readers may form a proper notion of the whole performance.

ART. XV. *A new treatiſe of the* Glaucoma, *or* Cataract. *By* Silveſter ô Halloran *of* Limerick, *ſurgeon*, Dublin. *Printed by* S. Powel, 8vo. 3s. 6d. *half bound.*

THIS performance is dedicated to Dr. *Mead*, but with too little delicacy to enhance the value of the preſent: and we muſt credit the author for more ingenuity than addreſs npo, in acknowledging, that the college of phyſicians at *Dublin* declined approving his work, which he does not ſeem to mention for their honour. But having reſolved it ſhould

not

not appear without ſome recommendation, he has very liberally conferred his own upon it, and beſpoke the applauſe of many others, as he informs his patron; 'that however beaten 'the ſubject was, his pains have been amply rewarded by the 'diſcoveries he has made, --- and he doubts not, but his at-'tempt to reſcue this branch of phyſick from the hands of 'empiricks, will meet with the applauſe of every phyſician and 'ſurgeon.' He repeats the importance of theſe diſcoveries in a long preface; where, for a ſpecimen of his diſtinguiſhing faculty, he calls *Hovius*'s diſcovery of the veſſels of the eye (for which he ſays the learned world is much indebted to him) an enquiring into the firſt cauſes of things, which he cenſures, as tending to retard the perfection of phyſick. A liſt of his imaginary diſcoveries follows, which diſcovers they are very ſhort of the 17 he enumerates. *Briſſeau* and others are honeſtly acknowledged, p. 5 and 6, as the firſt diſcoverers of his firſt diſcovery, *viz.* That the cataract is an opacity of the cryſtalline. --- And this is the caſe of many of the reſt. One diſcovery is, that the vitreous humour is not ſurrounded by any proper membrane: yet page 43, he ſays, the vitreous humour is covered by a very fine membrane, which is compoſed of two *laminæ*; and in p. 49, he proves the exiſtence of its inferior *lamina*, the *aranoides*, which inveſts the concave part of the vitreous humour, and the poſterior part of the cryſtalline, againſt *Briggs*, by the authority of *Winſlow*, who ſeparated the two *laminæ* with a common ſcalpel. We might imagine here, he meant the vitreous humour had no *proper* coat or membrane; becauſe, as its anterior part is extended over the cryſtalline humour, it might be called their *common* membrane; but this is contrary to what he ſays p. 69, 70, where 'he ſuppoſes the membrane, which ſur-'rounds the cryſtalline, to be but an expanſion from the *pro-'ceſſus ciliares*.' He had a little before obſerved the vitreous humour to be a pretty denſe body, and immediately added, 'there was no viſible membrane to cover it, for what ſur-'rounds it, ſays he, is but a ſort of a skin, [this muſt be 'ſomehow membranous] which is nothing elſe but a con-'tinuation of itſelf, as the white of an egg forms a ſort of 'covering, when expoſed to the air.' We think he means here, that the vitreous humour is not involved in another membrane within its coat. But as it is expreſſed on the whole, we cannot penetrate whether he has diſcovered it to have a coat or no coat; or diſcovered both. Some of his diſcoveries are difficult for any body not to make; ſuch as that,

that, obvious to every boxer, of a muſcle's being contractible in different degrees.

He diſcovers the cryſtalline *lens* to have no adherence, as he calls it, with the *ligamentum ciliare*. Now by the *lens* here he muſt mean its involving *capſula*, as he agrees with *Petit* and moſt writers on the eye, that the *lens* itſelf floats in a little diaphanous lymph within its *capſula*, without the leaſt attachment to any ſolid part. But to the confuſion of this diſcovery, he ſays, p. 53, 54. 'However, I muſt not 'omit mentioning, I once ſhewed the poſterior part of this 'membrane (the cryſtalline *capſula*) entirely ſpread over with 'blood-veſſels. They took their riſe by ſome little branches 'from the *ligamentum ciliare*.' And his reference H to the fourth figure of the eye ſays, 'the *capſula* is lodged in the 'vitreous humour, to which it is fixed by its membrane riſing 'from the *ligamentum ciliare*.' This ſeems to be a pretty plain acknowledgment of a vaſcular and membranous connection: yet this he ſtrongly denies afterwards, in oppoſition to the truly ingenious Dr. *Porterfield*, and other eminent writers. He denies the exiſtence of the circular fibres, or *ſphincter* of the *uvea*, without which *ſphincter* the pupil muſt be continually dilated. He might as juſtly have denied that any extenſor muſcle had its flexor; or affirmed, there was any *ſphincter* without its antagoniſt. Undoubtedly theſe circular fibres are very ſmall, and may be even indiſtinct, as *Ruyſch* terms them; but this is not conteſting their exiſtence. A writer of this turn might with equal conſiſtence diſcover the brain to be no ſecretory organ, becauſe he could not diſcern the cavities of its intimate texture. He ſays, p. 49. if you infuſe an eye in ſpirits of wine, or any other acid menſtruum, &c. He is certainly the firſt diſcoverer of the acidity of ſpirit of wine, and yet has modeſtly omitted it in his liſt. His reaſons againſt [illegible]*reotomy*, as formerly propoſed, are one diſcovery; and his propos'd operation for it is another diſcovery, and an anatomical one too. But diſcoveries, like life itſelf, may be chequered; ſome diſcoveries, ſome reveries!

Yet to be as juſt to the work as truth will permit us, we ſincerely credit the author, even when he tells us he has with *incredible* labour and perſeverance *purſued* the attempt. He ſeems indeed to have intended a complete diſcuſſion of his ſubject, and to have diligently employed his utmoſt talents and acquirements to that purpoſe. What could man intend or do more? He has perus'd ſeveral authors on the occaſion, and particularly many ingenious *French* writers, who have

conſidered

conſidered the eyes, their functions, and affections, with great attention; and he has not ſeldom endeavoured to expoſe the oſcitancy and overſight of many famous men. The ſingle misfortune is, that we are not always adequate to the execution of our moſt laudable intentions.

But we have ſometimes ſeen treatiſes on phyſical ſubjects, that manifeſted but little ſcience; and yet, beſides a plauſible connection, by the advantage of ſtyle, and propriety of expreſſion, they *read well*, as the phraſe is; and ſo may impreſs all, but very adequate judges, with a good opinion of the writer's knowledge. We are concerned that even this is not the caſe of the preſent performance; though the author is at no ſmall pains to diſplay his pretenſions to a variety of languages. Thus in the *Greek* etymology of the word cataract, he expounds the ſubſtantive κερας a horn, by *cornea*, horny, in the feminine termination, to make it agree with *tunica*: and after repeating ὑποχυμα twice, for the ſubſtantive ὑποχυμα, *ſuffuſio*, the firſt being no word at all, he tranſlates it by the infinitive mood, *liquefacere*, to melt or diſſolve, to which it has not the leaſt relation here, as a cataract is an opacity, rather from ſome kind of coagulation. *Boerhaave*, and other eminent phyſicians, having ſometimes made uſe of *Greek* characters for diſtinguiſhing the ſubdiviſions of certain paragraphs, an ambition of out-doing has firſt inſpired this author to ſeize on the *Hebrew* alphabet for references to one of his plates of the eyes. Theſe plates, he tells us, in his preface, he took care to have finiſhed in the moſt exact manner. Our readers however muſt have ſeen better wooden ſculpture; and the artiſt, ſcorning to be too exactly confined to ſuch ſtiff ſquare letters, has tranſculpt them into no letters at all, unleſs they reſemble the firſt eſſays of children at a writing-ſchool, or ſome ſigns of the conſtellations in an old almanack. Mr. *à Halloran*, to ſhew his *French* too, repeatedly directs his meer *Engliſh* reader, in that language, to a *French* author, as at p. 6. *Voyez ſa letre, ou il demontre, &c.* And indeed it is not improbable, he may underſtand it the beſt of the two, as he often wants *Engliſh* Idiom and Grammar, whence his ſentences are ſometimes irrelative and ſcarcely intelligible; neither are his very inferences always conſequential. Yet after all, if the *Engliſh* is not his vernacular language, great allowance muſt be made for it.

We chuſe to contract this article conſiderably (in compariſon to the ſize of the book and uſefulneſs of the ſubject itſelf) as we expatiate with the moſt pleaſure on ſuch as challenge our commendation moſt; and diſpenſe with any abſtract or

long

long quotation here, as they could but little entertain or inſtruct our readers, who are curious on the ſubject. But if our preſent very warrantable judgment of this piece ſhould excite the author to a ſtrict reviſal and amendment of it, in matter and manner; or to more conſiſtence and propriety in any future one, we ſhall rejoice in our ability of rendering him more uſeful to others and himſelf, as he ſeems to have ſome application: and we have the leſs occaſion to apologize for taking any juſt freedom with his work, as he has repeatedly, and ſometimes impolitely, tax'd writers, deſervedly eminent, with a want of penetration, to magnify his own. Some perſons have imagined the ſcheme of a Literary Review might be ſo conducted, as to give general ſatisfaction and no offence. The great number, and difference, of books publiſhed convince us it is impoſſible to do this with integrity and taſte: and were we to ſeek every occaſion of palliating error, crudity and nonſenſe, we apprehend our approbation of pieces of true merit muſt ſoon dwindle into an inſipidity and inſignificance, equally prejudicial to our reputation and intereſt.

ART. XVI. *Memoirs of ſeveral ladies of* Great Britain, *who have been celebrated for their writings, or ſkill in the learned languages, arts or ſciences. By* George Ballard, *of Magd. Coll. Oxon. Printed for the author in one vol.* 4to. 427 *pages.*

AS biography is undoubtedly one of the moſt uſeful and entertaining kinds of writing within the whole compaſs of literature, ſo we find that the lives of eminent or worthy perſons are generally, and deſervedly, well received by the public: of which we have here a new inſtance, added to the many of prior date that it would be needleſs to cite, in mr. *Ballard's memoirs*; a work that has not wanted the aſſiſtance and encouragement due to ſo commendable an undertaking. —For the author printed it by ſubſcription, and the liſt of thoſe who contributed towards the ſupport of this deſign, is ſuch as does honour both to him and them.

This *indefatigable* compiler, to uſe a favourite word of his own, was induced to engage in the work now before us, from a laudable reſentment of the great neglect of our biographers; of whom he complains, that they have over-looked, and paſſed by in ſilence, 'many ingenious women of this nation, who 'were really poſſeſſed of a great ſhare of learning, and have 'no doubt, in their time, been famous for it;' but who are

nevertheleſs

nevertheleſs unknown to the public, thro' the remiſsneſs of theſe writers; to whom however, we are not leſs obliged for what they have done, than we are to mr. *Ballard* for endeavouring, in ſome meaſure, to ſupply their omiſſions. And we have only to lament that this learned gentleman's plan (which takes in ſeveral lives inſerted in other collections) was not extenſive enough to include a *complete* account of all thoſe eminent *Britiſh* ladies, from the earlieſt ages down to the preſent time, whoſe literary accompliſhments have entitled them to this honour. How far his deſign has carried him, will appear from the liſt we ſhall give of the perſons whoſe memoirs he has here collected.

The reaſon aſſigned by our author for having carried his enquiries no farther back than the *fourteenth* century, is, that all that could well be collected of ſuch learned *Britiſh* women as lived before that period, hath been already communicated to the world by biſhop *Tanner*. Thoſe whoſe memoirs are here offered to the publick, he has placed in the order of time in which they lived; omitting none, he aſſures us, of whom he could procure ſufficient materials. Perhaps it may be imputed to him as a fault, that he did not omit ſome whoſe names he has too induſtriouſly reſcued from oblivion; to the trial, as we apprehend, of the patience of many of his readers, who may poſſibly at the ſame time, and not without ſome degree of reſentment, obſerve, that ſo extraordinary a genius, and ſo excellent a woman as mrs. *Cockburn* *, is wholly unnoticed in this work.

The following is a liſt of the perſons whoſe memoirs are contained in mr. *Ballard*'s book.

I. *Juliana* of *Norwich*; who lived the life of an anchorite, in the reign of *Edward* III. and wrote a book of her own revelations, which was publiſhed in 1670, by one *Creſſy*, a *Romiſh* prieſt, who gives it, and its author, the higheſt commendations in his preface.

II. *Juliana Barnes*, alias *Berners*; an *Eſſex* lady, and prioreſs of *Sopewell* nunnery. She *flouriſhed*, ſays the author, about the year 1460. She was well ſkilled in hawking, hunting, fiſhing, and heraldry, and wrote treatiſes on thoſe ſubjects; which were ſo well eſteemed, that they were publiſhed in the very infancy of the art of printing.

III. *Margery Kempe*. Of this perſon and her writings our author has been able to collect very little, further than that

* See an abſtract of her life, with ſome account of her works, in our Review, vol. v.

the

ſhe wrote an enthuſiaſtical book, the title of which he ſets down. She is placed, in the order of time, next to *Juliana Barnes*; and ſeems to have been as noted for her religious zeal, as the prioreſs was for the manly exerciſe of hunting.

IV. *Margaret* counteſs of *Richmond* and *Derby*, was daughter and heir of *John Beaufort*, duke of *Somerſet*, (grandſon to *John* of *Gaunt*) and mother to K. *Henry* VII. She ſeems to have been more remarkable for her great piety than her learning; ſhe tranſlated two *French* books of devotion into *Engliſh*.

V. Queen *Catharine*, wife of *Henry* VIII. commonly called *Catharine* of *Spain*. We are told that this unfortunate queen was not only learned herſelf, but was a patroneſs of learned men: however we do not find that ſhe writ any thing.

VI. *Elizabeth Lucar*, born in 1510. She was remarkable for her ſkill in muſick, and in the *Latin*, *Italian* and *Spaniſh* languages.

VII. *Margaret Roper*, the eldeſt daughter of the great ſir *Thomas Moore*; a moſt ingenious and amiable lady. Her life is one of the moſt entertaining and affecting in the whole volume.

VIII. *Anne Aſkew*, daughter of ſir *William Aſkew* of *Lincolnſhire*; ſhe was one of the proteſtant martyrs in the bloody reign of queen *Mary*.

IX. Queen *Catharine Parr*, wife of *Henry* VIII; a learned and pious princeſs, author of ſeveral books of devotion.

X. Lady *Jane Gray*; whoſe amiable character, and lamented cataſtrophe are too well known to need further mention here.

XI. Lady *Elizabeth Fane*. Author of a book entitled *lady Elizabeth Fane's 21 pſalms, and 102 proverbs*. Printed by *Robert Crowland*, *London* 1550, 8vo. Neither this lady's family, or the time when ſhe lived, are aſcertained.

XII. *Mary* counteſs of *Arundel*; a learned lady in the time of *Henry* VIII. She was the wife of *Henry Howard* earl of *Arundel*.

XIII. Lady *Joanna Lumley*; eldeſt daughter and co-heireſs of *Henry Fitz-Allan*, earl of *Arundel*, and firſt wife of *John* lord *Lumley*, who died in 1609. She tranſlated ſeveral orations of *Iſocrates* into *Latin*, and the *Iphigenia* of *Euripides* into *Engliſh*.

XIV. Lady *Mary Howard*, ſecond daughter of *Henry Fitz-Allan*, earl of *Arundel*, and firſt wife of lord *Thomas Howard* duke of *Norfolk*. She died in 1557, and is here-mentioned

on

on account of her tranſlating out of *Greek* into *Latin*, *Certain ingenious ſentences collected out of various authors.*

XV. Queen *Mary*; who, tho' a bigot to the church of *Rome*, and a cruel perſecutor of her proteſtant ſubjects, was far from being an illiterate woman. She tranſlated the firſt volume of *Eraſmus*'s paraphraſe upon the new teſtament. *London* 1548, folio.

XVI. Lady *Anne*, lady *Margaret*, and lady *Jane Seymour*: three ſiſters, illuſtrious, ſays our author for their learning in the 16th century. He does not pretend abſolutely to aſcertain who theſe ladies were, with reſpect to their deſcent and family; but conjectures that they were the daughters of the great but unfortunate duke of *Somerſet*, uncle to *Edward* VI. However, though he modeſtly offers this only as a conjecture, yet he brings ſuch authorities to ſupport it, as nearly amount to a proof. It ſeems the *Engliſh* biographers have taken no notice of theſe three ſiſters, which has occaſioned this difficulty. They have been much celebrated abroad, as the joint writers of four hundred *Latin* diſtichs upon the death of the queen of *Navarre*, *Margaret de Valois*, ſiſter to *Francis* the firſt, which were tranſlated into *Greek*, *French*, and *Italian*, and printed at *Paris* in 1551. under the title of *Tombeau de Marguerite de Valois Reyne de Navarre.*

XVII. *Catherine Tiſhem*, wife of *Gualtherus Gruter*, burgo-maſter of *Antwerp*, flouriſhed about the middle of the ſixteen century. She was not leſs famous for being the mother of the celebrated *James Gruter*, a learned philologer, and one of the moſt indefatigable writers of his age, than for her own learning. 'She underſtood the *Greek* language ſo perfectly, ſays Mr. *Ballard*, that ſhe could read *Galen* in that tongue, which very few phyſicians are able to do.'

XVIII. *Jane* counteſs of *Weſtmoreland*—The eldeſt daughter of *Henry* earl of *Surry* * (beheaded in the life-time of his father *Thomas* duke of *Norfolk*, *Jan.* 19th, 1546-7) and wife to *Charles Neville* earl of *Weſtmoreland*. This lady is celebrated for her ſkill in the *Latin* and *Greek* tongues. Her preceptor was *Fox* the martyrologiſt.

XIX. *Elizabeth Dancy*—The ſecond daughter of ſir *Thomas More*. She correſponded with *Eraſmus*, who applauds her pure *Latin* ſtile, and genteel way of writing.

XX. *Cecilia Heron*—The third and youngeſt daughter of ſir *Thomas More*. She was alſo a correſpondent of *Eraſmus*, and a perfect miſtreſs of the *Latin* tongue.

* One of the beſt poets of his time.

XXI. *Mar-*

XXI. *Margaret Clement*—An ingenious kinſwoman of ſir *Thomas More*'s, and much eſteemed for her learning and good ſenſe; for which laſt-named quality, and for her chaſte *Latin*, ſhe had the commendation of *Eraſmus*, with whom ſhe likewiſe correſponded.

XXII. *Mary Roper*—The youngeſt daughter of the excellent *Margaret Roper*, and grand-daughter of ſir *Thomas More*. She was much admired for her ſkill in the *Greek* and *Latin* tongues, in both which languages ſhe wrote ſeveral orations. She alſo tranſlated her mother's *Latin* verſion of *Euſebius*'s church hiſtory into *Engliſh*; likewiſe part of her grand-father's expoſition of the paſſion of our ſaviour; in which ſhe imitated ſir *Thomas*'s ſtile very happily.

XXIII. *Margaret Aſcham*, wife of the celebrated *Roger Aſcham*, preceptor to queen *Elizabeth*. Of this lady very little is ſaid, mr. *Ballard* juſt takes notice that ſhe wrote an epiſtle dedicatory prefixed to her husband's book entitled the *School-maſter*.

XXIV. *Mary* queen of *Scotland*—who is reported to have written a volume of poems on various occaſions, in the *Latin*, *French*, and *Scotch* languages. Alſo *the conſolation of her long impriſonment*, and *royal advice to her ſon*. In two books. Beſides a great number of original letters, of which mr. *Ballard* gives an account.

XXV. *Blanch Parry*—daughter of *Henry Parry*, of *Newcourt*, in the county of *Hereford*, eſq; was born in the beginning of the 16th century, and is here-mentioned on account of her taſte for the ſtudy of antiquities.

XXVI. Lady *Burleigh*—was the eldeſt of the celebrated daughters of ſir *Anthony Cooke*, and wife to the great *Cecil* lord *Burleigh*; ſhe was well ſkilled in the *Greek* and *Latin* tongues, and took great delight in reading ſome of the fathers, and tranſlated a piece of *Chryſoſtome*'s out of *Greek* into *Engliſh*. She is alſo celebrated for her exemplary piety and charity.

XXVII. Lady *Bacon*—the ſecond daughter of ſir *Anthony Cooke*, and wife to the great ſir *Nicholas Bacon*, lord-keeper, is celebrated for her piety, virtue and learning. She was miſtreſs of the *Greek*, *Latin*, and *Italian* tongues; and tranſlated out of the laſt mentioned language, into *Engliſh*, twenty-five ſermons wrote by *Barnardine Ochine*, concerning *the predeſtination and election of God*, publiſh'd in 8vo. about the year 1550. She alſo tranſlated, from the *Latin*, biſhop *Jewel*'s famous apology for the church of *England*; a work which

gained her great honour. It was printed in 1564, 4to. and 1600, 12mo.

XXVIII. Lady *Ruſſel*---was the third daughter of ſir *Anthony Cooke*, and wife firſt of ſir *Thomas Hobby*, and afterwards of *John* lord *Ruſſel*, ſon and heir to *Francis* the ſecond earl of *Bedford* of that name. This lady underſtood the *Greek*, *Latin*, and *French* languages. She wrote the inſcriptions, in *Greek*, *Latin*, and *Engliſh*, upon her ſecond husband's monument in *Weſtminſter-abbey*. She tranſlated out of *French* into *Engliſh*, a tract called *a way of reconciliation* of a good and learned man, *touching the true nature and ſubſtance of Chriſt in the ſacrament*. Printed in 1605.

XXIX. *Katharine Killigrew*. This lady was the fourth daughter of St. *Anthony Cooke*, and wife of *Henry Killigrew*, eſq; a Corniſh gentleman. She was famous for her knowledge in the *Hebrew*, *Greek*, and *Latin* tongues, and for her ſkill in poetry.

XXX. Queen *Elizabeth*. Mr. *Ballard* gives a copious and entertaining account of the literary accompliſhments of this great princeſs.

XXXI. *Elizabeth Jane Weſton*,---lived in queen *Elizabeth*'s reign, and is celebrated for her poetical performances in the *Latin* tongue.

XXXII. Lady *Arabella Seymour*. This lady is often mentioned in the hiſtory of *England*, in the reign of queen *Elizabeth*, and alſo in that of king *James* I. to whom ſhe was nearly related, being his uncle's daughter. She is ſaid to have poſſeſſed conſiderable talents for poetry; but we are not made acquainted with any of her works.

XXXIII. *Mary* counteſs of *Pembroke*---was ſiſter to the immortal ſir *Philip Sydney*, and wife to *Henry* earl of *Pembroke*. She is famous for ſeveral tranſlations particularly mentioned by our author. *Ben Johnſon*'s epitaph on this excellent lady is well known.

XXXIV. *Elizabeth* counteſs of *Lincoln*,---lived in the time of *James* I. ſhe was the wife of *Thomas* earl of *Lincoln*. She wrote a ſmall tract entitled, *The counteſs of Lincoln*'s *nurſery*, on the advantages of mother's nurſing their own children.

XXXV. *Eſter Inglis*. This lady lived in the time of queen *Elizabeth*; and is celebrated both for her learning, and for the exquiſite fineneſs and variety of her writing, with reſpect to the characters: her Calligraphy being the chief thing mr. *Ballard* mentions concerning her, and in truth the accounts we have of mrs. *Inglis*'s excellence this way, is almoſt incredible.

XXXVI. Lady *Eleanor Davies*,—famous for her pretenſions to the gift of prophecy. She lived in the reign of *Charles* I.

XXXVII. *Katherine Chidley*,----a zealous fanatic and enthuſiaſt in the time of *Charles* I.

XXXVIII. *Elizabeth* counteſs of *Bridgwater*. Of this lady we have here no other account than what is tranſcribed from her epitaph, as printed in *Chauncey*'s antiquities of *Hertfordſhire*, and *Collins*'s peerage; from a monument in the church at *Gaddeſden* in that county.

XXXIX. *Katherine Philips*.---that excellent poeteſs, celebrated under the name of *Orinda*.

XL. *Anne Wharton*. A lady eminent for her excellent genius and poetical talent, in the reign of *Charles* II. She was the wife of *Thomas Wharton*, eſq; afterwards marquis of *Wharton*.

XLI. *Margaret* dutcheſs of *Newcaſtle*; a poeteſs and moſt voluminous writer.

XLII. *Anne* counteſs of *Pembroke*. This lady was firſt married to *Richard* earl of *Dorſet*, who died in 1624. Her ſecond huſband was *Philip* earl of *Pembroke* and *Montgomery*. She is not celebrated as a writer, but as an admirer and judge of learning, and a favourer of learned men; and for her works of piety and charity.

XLIII Lady *Packington* ----wife of ſir *John Packington*, bart. and daughter of *Thomas* lord *Coventry*, lord-keeper. She was born about the middle of the reign of *James* I. This learned and juſtly celebrated lady mr. *Ballard* takes great pains to prove to have been the author of *the whole duty of man*: and he ſeems to have collected very good authorities for aſcribing that work to her, together with all the other books that are ſaid to be written by the author of *the whole duty of man*.

XLIV. *Anne Killegrew*. A celebrated poeteſs, contemporary with mr. *Dryden*, who has highly commended her.

XLV. *Elizabeth Walker*. A good and pious woman, born in *London*, in 1623. Her huſband, the rev. dr. *Anthony Walker*, printed the hiſtory of her *holy life and death*, &c. in 8vo. 1690. She wrote a treatiſe of religious inſtructions, for the uſe of her two daughters, many ſpecimens of which the doctor has quoted in his account.

XLVI. *Anne Baynard*. A moſt excellent and learned gentlewoman, who died at *Barnes*, in the county of *Surrey*, in 1697.

XLVII. *Elizabeth Legge* *. Remarkable for her ſkill in the *Latin*, *Engliſh*, *French*, *Spaniſh*, and *Iriſh* tongues, and alſo for

* Daughter of *Edward Legge*, eſq; an anceſtor of the earl of *Dartmouth*.

her

her longevity; for ſhe died towards the latter end of the 17th century, aged 105 years.

XLVIII. Lady *Gethin*,---wife of ſir *Richard Gethin*, of *Gethin-grott*, in *Ireland*, and daughter of ſir *George Norton*, of *Abbot's Leigh*, in the county of *Somerſet*, was born in 1676. This excellent lady died in her 20th year, and her monument is in *Weſtminſter-Abbey*. She left behind her a well-known work, which was publiſhed ſoon after, entitled *Reliquæ Gethinianæ*. It is a collection of ingenious and moral eſſays on a variety of ſubjects. Mr. *Congreve* has been laviſh in its praiſe.

XLIX. Lady *Halket*,---a *Scotch* lady of great piety and goodneſs; who died in a good old age, in 1669, leaving behind her a conſiderable number of religious tracts.

L. Lady *Maſham*. Not leſs celebrated for her valuable writings, than for her friendſhip and intimacy with the great mr. *Locke*.

LI. *Suſannah Hopton*. This lady is well known on account of her *reformed devotions in the antient way of offices*, publiſhed by the famous dr. *Hicks*. She was alſo author of other religious tracts, and of ſome divine poems.

LII. *Elizabeth Burnet*,---the worthy lady of the great biſhop *Burnet*. Her *method of devotion* is highly eſteemed.

LIII. Lady *Chudleigh*,---whoſe poems and eſſays are well known.

LIV. Honourable mrs. *Dudleya North*. This extraordinary lady was the daughter of *Charles Lord North*, of *Kirtling*, and baron *Grey* of *Rolleſton*. She not only underſtood the original language of the old teſtament, but gained a competent ſhare of knowledge in the whole circle of oriental learning. She died in 1712.

LV. *Elizabeth Bland*. This gentlewoman was remarkable both for her knowledge of the *Hebrew* language, and for a peculiar ſkilfulneſs in the writing it. She was born about the time of the reſtoration of king *Charles* II.

LVI. Honourable mrs. *Monk*,---daughter of the lord *Molesworth*, and wife of *George Monk*, eſq; was the admired author of poems and tranſlations on ſeveral occaſions, publiſhed after her death, which happened in 1715, by her father, with a dedication to her royal highneſs *Caroline* princeſs of *Wales*.

LVII. *Elizabeth Bury*. The account here given of this moſt admired, learned, and pious lady, is extracted from her *diary*, publiſhed by her huſband the rev. mr. *Bury* 8vo 1721.

LVIII. *Anne* counteſs of *Winchelſea*, a lady well known and admired for her poetry.

LIX. Lady *Norton*,---wife of ſir *George Norton*, of *Abbot's-leigh*, in the county of *Somerſet*. She was mother of lady *Gethin*, mentioned article 48; and author of ſeveral divine and moral eſſays and meditations.

LX. *Catherine Bovey*,---celebrated for her perſon and underſtanding; but we do not find that ſhe was either a linguiſt or writer. Sir *Richard Steele* dedicated a volume of the *lady's library* to her.

LXI. *Mary Aſtel*,---famous for her controverſial writings in the times of dr. *Hickes* and mr. *Norris*; to whoſe opinions ſhe was zealouſly attached, in oppoſition to mr. *Locke* and his followers.

LXII. *Conſtantia Grierſon*,----born in *Ireland*; and as mrs. *Barber*, from whom mr. *Ballard* takes his account, judiciouſly remarks, was one of the moſt extraordinary women that either this age, or perhaps any other, ever produced. She died in the year 1733, at the age of 27, and was allowed long before to be an excellent ſcholar, not only in *Greek* and *Roman* literature, but in hiſtory, divinity, philoſophy, and mathematics.---The memoirs of this lady conclude mr. *Ballard*'s work; to which is added, an index of the names of perſons mentioned therein.---Here we ſhould alſo put an end to this article; but obſerving that our induſtrious compiler ſeems ſomewhat concerned that he could procure no other materials towards an account of mrs. *Grierſon*, than what he found in mrs. *Barber*'s preface to her poems, we ſhall repeat his extract concerning that lady, and add a circumſtance or two from the memoirs of another female writer, who was very intimate with mrs. *Grierſon*, and whoſe work mr. *Ballard* perhaps had not ſeen. The writer we mean, is the late ingenious, tho' unhappy mrs. *Pilkington*.

Mrs. *Grierſon*, 'gave, ſays mrs. *Barber*, a proof of her 'knowledge in the *Latin* tongue, by her dedication of the '*Dublin* edition of *Tacitus* to the lord *Carteret*, and by that 'of *Terence* to his ſon, to whom ſhe likewiſe wrote a *Greek* 'epigram. She wrote ſeveral fine poems in *Engliſh* *, on 'which ſhe ſet ſo little value, that ſhe neglected to leave co-'pies behind her of but very few.

'What makes her character the more remarkable, is, that 'ſhe roſe to this eminence in learning merely by the force of 'her own genius, and continual application. She was not only 'happy in a fine imagination, a great memory, an excellent

* Mrs. *Barber* has preſerved ſeveral ſpecimens of her talent in this way, which are printed with her own poems.

un-

'understanding, and an exact judgment, but had all these 'crowned by virtue and piety: she was too learned to be 'vain, too wise to be conceited, too knowing and too clear-'sighted to be irreligious.

'If heaven had spared her life, and blessed her with health, 'which she wanted for some years before her death, there is good 'reason to think she would have made as great a figure in the 'learned world, as any of her sex are recorded to have done.

'As her learning and abilities raised her above her own sex; 'so they left her no room to envy any; on the contrary, her 'delight was to see others excel. She was always ready to 'advise and direct those who applied to her, and was herself 'willing to be advised.

'So little did she value herself upon her uncommon excel-'lencies, that it has often recalled to my mind a fine reflec-'tion of a *French* author, *That great geniuses should be supe-'rior to their own abilities.*

'I persuade myself that this short account of so extraordi-'nary a woman, of whom much more might have been said, 'will not be disagreeable to my readers; nor can I omit what 'I think is greatly to the lord *Carteret*'s honour, that when he 'was lord lieutenant of *Ireland*, he obtained a patent for mr. '*Grierson*, her husband, to be the king's printer, and to dis-'tinguish and reward her uncommon merit, had her life in-'serted in it.' Thus far mrs. *Barber*. We shall now subjoin mrs. *Pilkington*'s account, *viz.*

'About two years before this, a young woman (afterwards 'married to mr. *Grierson*) of about eighteen years of age, 'was brought to my father *, to be by him instructed in mid-'wifry: she was mistress of *Hebrew* †, *Greek*, *Latin*, and '*French*, and understood the mathematics as well as most men: 'and what made these extraordinary talents yet more surpriz-'ing, was, that her parents were poor, illiterate, country 'people: so that her learning appeared like the gift poured 'out on the apostles, of speaking all languages without the 'pains of study; or, like the intuitive knowledge of angels: 'yet inasmuch as the power of miracles is ceased, we must 'allow she used human means for such great and excellent 'acquirements. And yet in a long friendship and familiarity 'with her, I could never obtain a satisfactory account from her 'on this head; only she said, she had received some little in-

* Dr. *Van Lewen* of *Dublin*, an eminent physician and man-midwife.

† Her knowledge of the *Hebrew* is not mentioned by mrs. *Barber*.

LIX. Lady *Norton*,---wife of ſir *George Norton*, of *Abbot's-leigh*, in the county of *Somerſet*. She was mother of lady *Gethin*, mentioned article 48; and author of ſeveral divine and moral eſſays and meditations.

LX. *Catherine Bovey*,---celebrated for her perſon and underſtanding; but we do not find that ſhe was either a linguiſt or writer. Sir *Richard Steele* dedicated a volume of the *lady's library* to her.

LXI. *Mary Aſtel*,---famous for her controverſial writings in the times of dr. *Hickes* and mr. *Norris*; to whoſe opinions ſhe was zealouſly attached, in oppoſition to mr. *Locke* and his followers.

LXII. *Conſtantia Grierſon*,----born in *Ireland*; and as mrs. *Barber*, from whom mr. *Ballard* takes his account, judiciouſly remarks, was one of the moſt extraordinary women that either this age, or perhaps any other, ever produced. She died in the year 1733, at the age of 27, and was allowed long before to be an excellent ſcholar, not only in *Greek* and *Roman* literature, but in hiſtory, divinity, philoſophy, and mathematics.---The memoirs of this lady conclude mr. *Ballard*'s work; to which is added, an index of the names of perſons mentioned therein.---Here we ſhould alſo put an end to this article; but obſerving that our induſtrious compiler ſeems ſomewhat concerned that he could procure no other materials towards an account of mrs. *Grierſon*, than what he found in mrs. *Barber*'s preface to her poems, we ſhall repeat his extract concerning that lady, and add a circumſtance or two from the memoirs of another female writer, who was very intimate with mrs. *Grierſon*, and whoſe work mr. *Ballard* perhaps had not ſeen. The writer we mean, is the late ingenious, tho' unhappy mrs. *Pilkington*.

Mrs. *Grierſon*, 'gave, ſays mrs. *Barber*, a proof of her 'knowledge in the *Latin* tongue, by her dedication of the '*Dublin* edition of *Tacitus* to the lord *Carteret*, and by that 'of *Terence* to his ſon, to whom ſhe likewiſe wrote a *Greek* 'epigram. She wrote ſeveral fine poems in *Engliſh* *, on 'which ſhe ſet ſo little value, that ſhe neglected to leave co-'pies behind her of but very few.

'What makes her character the more remarkable, is, that 'ſhe roſe to this eminence in learning merely by the force of 'her own genius, and continual application. She was not only 'happy in a fine imagination, a great memory, an excellent

* Mrs. *Barber* has preſerved ſeveral ſpecimens of her talent in this way, which are printed with her own poems.

un-

'understanding, and an exact judgment, but had all these 'crowned by virtue and piety: she was too learned to be 'vain, too wise to be conceited, too knowing and too clear-'sighted to be irreligious.

'If heaven had spared her life, and blessed her with health, 'which she wanted for some years before her death, there is good 'reason to think she would have made as great a figure in the 'learned world, as any of her sex are recorded to have done.

'As her learning and abilities raised her above her own sex; 'so they left her no room to envy any; on the contrary, her 'delight was to see others excel. She was always ready to 'advise and direct those who applied to her, and was herself 'willing to be advised.

'So little did she value herself upon her uncommon excel-'lencies, that it has often recalled to my mind a fine reflec-'tion of a *French* author, *That great geniuses should be supe-'rior to their own abilities.*

'I persuade myself that this short account of so extraordi-'nary a woman, of whom much more might have been said, 'will not be disagreeable to my readers; nor can I omit what 'I think is greatly to the lord *Carteret*'s honour, that when he 'was lord lieutenant of *Ireland*, he obtained a patent for mr. 'Grierson, her husband, to be the king's printer, and to dis-'tinguish and reward her uncommon merit, had her life in-'serted in it.' Thus far mrs. *Barber*. We shall now subjoin mrs. *Pilkington*'s account, *viz.*

'About two years before this, a young woman (afterwards 'married to mr. *Grierson*) of about eighteen years of age, 'was brought to my father *, to be by him instructed in mid-'wifry: she was mistress of *Hebrew* †, *Greek*, *Latin*, and 'French, and understood the mathematics as well as most men: 'and what made these extraordinary talents yet more surpriz-'ing, was, that her parents were poor, illiterate, country 'people: so that her learning appeared like the gift poured 'out on the apostles, of speaking all languages without the 'pains of study; or, like the intuitive knowledge of angels: 'yet inasmuch as the power of miracles is ceased, we must 'allow she used human means for such great and excellent 'acquirements. And yet in a long friendship and familiarity 'with her, I could never obtain a satisfactory account from her 'on this head; only she said, she had received some little in-

* Dr. *Van Lewen* of *Dublin*, an eminent physician and man-midwife.

† Her knowledge of the *Hebrew* is not mentioned by mrs. *Barber*.

'ſtruction from the miniſter of the pariſh, when ſhe could 'ſpare time from her needle-work, to which ſhe was cloſely 'kept by her mother. She wrote elegantly both in verſe and 'proſe, and ſome of the moſt delightful hours I ever paſſed, 'were in the converſation of this female philoſopher.

'My father readily conſented to accept of her as a pupil, 'and gave her a general invitation to his table; ſo that ſhe and 'I were ſeldom aſunder. My parents were well pleaſed with 'our intimacy, as her piety was not inferior to her learning. 'Whether it was owing to her own deſire, or the envy of 'thoſe who ſurvived her, I know not; but of her various and 'beautiful writings, except * *one* poem of hers in mrs. *Barber*'s 'works, I have never ſeen any publiſhed; it is true, as her 'turn was chiefly to philoſophical or divine ſubjects, they 'might not be agreeable to the preſent taſte; yet could her 'heavenly muſe deſcend from its ſublime height to the eaſy 'epiſtolary ſtile, and ſuit itſelf to my then gay diſpoſition, as 'may appear by the two following poems.' But for theſe poems we muſt refer the reader to mrs. *Pilkington*'s memoirs, as they are only familiar occaſional pieces, intended as compliments to miſs *Van Lewen*, probably without the leaſt thought of their ever appearing in print.

ART. XVII. *The preſent ſtate of the* Britiſh *cuſtoms, containing,*

I. *A table of all the duties at preſent payable on poundage-goods imported; ſhewing the rates, the groſs and nett amounts of each branch of duty, the diſcounts allowed for prompt payment, and the total nett duties by* Britiſh *and ſtrangers.*

II. *A table of all the duties at preſent payable on tonnage-goods imported, ſhewing in like manner the groſs and nett amounts of the ſeveral branches of duty, the diſcounts allowed, and the total nett duties to be paid by* Britiſh *and ſtrangers.*

III. *A conciſe table of drawbacks, ſhewing what branches and parts of branches are repaid on the re-exportation of any goods and merchandizes imported.*

IV. *A table of duties payable on all goods and merchandizes exported; with a liſt of goods prohibited to be exported.*

V. *A table of the bounties and drawbacks of exciſe allowed on goods of* Britiſh *manufacture and product exported, and alſo of the*

* It is probable mrs. *Pilkington* had not mrs. *Barber*'s book at hand when ſhe wrote this paſſage, and that ſhe truſted to her memory; which, with regard to this circumſtance failed her: for ſix different pieces of mrs. *Grierſon*'s are inſerted in that volume;

pre-

premiums allowed on certain ſpecies of foreign goods and merchandize imported.

VI. *The appropriation of the ſeveral branches of the revenue of the cuſtoms.----Being the only complete ſyſtem of duties extant. Wherein are comprehended all alterations and additions to the ſeſſions* 1753, *and the defects of all former books on this ſubject are ſupplied. The whole calculated with the utmoſt accuracy and preciſion, and digeſted in ſuch a perſpicuous method, that* the origin of the duties, the method of computation, *and* the total nett duties *on every article of goods appear* at one ſingle inſpection. *To which are added, a table of the duties on merchandiſe imported into* France; *and a compendious view of the weights, meaſures, coins, and exchange of the chief trading cities and countries in* Europe. *By* T. DANIEL, *late deputy comptroller of the cuſtoms at* Sunderland, *and author of* Ductor Mercatorius. *Folio, 172 pages, 10 s. 6 d. bound.* Cave.

IN the author's introduction, he aſſigns the following among other reaſons for this publication. 'In order, ſays he, to 'ſupply the exigencies of the ſtate during the late war, the le'giſlature found it neceſſary to lay ſeveral new duties upon 'imports, *viz.* a new duty upon wines and vinegar in 1745, 'a new duty upon glaſs in 1746, and in 1747 a duty of twelve'pence in the pound upon all goods and merchandizes import'ed, except about five or ſix articles; which laſt mentioned 'duty, as it is general, ſo it is by far the moſt conſiderable 'duty which has been laid upon merchandize ſince the com'mencement of the preſent century. Theſe additional duties 'have cauſed a general alteration in the total nett duties upon 'foreign goods and merchandize imported, ſo that the tables 'in *Crouch*'s and *Carkeſſe*'s books are thereby rendered obſo'lete, and the duties at preſent payable upon merchandize, 'collected into nett totals, are now no where to be found. 'For the information of merchants, and the accommodation 'of trade, it was therefore become abſolutely neceſſary to 'form a new ſet of tables, ſuch as is here preſented to the 'public.' The author proceeds to enumerate various improvements made by him upon *Crouch*'s and *Carkeſſe*'s plans.

ART. XVIII. *Remarks on mr.* Aviſon's *eſſay on muſical expreſſion, wherein the characters of ſeveral great maſters, both ancient and modern, are reſcued from the miſrepreſentation of the above author; and their real merit aſſerted and vindicated. In a letter from a gentleman in* London, *to his friend in the country.* 12 mo. 2 s. Robinſon.

WE ſhall not trouble our readers with any particulars of a controverſy, wherein very few of them might think themſelves intereſted. All we have, therefore, to ſay of this performance, is, that though the writer appears to be a maſter of his ſubject, he attacks mr. *Aviſon* with more petulance than good manners, and ſeems to have no notion of candor, and genteel altercation. He more than inſinuates that the eſſay on muſical expreſſion is not the production of mr. *Aviſon*, but of ſome abler hand: at leaſt with reſpect to the diction. One thing, however, we could not but particularly obſerve in our *remarker*, *viz.* that, tho' it ſeems to have no great affinity with his ſubject, he takes eſpecial care to apprize his readers of his abhorrence of the 'MONSTROUS 'REBELLION againſt king CHARLES the firſt, of EVER-'BLESSED MEMORY, the BEST of KINGS, and GREATEST 'ENCOUARGER of ARTS and SCIENCES.'——Doubtleſs it is of great conſequence that the public ſhould not be ignorant of our author's ſentiments concerning ſo remarkable a period in the *Engliſh* hiſtory, nor of his opinion of king *Charles*; therefore we have been careful not to let this paſſage go unnoticed.

ART. XIX. *A ſpeech made at the enthronement and inſtallation of the right reverend father in God* Richard *lord biſhop of* Durham. *By the honourable and reverend* Spencer Cowper, *D. D. Dean of* Durham. 4to. 6 d. Sandby, *&c.*

THE principal part of this oration, contains an eulogium on the late worthy biſhop of *Durham*, dr. *Butler*; with a word or two likewiſe in commemoration of dr. *Benſon.*

'Had the loſs of this our great and good *dioceſan*,' ſays the dean, 'ſtood ſingle, it muſt have been a great affliction to all good men, and particularly to them who are intereſted in the proſperity of this dioceſe. But this, alas! was by no means the caſe. For hardly had we recovered ourſelves of

the

the concern *his* death occaſioned, but this church received a freſh wound in the death of that excellent *prelate*, who had for many years been one of its members; and the worthieſt that this or any other church could boaſt of. The late biſhop of *Glouceſter* muſt ever occur to the memory, where the biſhop of *Durham* is mentioned. There is no praiſing the one, without tracing out the chief lines that characteriſe the other. Their virtues were *the ſame*; their tempers *equally* mild; and tho' the one enjoyed a more viſible cheerfulneſs of diſpoſition, yet the ſerenity and calmneſs of the other ſhewed that *his* mind no leſs than the former's was at peace, and *equally* happy in the enjoyment of a pure and unſullied conſcience. No wonder *ſo* formed for creating a mutual eſteem, they ſhould throughout their lives, be united in the ſtricteſt bonds of friendſhip: two *ſuch* minds muſt unite almoſt as ſoon as meet. They were truly '*lovely in their* '*lives*;' and ſuch was the mercy of God to the ſurvivor, that '*in their deaths, they were* ſcarce *divided*.'—My heart could dictate much to me on this ſad occaſion: but it is not proper that a *private* grief ſhould intermix with, and darken the chearfulneſs due to this preſent ſolemnity.'—The orator next proceeds to a reſpectful mention of the ſucceeding biſhop; and concludes with a tribute of praiſe to his *majeſty*, on occaſion of this freſh inſtance of the *royal prerogative* being ſo wiſely exerted in the choice of the preſent dioceſan.

ART. XX. *The complete* Engliſh *ſcholar. In three parts. Containing a new, ſhort, and familiar method of inſtructing children, and perfecting grown perſons in the* Engliſh *tongue, and of learning grammar in general, without the help of Latin. By* James Buchanan. 8vo. 6s. Millar.

THE author's deſign in this performance is certainly a very uſeful one, and though we cannot but think that it is far from being executed in a maſterly manner, yet the work is not without its ſhare of merit, and contains ſome uſeful hints and juſt obſervations. Our readers will not expect any extracts from it; nor indeed will it admit of ſuch as are ſufficient to enable them to form a juſt idea of it: all we ſhall do therefore is to lay before them a ſhort view of what is contained in each of thoſe parts of which it conſiſts.

In his preface, the author lays down that excellent and rational method (as he calls it) of teaching to read by the

powers

powers of the ſounds, which he thinks is free from the diſadvantages that attend the common methods, and ſhews that teaching boys *Engliſh* grammar before they enter upon the ſtudy of *Latin* and *Greek*, will greatly facilitate the acquiſition of theſe languages.

The firſt part contains tables of monoſyllables, diſſyllables, *&c.* methodically ranged, accented, and divided, with great variety of leſſons on moral and divine ſubjects, fables, and ſelect pieces from different parts of the ſcriptures, in order to give youth a taſte of the ſublimity of the ſcripture ſtile, and to excite in their minds a due reverence for the great father of the univerſe.

The ſecond part, which makes almoſt two thirds of the whole, contains a large collection from the Spectator, Tatler, Guardian, and *Rollin's* method of ſtudying the *Belles Lettres*; an abſtract of the hiſtory of the four monarchies of the world; an introduction to the ſtudy of geography, with directions for the uſe of the terreſtrial globe; and ſome ſelect pieces of poetry.

The third part, which is much the ſhorteſt, conſiſting only of about eighty pages, is an *Engliſh* grammar in four parts, by way of queſtion and anſwer. The author treats pretty largely of orthography and etymology, though with little perſpicuity or accuracy; but as for *Syntax* and *Proſody*, he beſtows only about ſeven pages upon them.

ART. XXI. *The works of* John Milton, *hiſtorical, political, and miſcellaneous. To which is prefixed an account of his life and writings.* 4to. 2 vols. *2 guineas bound. Millar.*

THIS edition, the public may be aſſured, is more correct than any formerly printed. The paper and the typography, are both very good; the ſize, with reſpect to the firſt mentioned article is large, and the pages, of which there are about 700 in each volume, are very full: ſo that this quarto edition is far from being a dear one. The pieces have been all compared with the originals by the editor, who has reſtored a great number of paſſages omitted in the folio edition; and to the 2d vol. is now added, 'a manifeſto of the 'lord protector of the common-wealth of *England*, *Scotland*, 'and *Ireland*, *&c.* Publiſhed by advice of his council. Where-'in is ſhewn the reaſonableneſs of the cauſe of this republic 'againſt the depredations of the *Spaniards*. Written in *Latin*

by

' by JOHN MILTON, and firſt publiſhed in 1655; tranſlated ' into *Engliſh* in 1738.'

MONTHLY CATALOGUE, for *February* 1753.

DIVINITY and CONTROVERSY.

I. THE *principles* and *preaching* of the *methodiſts* conſider'd. In a letter to the reverend mr. * * * *. 8vo. 6 d. *Buckland.*

The intention of this piece is to vindicate the preaching of Mr. *Whitefield* and his followers; but the author excludes the *Weſleys* and their diſciples, with the *Moravians*, from any ſhare in the benefit of his recommendation. He writes with ſome ſpirit; but hurts his own cauſe by his injudicious as well as uncharitable manner of treating all profeſſors of chriſtianity, who do not fall in with his ſect; and alſo by his groſs miſtakes and inconſiſtencies: for he ſcarcely aſſerts any thing that he does not afterwards overthrow. With regard to himſelf, he ſeems particularly ſollicitous to obviate an opinion his friends had entertained, that our Letter-writer's intellects had ſuffered ſome detriment by, or ſince, his converſion to methodiſm; an opinion which we do not imagine the publication of this pamphlet will ſo effectually remove, as the author may poſſibly have flatter'd himſelf that it would.

II. A *ſerious addreſs* to all ſober chriſtians, of every denomination, amongſt proteſtant diſſenters; eſpecially thoſe of affluent circumſtances in town and country, on the important ſubject of a goſpel miniſtry. 8vo. 1 s. *Oſwald.*

The deſign of this performance is to repreſent the neceſſity of a more *general concern*, and of more *effectual meaſures*, for the ſuitable ſupply of deſtitute congregations among the diſſenters. What the author labours principally to prove is, that the *grace of God* is the moſt eſſential qualification of a miniſter of the goſpel, and that none but thoſe who are *born again* ought to be admitted into the ſeminaries of learning among the diſſenters, and aſſiſted in their ſtudies for the *ſacred office*.

III. *A view of the three ſpirits in man*, their tendency and diſpoſition: or, the only way to know one's ſelf. By a preacher and penitent. 12mo. 1 s. *Comyns.*

This

This ſmall treatiſe is introduced with a ſhort catechiſm, a few queſtions from which, together with the anſwers to them will give our readers a juſt idea of the whole.

Q. What is man? *A.* Man is a ſplendid piece of machinery, put together and compleated by the great architect of the world, exiſting of earth, air, fire, water, and ſpirit, capable of hearing, ſeeing, feeling, ſmelling, and taſting, with ideas of thoughts and expreſſion.

Q. How many ſpirits are in man? *A.* There are three ſpirits in man, the natural ſpirit of life, the ſpirit of truth, and the ſpirit of error.

Q. Who are the true miniſters of Chriſt? *A.* They who are called thereto by his holy ſpirit, and preach the word freely without hire, fee, or reward, *Matt.* 10. 8. *Freely ye have received, freely give, &c.*

Q. Who are the falſe miniſters? *A.* A ſet of people called pious cheats, tythe-mongers, *who devour widows houſes*, &c.

Q. What are the ſacraments? *A.* There is no ſuch word in all the ſcriptures: this new doctrine was uſhered into the church by the aforeſaid holy deceivers, who make a trade of the ſcriptures, ſelling the words of the prophets, Chriſt and his apoſtles for money, of whom the apoſtle bears teſtimony, *that through covetouſneſs they, with feigned words, ſhall make merchandize of you.*

Q. How may I know the true miniſters of Chriſt? *A.* The true miniſters of Chriſt never make a trade of the ſcriptures, neither do they ſell the words of God for money, nor force a maintenance by law; they know that a gift blindeth the eyes, they do not ſeek after places or benefices, yearly ſalaries, ſtipends, or any wordly grandeur, no; freely they receive the word, and freely preach it, without ſtudying before hand what they ſhall ſay, but it is given to them in the ſame hour what they ſhall ſpeak, for it is not them that ſpeak, but the ſpirit of God which ſpeaketh in them; and ſuch miniſters we think worthy of their meat, and are fond of their company, *Luke* 10. 8. *&c.*

IV. *The deiſt triumphant:* tranſlated chiefly from the *French* of *L'Eſprit Fort.* Wherein atheiſm is evidently confuted, beyond all contradiction, from ſuch ſolid arguments as are obvious to the capacity of the moſt unlearned reader. 12mo. 3 s. *Baldwin.*

As the exiſtence of a *firſt cauſe*, poſſeſſed of infinite power, wiſdom, and goodneſs, has been demonſtrably evinced by ſeveral writers, with a ſtrength of reaſoning far ſuperior to what appears

appears in this performance, we think it unneceſſary to detain our readers with a particular account of it.

V. *Curſory animadverſions* upon free and candid diſquiſitions, *&c.* Tending to clear up and explain the neceſſity of a review of the liturgy. 8vo. 1 s. *Payne.*

In this piece our author animadverts with ſome ſeverity upon the *free and candid diſquiſitions*, the authors of which, he ſays, have omitted to explain what ſhould have been the *main* article in their plan, *viz.* what is the form in which chriſtians ought to pray?

As our liturgy he apprehends, is not conformable to ſcripture, in the moſt eſſential point, *viz. the object of worſhip*, he conſiders it in the three following reſpects; 1ſt. as to the length of it; 2dly, as to its being eaſy to be underſtood by perſons of all capacities; and 3dly, as to the object of prayer.

After ſhewing that there are many unneceſſary repetitions in our liturgy, and that ſeveral parts of it are unintelligible, he proceeds to prove, and as far as we are able to judge does it very clearly, that all prayer ought to be offered up to God, even the father, in the alone name and mediation of Jeſus Chriſt, and that no prayers ſhould be addreſſed to the ſon or holy ſpirit.

VI. A *defence* of the late lord *Bolingbroke*'s letters, *&c.* By M. *Voltaire*, tranſlated from the *French.* 8vo. 1s. *Nourſe.*

The original of this ſmall piece, which conſiſts only of about twenty pages, was publiſhed under a fictitious name, and, beſides ſome extravagant praiſes of the late lord *Bolingbroke*, and ſome ſneers at religion, contains nothing that merits a particular account. There is annexed to it the *Diatriba* of doctor *Akakia*, a ſatyrical piece againſt mr. *Maupertuis.*

VII. *Chriſtianity* and *deiſm* ſtated. By a Layman, 8vo. 2s. 6d. *Griffiths.*

This piece was drawn up, as we are told in the preface, with a view to confirm the author in the chriſtian faith, by laying together in one view ſome of the principal arguments in ſupport of it. It conſiſts chiefly of citations and proofs taken from the works of different authors, who have written in defence of chriſtianity, and may be of ſome ſervice to thoſe who are deſirous of having a general view of the objections urged by deiſts againſt the chriſtian religion, and the anſwers to them.

VIII. *Serious and friendly letters to a* deiſt. 12mo. 6d. *Rivington.*

The

The author's deſign in theſe letters, which are written in a candid, plain, and ſenſible manner, is to bring together in one ſhort view ſome of the moſt weighty and affecting arguments for the chriſtian religion, and to apply them to the reaſon and conſcienees of deiſts.

IX. *Some reflections* upon the ſeventh, eigth, and ninth verſes of the ſecond chapter of *Geneſis*; wherein the opinions of the late ingenious dr. *Middleton.* (as far as that paſſage is concerned) and of the learned author of the Originals, *&c.* (in reſpect to a particular part of it) are occaſionally conſidered. 8vo. 3 s. *few'd.* Rivington.

As few of our readers, it may be fairly preſumed, are fond of dry criticiſms on the *Hebrew* language; or of a tedious multiplicity of words where but little inſtruction is conveyed, we ſhall not detain them with a particular account of this performance.

X. *A ſcheme offered* to the conſideration of the public; which, if countenanced and encouraged, will not only promote and invigorate the execution of the laws now extant, againſt the breaking and profaning of the *chriſtian* ſabbath, or Lord's day, but ſuch encouragement will be naturally productive of proper ways and means to apply to the legiſlature for ſuch ſupplimentary additions and amendments to thoſe laws, that will make that very important affair much more extenſively efficacious to a viſible reformation. By a member of the church of *England.* 8vo. 6d. *G. Griffiths*, in *Poppings-alley, Fleet-ſtreet.*

This ſmall piece appears to be written with a good deſign, and relates to an affair that well deſerves the conſideration of the public.

MISCELLANEOUS.

XI. *The Tutor*, or *youth's companion*, being a ſelect collection of *queſtions* and *anſwers* on the moſt important ſubjects, *&c.* 8vo. 1 s. *Cooper.*

This is chiefly compiled from an old book of no value, entitled, *a new help to diſcourſe.*

XII. *No way more delightful than the conjugal.* 8vo. 6d. *Cooper.*

A defence of matrimony, from prudential conſiderations, and views of conveniency; and by arguments intended to prove, that no ſtate can admit of ſuch a variety of felicity: nay, that the very delights men ſeek in the enjoyment of proſtitutes,

ſtitutes, are to be found in at leaſt equal degrees in the conjugal ſtate.

XIII. *The female apothecary deprived of her office, or a doſe of* French *phyſic to* de *ladies.* Tranſlated from the *French.* 12mo. 6 d. *Wakelin.*

For this ſilly ſtory, ſee Review, vol. V. p. 70. where it appears under the title of the *artful lover.*

XIV. *The whole duty of a woman.* By a lady. Written at the deſire of a noble lord. 12mo. 2 s. *Baldwin.*

An imitation of the *œconomy of human life*, and printed in the ſame ſtile; *i. e.* a few ſhort lines in the page, and a large diſproportionate margin.

XV. *The adventures of* DAVID SIMPLE. Vol. III. and laſt. 12mo. 3 s. *Millar.*

The author of *David Simple* has in the two firſt volumes, carried him through many diſappointments to his deſired port. He ſought a faithful friend, and a moſt amiable and faithful companion; he found both: the *hiſtory* of his *ſearch* therefore was naturally at an end. But our author was willing to exemplify the behaviour of a man endowed with ſuch a turn of mind as *David Simple*, in the natural and common diſtreſſes of this world, to illuſtrate that well known obſervation, 'that 'the attainment of our wiſhes is but too often the beginning 'of our ſorrows.' And farther to ſhew, that in a ſociety united by well-directed affections, and a ſimilitude of mind, in which not one individual has a ſelfiſh view, or a ſingle wiſh that is not conducive to the good and happineſs of the whole, every evil may be leſſened and alleviated; ſo that chearful poverty may become almoſt the envy of many that are called the rich and great.---This deſign the author confeſſes, might as well have been executed by raiſing up a new ſet of company of the ſame turn of mind, and giving them new names; and by this pretended piece of novelty, the readers who ſeek for ſuch food only, would have been more gratified: but our author, who, no leſs than her own *David*, would on all occaſions chuſe to purſue the unaffected ſimplicity ſhe has a deſire to recommend, and who deteſts all fallacy and impoſture, is willing to introduce to her readers their old friends, with whom, if they were once pleaſed by them, they will undoubtedly not be diſpleaſed to renew their former acquaintance. Vide the PREFACE.

XVI. *The polite gameſter*; *or, the humours of whiſt.* A dramatic ſatire, as acted every day at *White*'s, and other coffee-houſes and aſſemblies 8vo. 6 d. *Cooper.*

This is a new edition of a pamphlet publiſhed a few years ago; it is intended as a ſatire upon *Hoyle*, author of the treatiſes on whiſt, and other games; and alſo upon gaming in general.

XVII. *A ſcheme for a new* PUBLIC ADVERTISER, with a liſt of the preſent ſubſcribers. Folio, 3d. Printed for Juſtice *Fail-paper*, in *Arrow-ſtreet*, and ſold by *Benj. Brabdignag*, in *Pater-noſter-row*.

It is intended to ridicule mr. *Fielding*, and others; who are ſaid to be concerned in a daily news-paper, entitled the *public adverti ſer*.

XVIII. An *attempt* to reconcile all differences between the preſent fellows and licenciates of the royal college of phyſicians in *London*: in which are laid down the grievances complained of by the licenciates; a propoſal to redreſs thoſe grievances; with ſome reflections on the ſaid propoſal. 8vo. 3d. *Payne* near the *Meuſe gate*.

The grievances complained of by the *licenciates*, are, That they are not permitted to be preſent at the *comitia majora*, while the buſineſs of the college is tranſacting; that they are excluded from all offices of honour and truſt in the ſaid college, and even the capacity of being elected into any ſuch offices; and that a large fine has been exacted from, and paid by them towards the ſupport of the college,---although they are not allowed to enjoy the privileges and rights of that corporation, as members thereof.

The *propoſal* offered for redreſſing the *licentiates* is, "That for the future the number of fellows ſhall be *fourſcore*, and that all fellowſhips that ſhall happen to be vacant on every St. *Luke*'s day, ſhall be filled up out of the commonalty *, on the ſame or ſome other day." The author has added ſome reflections on this propoſal, which make the bulk of the pamphlet.

XIX. *Philoſophical Tranſactions*, N°. 497, being an appendix to thoſe for the year 1750. 4to. 3 s. *Davis*.

This appendix contains a collection of ſeveral papers (57 in number) laid before the *royal ſociety*, concerning the *earthquakes* felt in *England* and ſome neighbouring countries in the year 1750. Alſo the general title and index to the forty-ſixth volume of theſe *Tranſactions*.

XX. The BEAUTIES of the SPECTATORS, TATLERS, and GUARDIANS, connected and digeſted under alphabetical heads. 2 vols. 12mo. 5 s. *Tonſon*, &c.

It is not, we apprehend, neceſſary for us to ſay much concerning this article. The anonymous editor has neither pre-

* There are but two orders of men in the college, *fellows* and *licenciates*, by the latter muſt be meant the commonalty.

face of advertiſement, nor does in any way mention his motive for publiſhing ſuch a collection, (tho' it is not difficult to gueſs at it) or what he means by *the beauties*, &c. However we ſuppoſe they are ſuch of the papers as he thought the beſt: but the reader will hardly have a very exalted idea of that perſon's taſte or diſcernment, who has not given the true titles of the works he has taken upon him to abridge. We have ſeen the SPECTATOR, the TATLER, and the GUARDIAN; but do not remember to have before heard of the SPECTATORS, the TATLERS, and GUARDIANS, except when apprentices and children have talked of the books here underſtood.

XXI. The gentleman, tradeſman, and traveller's pocket-library: containing,

1. A ſhort ſyſtem of geography.
2. The political hiſtory of *Europe*.
3. A view of the conſtitution of *Great Britain*.
4. A liſt of the houſe of peers.
5. Of ſuperſcriptions and forms of addreſs.
6. A liſt of the places at court, with their reſpective ſalaries.
7. A deſcription of *England*.
8. The moſt remarkable curioſities in *Great Britain* and *Ireland*.
9. A deſcription of *London*, with a liſt of the companies.
10. The poſtage of letters to and from the general and penny-poſt office.
11. Rates of hackney-coachmen, chairmen, carmen, and watermen.
12. The hiſtory and rationale of the ſtocks or public funds.
13. Forms of receipts, notes, inland and foreign bills of exchange, *&c.*
14. Law-forms of general uſe.
15. The weight and value of foreign gold and ſilver coin.
16. Of the knowledge of mankind.
17. The prices of the different works of bricklayers, maſons, carpenters, joiners, carvers, plumbers, ſlaters, painters, plaiſterers, paviours, and ſmiths.
18. Of the management of horſes, particularly when on a journey, and receipts for curing the diſeaſes to which they are ſubject.
19. A liſt of the ſtage-coaches and carriers in *Great Britain*.
20. Directions for thoſe who travel into foreign countries, with dialogues in ſeveral *European* languages for their uſe.
21. Some account of the principal curioſities in *Europe*, *Aſia*, *Africa*, and *America*.

By a gentleman of the bank of *England*.

To which are added, *correct tables* for the uſe of all who are concerned in trade and buſineſs. By *J. Barrow*, author of *Navigatio Britannica*. Illuſtrated with ſix maps, by *E. Bowen*, geographer to his majeſty. 12mo. 3 s. *Newbery*.

XXII. *The gentleman's farriery*: or a practical treatiſe on the diſeaſes of Horſes; wherein the beſt writers on that ſubject have been conſulted, and m. *la Foſſe*'s method of trepanning glandered horſes is particularly conſidered and improved: alſo a new invented method of nicking horſes is recommended, with a copper-plate and deſcription. By *J. Bartlet*, ſurgeon. 8vo. 4 s. *Nourſe*.

As far as we can pretend to judge on this ſubject, mr. *Bartlet* has here publiſhed a very judicious and uſeful compendium of directions for the management and cure of the diſorders incident to that moſt noble and ineſtimable animal the horſe.

XXIII. *Miſcellaneous thoughts*, moral and political. 8vo. 6 d. *Willock*.

The author of this piece has thrown out many juſt ſentiments on ſeveral of the principal branches of morality; but he has not clothed them to very great advantage, for he ſeems to be a much better man than writer. He is of opinion, that the late act of parliament for ſuppreſſing houſes of ill fame, has a tendency to produce bad effects, by introducing worſe crimes than that chiefly aimed at by the ſaid act.

XXIV. The *gameſter*, a true ſtory, on which the new tragedy of that name is founded. Tranſlated from the *Italian*. 8vo. 6 d. *Reeve*.

XXV. The GAMESTER, a tragedy, as it is acted at the theatre in *Drury-lane*. 8vo. 1 s. 6 d. *Franklin*.

We owe this performance to mr. *Edward Moore*, author of the fables for the FEMALE SEX. He has borrowed the plan of this tragedy, with almoſt all its characters and incidents, from the *Italian* ſtory publiſhed as above; but has adapted the whole to our own country, our own times, and (we are ſorry he had ſo much foundation for it) to our own *vices*.

Tho' he has rejected the uſual cuſtom of writing tragedy in blank verſe, yet he has juſtly ſucceeded in proſe; having wrought up the ſentiments, dialogue, and diſtreſs, in ſuch a manner as to move the paſſions extremely; and therefore we do not wonder that this play hath been acted with ſuch genuine applauſe. The moral intended, is to inſpire us with an abhorrence of exceſſive *gaming*.

We ſhall not ſcruple to add, that if our author has been the occaſion of ſaving a ſingle perſon from that deſtruction which is

is the natural attendant of this vice, he deſerves more honour and praiſe than he would have gained from the wiſe and the good by writing a finer piece, finiſhed according to the niceſt rules of criticiſm, and embelliſhed with all the flowers of poetry.

POLITICAL *and* COMMERCIAL, *&c.*

XXVI. *Reflections on the expediency of opening the Trade to* TURKEY. Humbly offered to public conſideration. By a *ſincere well-wiſher* to the trade and proſperity of *Great Britain*. 8vo. 3 d. *Trye.*

As far as we are able to judge, this well-written, tho' ſmall piece, deſerves to be read and duly conſidered by all who are concerned in the ſubject it treats of; a ſubject of great importance to the trading intereſt of this nation. The great principle the ingenious author ſets out with, is, "That the aims of an excluſive company can never coincide with the welfare of the public; inaſmuch as monopoliſts, eſtabliſhed by law, are thereby ſecured from rivals, ſo that their particular intereſts conſiſt in ſelling as *dear* as they can; whereas the intereſt of private adventurers is to ſell as *cheap* as they can, in order to get cuſtom by rivalling each other. Thus the public is benefited by emulation, as it promotes the circulation of labour and univerſal plenty;----but is hurt by *monopoliſts*, who are a check to induſtry, to the circulating of labour at home, and the exportation of it abroad; and whoſe only view, whatever may be pretended, is to ſacrifice the general intereſt of the kingdom to that of a few individuals."

XXVII. *Its a going*: or a perſpective view of that pernicious practice of auctions. Addreſſed to the *fair trader*, 8vo. 6 d. *Reeve.*

This *perſpective view*, is a kind of *dramatic repreſentation* of an auction; in which the author exhibits the auctioneer with a knot of *puffers*, and other intereſted people, as a pack of cheats; and the purchaſers as their dupes. The pamphlet is not without humour, and is intended as a general ſatire on all auctions.

XXVIII. *An enquiry* into the cauſes of the preſent high price of *Muſcovada ſugars*; with ſome remedies humbly propoſed for a grievance ſo conſiderable. In a letter to a member of parliament. 8vo. 4 d. *Cooper.*

This ſmall piece appears to be the work of a perſon intimately acquainted with the ſubject; which is a matter of no inconſiderable conſequence to the trading intereſt of this nation.

XXIX. *The advantages of the revolution illuſtrated*, by a view of the preſent ſtate of *Great Britain*. In a letter to a member of parliament. By *G— B——*, eſq; 8vo. 1 s. *Owen.*

This author enumerates the many improvements that have been made in every part of the *Britiſh* dominions, ſince the revolution, and aſcribes them all to that happy event. He has an appendix, wherein, from calculations of the national wealth, he draws this concluſion, "That his majeſty's ſubjects and dominions are not only more proſperous and flouriſhing than any other in *Europe*, but, with reſpect to their abilities, pay the leaſt taxes."

XXX. *A modeſt defence of the army.* By a ſoldier. In anſwer to a late pamphlet, entitled, "A treatiſe concerning the militia."

This pamphlet is ſenſibly and genteelly written, and deſerves to be ſeriouſly conſidered by all admirers of lord *Middleſex*'s ſcheme for a national militia; of which ſee an extract, Review, vol. VI. p. 90, ſeq

XXXI. *An expoſition of the motives*, founded upon the univerſally received laws of nations, which have determined the king (of *Pruſſia*) upon the repeated inſtances of his ſubjects trading by ſea, to lay an attachment upon the capital funds which his majeſty had promiſed to reimburſe to the ſubjects of *Great Britain*, in virtue of the treaties of peace of *Breſlau* and *Dreſden*; and to procure an indemnity to his ſubjects, out of the ſaid capital, for the loſſes which they have ſuſtained by the depredations and violences committed on them by *Engliſh* Privateers on the high ſeas. In *French* and *Engliſh*, with the memorial preſented by m. *Michel*, ſecretary of the embaſſy of his majeſty the king of *Pruſſia*. 2 s. *Raymond.*

As every news-paper has been filled with extracts from, and reaſonings upon this piece, there is no occaſion for our ſaying any thing of it.

XXXII. The duke of *Newcaſtle*'s letter, by his majeſty's order, to monſ. *Michell*, the king of *Pruſſia*'s ſecretary of the embaſſy, in anſwer to the memorial and other papers delivered by monſ. *Michell* to the duke of *Newcaſtle*, on the 23d of *November* and 13th of *December* laſt. Publiſhed by authority, by *Ed. Owen.* 4to. 1 s.

See alſo the public papers, for this as well as the preceding article.

XXXIII. *A collection of white and black* LISTS: or a view of thoſe gentlemen who have given their votes in parliament *for* and *againſt* the proteſtant religion and ſucceſſion, and the trade

trade and liberties of their country; ever ſince the glorious *revolution*, to the happy acceſſion of king *George*. To which is added, a liſt of the lords lieutenant, privy council, lords ſpiritual and temporal, and commons, in the parliament of *Ireland*, to *December* 11. 1750. 12mo. 1 s. *Butler*.

XXXIV. *A review* of the manufacturers complaints againſt the wool-grower. Part I. Wherein the pitch and tar-marks, the exceſs, the injury, and their reſpective remedies are conſidered minutely. By the author of *memoirs of Wool*. 8vo. 1s. *Oſborn*, &c.

Mr. *Smith*, the author of *memoirs of wool*, is ſo univerſally acknowledged to be intimately acquainted with the ſubject here treated of, that his reputation is ſufficient to recommend this pamphlet to the conſideration of every *Briton*, whoſe intereſt or curioſity may prompt him to turn his thoughts towards this important branch of our trade and manufactures. For the *complaints of the manufacturers*, in oppoſition to which mr. *Smith* now writes, ſee our Review for *September* laſt, where the reader will find an extract of that pamphlet. We ſhould have given this gentleman the ſame mark of diſtinction; but for two reaſons, which we hope will ſufficiently apologize for our not doing ſo. The *firſt* is, that at *this* ſeaſon of the year we are crouded with publications, ſo that many articles muſt paſs without extracts; for which in the ſummer and autumn months we could afford more ample room. The *ſecond*, that this affair of the wool ſeems likely to create a controverſy, which we are neither well qualified to judge of, nor inclined to beſtow any conſiderable ſhare of our attention upon. We ſhall however continue to apprize our readers of every thing that may appear on the ſubject.

XXXV. *An abſtract of the treatiſe on diamonds and pearls*: By which its uſefulneſs to all who are any ways intereſted in thoſe jewels, will ſufficiently appear; and therefore addreſſed to the nobility and gentry of this kingdom, and to the traders in jewels, and manufacturers of diamonds. To which is added, a particular account of the *French* king's large brilliant diamond, together with ſome remarks upon it; and a copper-plate containing two draughts of its ſhape, expanſion and depth, when rough and wrought; and another relative to the former. By the author of that treatiſe. 8vo. 6 d. *Baldwin*.

In our Review, vol. II. the reader will find an account of the treatiſe on diamonds, &c. of which the above abſtract is now publiſhed; with the appendix, which relates to the famous governor PITT's diamond. This jewel, our author aſſures us, he is well informed was ſold to the duke of *Orleans*,

on account of the *French* king, about the year 1717, for 135,000 l; but he undertakes to make it appear that even at this time, when the value of diamonds is decreaſed, if the one now in queſtion were more perfectly manufactured, it would be worth 169,000 l.

XXXVI. *A propoſal* for making an effectual proviſion for the POOR, for amending their morals, and for rendering them uſeful members of the ſociety. To which is added, a PLAN of the buildings propoſed, with proper elevations, drawn by an eminent hand. By *Henry Fielding*, eſq; 8vo. 2 s. *Millar*.

Mr. *Fielding*'s method for anſwering the important purpoſes mentioned in the title page, is by the erection of a county work-houſe; the appointments and regulation of which he has alſo very judiciouſly ſketched out. This performance is highly worthy the conſideration of every well-wiſher to the good order and proſperity of our country.

XXXVII. *The Oxfordſhire conteſt:* or the whole controverſy between the old and new intereſt. Containing great variety of wit, humour, and argument; letters, ſongs, *&c.* impartially collected, and digeſted in proper order. Many of which have been induſtriouſly handed about by the gentlemen on both ſides of the queſtion; and are now publiſhed by particular deſire. 8vo. 1 s. *Owen*.

XXXVIII. *A probable ſcheme for putting a final ſtop to the diſtemper among the horned cattle, and preventing the ruin of farmers while it continues. In a letter to a member of parliament.* 8vo. 6 d. *Cooper*.

As far as we can take upon us to judge in a matter of which we cannot pretend to have had much experimental knowledge, and of which no certain judgment can be formed but from experience, this little tract deſerves the ſerious conſideration of all thoſe for whoſe more immediate uſe it was intended, in order to put an end (as far as human means can avail) to an evil that has afflicted this nation for ſo many years; and which, in ſome degree or other, muſt affect all ranks and profeſſions in the kingdom. The author deſpairs of doing this by the help of medicines, but thinks great advantages might ariſe, were the law for killing and burying the ſick cattle *effectually* executed; but with certain alterations which he propoſes. He has alſo ſome judicious obſervations on the *one mile clauſe*; which, tho' well deſigned, ſeems to him to tend rather to deſtroy than ſave the cattle.

XXXIX. The

POETICAL.

XXXIX. AMELIE, *ou le* DUC *de Foix, tragedie de M. de* VOLTAIRE. 8vo. 1 s. 6 d. *Wilſon* and *Durham.*

XL. The HILLIAD, an epic poem, book I. written by mr. SMART, with notes variorum, *&c.* 4to 2 s. *Newbery.*

In this humorous but abuſive performance, the author (whom we are ſorry to ſee ſo deeply engaged in ſuch dirty work) ſuppoſes that the account of his poems publiſhed in the Review for *Auguſt* laſt, was written by dr. *Hill*; and on that ſcore *we* alſo are honoured with his very *reſpectful* notice, in what he calls 'an accurate ſtate of the account between mr. 'Smart and the *Inſpector.*' As we therefore may be thought in ſome meaſure parties concerned, it will not be expected that we ſhould enlarge upon this article.—Beſides, with regard to the altercations between theſe very *civil gentlemen*, we have already given our own ſentiments, in thoſe of the ingenious author of *the geeſe ſtript of their quills.* See the laſt Review, ART. XI. of the MONTHLY CATALOGUE.

XLI. The *Smartiad.* A ſatire, occaſioned by the *Hilliad.* Folio. 6 d. *Job.*

A jumble of mere nonſenſe.

XLII. The *Spectacles.* A tale. Tranſlated from the *French* of *la Fontaine.* 4to. 6 d. *Goringe.*

A ſmutty joke, in very bad verſe.

XLIII. The *upper gallery.* A poem. 4to. 6 d.

An old pamphet, new vamp'd.

XLIV. *Eliza* to *Comus.* An epiſtle. In imitation of mr. *Pope's Eloiſa* to *Abelard.* By *Charles Auguſtine Lea*, eſq; 4to. 6 d. *Bouquet.*

From the following ſpecimen, our readers, we are inclined to believe, will join with us in thinking, that it was indiſcreet in mr. *Lea*, to put us in mind of mr. *Pope*, on this occaſion.

'When *happy* mortals loſe their *cares* in ſleep,
'I wretched wake, and painful vigils keep,
'To hold communication *ſad* with woe,
'Tho' whiſtling winds blow loud, *and falls the ſnow.*'

Single SERMONS ſince our laſt.

1. DR. *Markham's*, at the conſecration of the biſhop of *Glouceſter*, *Dec.* 10th, 1752. At *Lambeth* chapel. 8vo. 6 d. *Rivington.*

2. Mr. *Richardſon's*, at St. *Thomas's*, *Southwark*, for the benefit of the charity children, *Gravel*-lane. Preach'd *Jan.* 1ſt. 1753. 8vo. 4 d. *Buckland.*

3. Dr.

3. Dr. *Parker*'s, at *Oxford*, before the univerſity, *June* 11th, 1752, being the anniverſary of the king's acceſſion. 8vo. 6 d. *Rivington.*

4. A ſermon preached to a large congregation in the country, on *Friday Jan.* 5th, 1753. Being the day diſtinguiſh'd in the almanacks for this preſent year, by the title of *old Chriſtmas-day.* By the vicar of the pariſh. 8vo. 6 d. *Millar.*

This ſermon breathes ſuch a ſpirit of primitive plainneſs and honeſty, is ſo well calculated to cure the common people of their ſuperſtitious regard to holidays, and contains ſo honeſt an apology for the vicar's complying with ſeveral things in our eccleſiaſtical conſtitution that he does not approve of, that we cannot but recommend it to the peruſal of our readers.

5. Dr. *Blackett*'s, before the houſe of commons, *Jan.* 30th, 1753. 4to. 6 d. *H. S. Cox.*

6. Mr. *Walker*'s; explaining and recommending the true chriſtian worſhip, preached at the opening of the new chapel in *Wakefield, Yorkſhire, Nov.* 1, 1752. 8vo. 6 d. *Griffiths.*

7. Dr. *Jenner*'s, in *Lambeth-chapel*, at the conſecration of the biſhop of St. *David*'s. *Jan.* 28, 1753. 8vo. 6 d. *Birt.*

In this ſermon dr. *Jenner* introduces a ſketch of the characters of the late biſhops of *Glouceſter* and *Durham*. See alſo dean *Cowper*'s ſpeech, p. 136.

8. Mr. *Randolph*'s, at the pariſh church of *Deal*, *Oct.* 15th, 1752. Publiſhed at the requeſt of the mayor and corporation. 8vo. 6 d. *Rivington.*

In the preface to this ſhort diſcourſe, which, even with the help of quotations from the *learned Athanaſius, &c.* ſcarce makes ſeventeen pages, we are told that it was never intended for the peruſal of the public; and indeed it is abſolutely unworthy of it. Mr. *Randolph*'s deſign in it is to ſhew, againſt the author of the letter to the mayor and corporation of *Deal*, in relation to their opinion on the Trinity, that when our Saviour denies his knowledge of the day of judgment, he ſpeaks only in relation to his *human nature*; an interpretation highly abſurd, and which reflects the greateſt diſhonour on the Saviour of mankind.

9. Dr. *Free*'s, at the *Temple* church, *Jan.* 30th, 1753. concerning the reaſon and neceſſity for written laws, and the power and qualifications of thoſe who wrote them. 8vo. 6d. *Hodges.*

ART.

ART. XXII. *The* Silk-worm: *a poem in two books. By* M. Hieronymus Vida. *Tranſlated into* Engliſh *verſe. By the reverend* Samuel Pullein, *of Trinity-college*, Dublin. A. M. 8vo. *Large paper* 4 s. *Dodſley.*

THE poetical character of *Vida* is ſo well known to the learned and elegant, that it were ſuperfluous, and even aſſuming in us, to ſay any thing of this *Latin* poem, which is printed with mr. *Pullein*'s tranſlation of it; who, in his ſhort preface, obſerves, 'that though *Virgil*'s Georgic on 'bees may have more grandeur and colouring in it than this, 'yet *Vida* has adhered more ſtrictly to his ſubject, and given 'more accurate and true inſtructions; and adds, very pret-'tily, that *Virgil*'s was naturally a more active and flowery 'ſubject, and *Vida*'s ſo ſtill and ſendentary, that it required 'great art to give it vigour and motion.' As the ingenious tranſlator was for uniting the *utile & dulce* here, he profeſſes that the uſefulneſs of the ſubject, which ſeems peculiarly now to merit the care of the *Britiſh* nation, was not his leaſt inducement to tranſlate the poem. This he executes in a manner that has entertained us agreeably; but as various readers of the *belles lettres* have a diverſity of taſte, we ſhall ſelect a paſſage or two to ſubmit to their judgment, giving the *Latin* text, for thoſe who have not read *Vida*, to compare with the tranſlation, which is dedicated to the princeſs of *Wales*, as the original was to a princeſs of the houſe of *Eſte*.

The deſcription of the worms forming their balls, and incloſing themſelves in the molds, from whence they are to emerge in a different form, is very poetically deſcriptive, and the tranſlation correſpondently beautiful.

But come, the thriving race appears at length
Of age mature and full confirm'd in ſtrength,
The ſubſtance of the ſilky twine within
Tranſparent glitters thro' the tumid ſkin;
Replete with food the buſy tribes prepare
For work, and vig'rous raiſe their necks in air,

Jamque age, jam grandes fœtus, jam ducitor ætas
Ultima, turgenti filum tralucet in alvo
Omnibus, accingunt alacres operique parant ſe.
Pabula jam ſaturæ fugiunt, nova quærere regna

Oft

Oft roll their eyes around, and turn their heads
In ſearch of branches whence to ſtretch their threads;
Swing pendant from the ſhelves, or coaſting roam
To change for other ſeats their native home:
Mean time your buſy maids their manſions wreath
With ſprigs of leafleſs broom and barren heath,
And now, ſwift gliding down the pliant rods,
Your wand'ring clans would leave their old abodes,
Did not your pitying girls, with gentle hands,
Collect and oft replace th' unſettled bands,
And fix the ſtronger ſort, for toil mature,
Amidſt the branchy fence to work ſecure;
While others, yet unripe, are ſtill withheld
Till time has ev'ry natal taint expell'd,
And the clear ſkin, thro' ev'ry winding fold,
Tranſparent ſhines with threads of ductile gold:
So from the vine when rip'ning cluſters draw
Their firſt imperfect juice opaque and raw,
Time rarifies the cloud, the ſap refines,
Till pure and bright the yellow nectar ſhines.
Then all your flocks forſake their antient ſtalls,
And ſpread laborious thro' their wicker halls,

Ardor agit: tollunt oculos, arrectaque terga.
Omnia veſtigant latè loca, ſicubi rami
Arbutei, per quos ſua poſſint tendere fila;
Atque novis priſcos cupiunt mutare penates,
Et tabulæ extremis pendentes ſedibus hærent.
Tum famulæ properare, omnes proviſa parare
Sarmenta, & ſteriles tectis inferre geniſtas.
Jamque illæ antiquas ſedes ſupera ardua linquant,
Atque nova hoſpitia invadant, per vimina lenta
Demiſſæ, niſi ſuccurrat nurum ociùs omnis
Hinc atque inde manus, durum miſerata laborem.
Ipſæ nam manibus ſecernunt grandia nato
Corpora jam matura operi, jamque apta labori;
Per ramoſque locant arentes agmina denſa.
Summotas alias arcent, dum funditus omnes
Corporeæ excedant labes, ac, temporis orbe
Perfecto, ſua cuique dies exemerit omnem
Alvi infinceræ illuviem, purumque relinquat
Lanicium, & fili tralucens ſimplicis aurum.
Sic ubi miteſcunt pendentes vitibus uvæ,
Paulatim liquor ille intus rareſcit, & aureus
Accedit color, elucent puriſſima muſta.
Tum demum tabulis paſſim ſarmenta relictis
Complèrunt omnes, perque atria virgia lætæ

There

There from their mouths diſcharge the precious hoard
Of golden woof, which length of time had ſtor'd:
From branch to branch extends the glitt'ring twine,
And round and round returns the mazy line;
Forward and back a thouſand times they tread,
A thouſand ways direct the ſubtle thread,
Till thick'ning orb in orb the texture holds
The willing priſ'ner circled in its folds:
So freely is the price of glory paid,
Such thirſt of fame attends the golden trade:

Exercentur, & effundunt quæſita per ævum
Stamina, ditis opes uteri, ſuſpenſaque denſos
Fila regunt inter ramos, atque ordine ducunt.
Mille legunt releguntque vias, atque orbibus orbes
Agglomerant, cæco donec ſe carcere claudant
Sponte ſua: tanta eſt edendi gloria fili.

The epiſode, in the ſecond book, of *Venus* going to *Pluto*, to intreat the reſtoration of the lives of her ſilk-worms, which the cupids had undeſignedly overſet and killed in her abſence, is very delightful and elegant; but rather too long for inſerting here. The amazement of the animals at firſt finding themſelves no longer reptiles, but volatiles; and their ſuppoſed remembrance of their former ſtate is prettily imagined and happily expreſt. But we chuſe to conclude this article with the deſcription of the manufacturing ſilk, the purpoſe to which we may ſuppoſe providence appropriated the inſect.

And now the ſhining threads your girls employ,
A lengthy labour, yet a taſk of joy.
Continu'd till the ſun's reviving fire
Has furniſh'd Thisbe's groves with freſh attire:
The balls in boiling ſtreams they firſt ſubdue,
And from the fuming cauldron wind the clue;
Unnumber'd threads the circling wheel combines,
While num'rous fingers looſe th' entangled lines;

Tum verò lætas exercent fila puellas:
Haud brevis hic labor, exhauſti cui nil ſatis unquam,
Dum redeat moro attonitæ nova vere juventus.
Folliculos primùm domitant ferventibus undis;
Filaque devolvunt nigris fumantia ahenis:
Tum currente rota torquent, eademque retorquent,
Staminaque implicito cura eſt diſſolvere nodos.

Thus

Thus twiſted o'er and o'er they laſt aſſume
Their final beauty from the lab'ring loom:
To this nice art experienc'd dames ſucceed,
The warp thick ranging in the crevis'd reed;
From ſide to ſide the reſtleſs ſhuttle flies,
And in its race the binding woof ſupplies;
Below th'alternate feet reſponſive move,
And turning pullies prattle ſhrill above:
Reſtleſs they ſtrive, and ſoothing ſongs, the while,
With ſoft deceit the loit'ring night beguile;
Or ſadly-pleaſing tales amuſe their ears,
The fate of lovers, and their fruitleſs cares.
Nor moves the loom with artifice confin'd,
Nor gives its works of one unvary'd kind;
Now the ſmooth woof a gloſſy ſurface ſpreads,
Now ſwells in ſofter fleece of downy threads;
A various ſcene the ſhifted warp combines,
Here mix'd with flow'rs the pliant ivy twines,
Boughs bend with fruit, and waving woods appear,
Meads, lawns, and ſporting kids, and flying deer.
Hence flows the ſubtle veil which o'er the fair
Spreads its thin cloud, and wraps her braided hair;
Or ſhades her face when duſty winds prevail,
And guards that beauty which it can't conceal.
Sometimes the wond'rous pow'r of ſhade and light
With magic luſtre mocks the doubting ſight,
While fickle colours, as they change their place,
Fade, and revive, and catch a diff'rent grace.

Hinc vocat extremum tandem textura laborem,
Intenduntque nurus diſcretas pectine telas
Multifido, radiiſque ſonantibus intertexunt,
Jactantes dextra lævaque ſequentia fila;
Alterniſque ſuus pedibus labor additus, atque
Deſuper acta gemit tereti rota garrula nervo.
Nec mora; certantes properant, falluntque laborem
Aut cantu, aut veneris curæ narrantur inanes.
Nec modus eſt ſimplex texendi, nec genus unum
Telarum: nunc raſa vides, & lævia texta;
Nunc pexis, leviterque attonſis mollia villis.
Quinetiam varios tenui ſubtegmine pingunt
Nexilibus flores hederis, ſylvaſque virentes,
Pomaque, graminaque, & cervos, capreaſq; fugaces.
Adde, velut nebulas tenues, velamina textu
Rara, quibus matres crines & tempora velant,
In templiſque Deûm prohibent à pulvere vultus.
Vidi etiam varium quæ mutant texta colorem,
Eluduntque oculos, ut diſcolor aura refulſit.

ART.

ART. XXIII. POEMS. *Laura, or the complaint. Ode on the power of muſic. The valetudinarian. On the death of his royal highneſs the late prince of* Wales. *By a gentleman of* Cambridge. 4to. 1 s. Whiſton and White.

THIS gentleman has been careful to alleviate, at leaſt, an objection that muſt be very obvious to the greater part of theſe poems, from very many of the ſentiments, and not a little of the expreſs diction, being taken from mr. *Pope*, by telling us in his preface, that 'if regard has been had at all to the 'manner of any particular author, it is to that of mr. *Pope*.' But we are apprehenſive, that moſt who are acquainted with that poet's maſterly and pathetic epiſtle from *Eloiſa* to *Abelard*, will think, that throughout *Laura*'s complaint, the imitation of it is too continual, literal, and ſervile, to be termed a regard to his *manner* only. And tho' this writer is no bad verſifier on the whole, and has ſome good lines, even where the different circumſtance of *Laura* neceſſarily obliged him to ſay ſome things different from what *Eloiſa* juſtly could, yet the purſuit ſeems too cloſe for a writer of much original genius; but if he is young, he has had the judgment to ſelect two excellent models for forming what he has, and may arrive at conſiderable improvement: for which there is room. The complaint begins as follows:

'Ye deep embowering ſhades, and ſilent cells,
'Where penſive penitence obſcurely dwells;
'Ye rugged rocks, ye ſtreams that ever flow,
'Still as my tears, and conſtant as my woe;
'O hear me mourn; receive a wretched maid,
'Here taught by love, and here by love betray'd;
'Through all your ſolitary ſcenes I rove,
'A prey to grief, to ſickneſs, and to love.
'Ah! beauteous ſcenes, in vain ye bloom around,
'In vain ye ſmile, with vernal glories crown'd;
'Tho' gentle zephyrs fan your waving bowers,
'And breathe perfumes from all your opening flowers;
'Nor opening flowers, nor gentle zephyrs charm,
'Nor beauteous ſcenes a grief like mine diſarm.
'Fade every flower, and languiſh every ſenſe;
'Ye have no ſweets for fallen innocence.'

The ode on the power of muſic turns on the ſtory of *Arion*, and is not unpoetical; and tho' by no means ſo excellent or numeroſe as the two celebrated ones by *Dryden* and *Pope*, it does

does not ſeem inferior to a modern one printed ſome years ſince with theirs, a circumſtance not very judiciouſly ſelected.

The *Valetudinarian*, or addreſs to health, was intended to reſemble *Milton*'s manner. It is in the ſame meaſure indeed, but we ſubmit it to deeper critics, whether the poet will be acquitted of impropriety, for imploring the goddeſs of health, not only to reſtore his, but to add to it a delightful rural receſs, and the faculty of ſoft and heroic verſe beſides, which laſt have been thought at the diſpoſal of *Phœbus* and the muſes.

The death even of princes ſeems too trite a ſubject for a genius of great elegance to meddle with. The following lines, where the reader will be conſtantly reminded of the charming verſes to the memory of an unfortunate lady, are not ill applied to the civil merit of our late amiable prince:

'What tho' thy tomb no martial trophy boaſts,
'For ravag'd nations, and for ſlaughter'd hoſts;
'What tho' no crouching captives frown in ſtone,
'And, bound beneath thy ſtatue, ſeem to groan;
'Yet ſhall, where'er thy peaceful aſhes ſleep,
'The friends of *Britain*, and of Freedom weep.
'Each peaceful virtue ſhall thy grave ſurround,
'And muſing ſilence watch the holy ground.
'There too the muſe her choiceſt wreaths ſhall bring,
'There to thy ſoul her ſoothing *requiem* ſing:
'There to thy fame with generous labour raiſe
'The time-defying pyramid of praiſe.

In the concluſion, which immediately follows, tho' the ſentiments are common, the principles are loyal and juſt.

ART. XXIV. *The lives of the poets of* Great Britain *and* Ireland, *from* Chaucer *to the preſent time. Compiled from ample materials, ſcattered in a variety of books; eſpecially from the manuſcripts of the late ingenious mr.* Coxeter, *and others, collected for this deſign. By mr.* Cibber *and other hands.* 12mo. 4 vols. Griffiths.

THIS work is publiſhed in weekly numbers, at 6*d.* each, containing 72 very full pages: a great quantity in proportion to the price; ſo that if the execution be but anſwerable, the work may be pronounced very cheap, as well as uſeful and entertaining: but of the latter we cannot take upon us to judge from the numbers already publiſhed. As yet the compilers have little elſe to do but to follow their predeceſſors in the ſame tract, (for they proceed chronologically, or according

ing

ing to the order of time in which the ſeveral poets lived) being come no lower down than to the time of king *Charles* I. They have publiſhed four numbers; in which are contained the lives of *Chaucer*, *Langland*, *Gower*, *Lydgate*, *Harding*, *Skelton*, *Barclay*, ſir *Thomas Moore*, the earl of *Surry*, ſir *Thomas Wyat*, *Sacville* lord *Derſet*, *Churchyard*, *John Heywood*, *Ferrers*, ſir *Philip Sydney*, *Marloe*, *Green*, *Spenſer*, *Jaſper Heywood*, *Lilly*, ſir *Thomas Overbury*, *Marſton*, *Shakeſpeare*, *Sylveſter*, *Daniel*, *Harrington*, *Decker*, *Beaumont* and *Fletcher*, *Lodge*, ſir *John Davies*, *Goff*, *Greville* lord *Brooke*, *Day*, ſir *Walter Raleigh*, dr. *Donne*, *Drayton*, *Corbet*, *Fairfax*, *Randolph*, *Chapman*, *Ben Johnſon*, *Carew*, ſir *Henry Wotton*, *Markham*, *T. Heywood*, *Cartwright*, *Sandys*, lord *Falkland*.

Of all theſe, we have already ſeen the lives in former compilations of this kind; therefore it may be preſumed the merit of the preſent undertaking will beſt appear from the accounts we are to expect of our more modern poets, as *Hill*, *Thomſon*, *Hughes*, *Pope*, *Swift*, &c. &c. of whom very imperfect accounts, or none at all, have yet been given us.

As ſeveral hands are employed in this work, ſo the execution already appears chequered with ſome variety of ſtile and turn of thinking. Our compilers are not very ſparing of their own obſervations and reflexions; of which we ſhall give the following ſpecimens, to ſhew their manner of writing.

After mentioning the intended bounty of queen *Elizabeth* to the celebrated *Spencer*, which we are told the lord-treaſurer *Burleigh* intercepted, the writer of this life thus goes on, in a kind of enthuſiaſtical veneration of the poet. 'As miſfortunes have the moſt influence on elegant and poliſhed 'minds, ſo it is no wonder that *Spencer* was much depreſſed 'by the cold reception he met with from the great; a circumſtance which not a little detracts from the merit of the 'miniſters then in power: for I know not if all the political tranſactions of *Burleigh*, are ſufficient to counterbalance the infamy affixed on his name, by proſecuting reſentment againſt diſtreſſed merit, and keeping him who was 'the ornament of the times, as much diſtant as poſſible from 'the approach of competence. Theſe diſcouragements 'greatly ſunk our author's ſpirit; and accordingly we find 'him pouring out his heart in complaints of ſuch injurious 'and undeſerved treatment.'

In *Marloe*'s life, after quoting the harſh teſtimony of *Anthony Wood* againſt the morals of this poet; whom *Wood* repreſents as an epicure, an atheiſt, a blaſphemer of the holy trinity, *&c.* our compiler has the following remark. 'For 'my

'my part, says he, I am willing to ſuſpend my judgment of 'this poet's character, till I meet with ſome other teſtimony 'of his having thus heinouſly offended againſt his God, and 'againſt the beſt and moſt amiable religion that ever was, 'or can be; *Marloe* might poſſibly be inclined to free-think-'ing, without running the unhappy lengths that *Wood* tells us 'it was reported he had done. We have many inſtances of 'characters being too lightly taken up on report, and 'miſrepreſented through a miſtaken credulity; eſpecially 'againſt a man who may happen to differ from us in ſome 'ſpeculative points, wherein each party however, may think 'himſelf orthodox: the good dr. *Clarke* himſelf has been 'as ill-ſpoken of as *Wood* ſpeaks of *Marloe*.'

Their account of ſir *Philip Sidney*'s noble behaviour, after he had received his death's wound, to a common ſoldier in equal diſtreſs; is as follows.

'——— paſſing along by the reſt of the army 'where his uncle the * general was, and being faint with 'exceſs of bleeding, he called for drink, which was preſent-'ly brought him; but as he was putting the bottle to his 'mouth, he ſaw a poor ſoldier carried along, who had been 'wounded at the ſame time, wiſhfully caſting up his eyes at 'the bottle; whereupon ſir *Philip* took it from his own mouth 'before he drank, and delivered it to the poor man, with 'theſe words, "thy neceſſity is yet greater than mine;" and 'when he had aſſiſted this poor ſoldier and fellow ſufferer, 'as he called him, he was preſently carried to *Arnheim*, 'where the principal ſurgeons of the camp attended him.

'This generous behaviour of our gallant knight, ought 'not to paſs without a panegyric. All his deeds of bravery, 'his politeneſs, his learning, and courtly accompliſhments, 'do not reflect ſo much honour upon him, as this one diſin-'tereſted, truly heroic action: It diſcovered ſo tender and 'benevolent a nature; a mind ſo fortified againſt pain; a 'heart ſo over flowing with generous ſentiments, to relieve, 'in oppoſition to the violent call of his own neceſſities, a poor 'man languiſhing in the ſame diſtreſs, before himſelf; that as 'none can read it without the higheſt admiration of the 'wounded hero, ſo none I hope will think me extravagant 'in thus endeavouring to extol it. Bravery is often conſtitu-'tional: fame may be the motive to feats of arms; a ſtateſ-'man and a courtier may act from intereſt; but a ſacrifice 'ſo generous as this, can be made by none but thoſe who 'are good as well as great, who are noble-minded, and glo-'rioufly compaſſionate, like *Sydney*.'

* Earl of Leiceſter.

THE MONTHLY REVIEW,

For *FEBRUARY*, 1753.

ART. XI. *The commentaries of* Cæſar, *tranſlated into* Engliſh. *To which is prefixed, A diſcourſe concerning the* Roman *art of war. By* William Duncan, *profeſſor of philoſophy in the univerſity of* Aberdeen. Folio. 3 l. 3 s. bound. Dodſley.

THE work now before us has a double title to a favourable reception from the public; having, if we may uſe the expreſſion, both external and internal merit to recommend it. It is beautifully printed, and richly adorned with a variety of fine cuts, the ſame, excepting a few neceſſary alterations, with thoſe of dr. *Clarke*'s edition, which, beſides their being ornamental, are of great ſervice towards a due underſtanding of the hiſtory; the greateſt part of them being plans of battles, ſieges, and incampments, or repreſentations of the ſituation and face of the countries in which the moſt material tranſactions paſſed.

But beſides this, the tranſlation, if our judgment does not miſlead us, is the beſt that has yet been given us of this excellent claſſic. The tranſlator has in a great meaſure caught the ſpirit of his author, and, as far as the genius of our language would permit, has preſerved *Cæſar*'s turn of phraſe and expreſſion: There is prefixed to it a long diſcourſe concerning the *Roman* art of war; wherein mr. *Duncan* gives his

readers a clear view of the military cuſtoms of the *Romans*, ſhews himſelf a compleat maſter of the ſubject, and thoroughly acquainted with the genius and policy of ancient *Rome*, concerning which he makes ſeveral very ingenious and juſt obſervations.

This diſcourſe is divided into eight chapters. In the firſt of which an account is given of the ceremonies that attended the declaration of war. Theſe ceremonies were inſtituted by *Numa Pompilius*, a prince of a pacific temper, and, as our author obſerves, were admirably well contrived, to anſwer his great deſign of habituating the *Romans* to peace, and blunting the edge of their martial fury. 'For, ſays he, as a certain 'ſpace of time was neceſſarily to intervene, between the injury 'received and the commencing of hoſtilities; this left room 'for reaſon and reflexion, and gave them an opportunity of 'weighing maturely all the conſequences of the ſtep they 'were about to take. The imprecations too to be denounced 'by the herald againſt himſelf and country, if he advanced 'any thing contrary to truth, would naturally make them 'very cautious in their demands, and extremely attentive to 'the equity and juſtice of them. Add to all this, the great 'probability of adjuſting matters amicably, and obtaining a 'reaſonable ſatisfaction, which cannot by any means be ex'pected, where the parties fly immediately to arms, and by 'mutual acts of hoſtility exaſperate one another. One would 'think that a ſtate, under the check of ſo many reſtraints 'againſt oppreſſion, could not eaſily break out into violent or 'unjuſt wars. Accordingly we find not only the ancient hiſ'torians, but even many modern writers of name and repu'tation, extolling the moderation and diſintereſtedneſs of the '*Romans*; their faith in treaties; ſteddy adherence to their 'allies; and care to have equity on their ſide in all their un'dertakings. It is however, methinks, a ſufficiently obvious 'reflexion, that a people, who by degrees accompliſhed the 'conqueſt of the univerſe, and forced all nations to ſubmit to 'their dominion, muſt in many inſtances have been the ag'greſſors. For although, in the firſt beginning of their ſtate, 'they were perhaps often unjuſtly attacked by their neigh'bours, out of envy and jealouſy; yet it is certain, that their 'power at laſt became ſo very formidable, that no nation 'was willing to enter the liſts with them. We find them 'notwithſtanding ſtill puſhing on their conqueſts, ſtill en'gaged in new wars, and extending the limits of their em'pire. Now both reaſon and experience tell us, that, in 'a controverſy between ſtates of unequal ſtrength, the

'weaker

'weaker will ſubmit to many inſults and hardſhips, rather 'than draw upon themſelves a war, which they foreſee muſt 'end in the ſubverſion of their liberties. And indeed, if we 'examine narrowly into the conduct of the *Romans*, we ſhall 'find, that their reputation of juſtice is owing rather to an exact 'obſervance of certain outward forms, and the partiality of 'their hiſtorians, than any ſteddy adherence to the principles of 'equity. For as their power and dominion increaſed, and 'they became conſcious of their ſuperiority, they readily 'gave way to the dictates of ambition, and were never at a 'loſs in contriving ſome ground of quarrel with thoſe na-'tions, whom in their plan of univerſal conqueſt, they had 'reſolved to bring next under ſubjection. But as all their 'attempts of this kind were preceded by complaints of inju-'ries received, pretended grievances, and formal declarations 'of war; this gave a colour of juſtice to their undertakings, 'and effectually deceived the people; who, convinced that 'they had equity on their ſide, followed their generals with 'an aſſured confidence, imagining themſelves under the im-'mediate protection of the gods. Add to this, that the hiſ-'torians, partly miſled by the ſame notions, partly through 'a national and almoſt unavoidable partiality, have vied with 'one another in extolling the equity and moderation of the '*Romans*, and varniſhing over ſuch parts of their behaviour, 'as ſeemed moſt liable to exception. The merit of theſe 'writers, and the veneration paid them by ſucceeding ages, 'have given a kind of ſanction and authority to their opi-'nions. It looks like preſumption to contradict authors of ſo 'eſtabliſhed a reputation: and being accuſtomed to admire 'them from our infancy, we are eaſily led to believe, that 'we cannot do better than blindly give into their ſentiments. 'It is only upon this principle I am able to excuſe ſome late 'writers of great name, who, in treating of the *Roman* com-'monwealth, have not ſcrupled to adopt the prejudices of 'the ancient hiſtorians, and repreſent that people as patterns 'of equity and juſtice in all their proceedings.'

Nothing being of greater importance in hiſtory, than to form a right judgment of events and their cauſes, and to penetrate into the real characters of ſtates and nations, our ingenious author takes occaſion in this place to lay before his readers a particular account of the wars between the *Romans* and *Carthaginians*; whereby it clearly appears what credit is due to the pompous accounts we meet with in hiſtorians, of the ſincerity and inviolable juſtice of the *Romans*. After ſhewing, by a detail of facts, that in all the

Punic wars the *Romans* were the aggreſſors, and that, in the two laſt eſpecially, they forced the *Carthaginians* into them by the moſt flagrant acts of injuſtice; he proceeds to account for their preſerving, in ſome meaſure, the reputation of juſtice and equity, notwithſtanding their oppreſſive conduct.

'It muſt indeed be owned, ſays he, that it required no 'ſmall art and policy, ſo to involve and intangle themſelves 'with all the nations of the then known world, that they 'could at pleaſure find ſome ſpecious pretence of quarrel, 'when their intereſt required them to break with any ſtate. 'This gave a colour of juſtice to all their undertakings, in'ſpired their armies with aſſurance and confidence, inviola'bly attached to them their old friends, and procured them 'new allies at pleaſure. And, as it ſeems to have been one 'of their maſter-ſtrokes in politics, and the principal engine 'by which they puſhed on their conqueſts, it may not be 'amiſs to give the reader ſome little inſight into their artful 'conduct in this reſpect, that he may the better comprehend 'the motives and tendency of it.

'Although I cannot bring myſelf to think, with ſome mo'dern writers of pretended depth and penetration, that *Numa* '*Pompilius* had a political view, in the ſeveral religious regu'lations he eſtabliſhed at *Rome*; yet I am ready enough to 'allow, that many of his inſtitutions were afterwards, by the 'prudent management of the ſenate, converted into maxims 'of ſtate, and rendered very ſerviceable in the adminiſtra'tion of the government. Of this nature particularly were 'the ceremonies relating to the declaration of war. Nothing 'is of greater conſequence to an ambitious republic, which 'aims at univerſal dominion, and a gradual ſubjection of all 'nations, than to prevent ſuch a general confederacy againſt 'her, as might not only put a ſtop to her conqueſts, but 'even threaten her in her turn with deſtruction. This the 'ſenate effected by their ſingular addreſs and conduct, in the 'ſeveral wars in which they were engaged: for they always 'found means to colour them over with ſuch a ſpecious pre'tence of juſtice, as gave no umbrage to the neighbouring 'ſtates, nor begot any jealouſy of a power, which ſeemed to 'have nothing in view, but the redreſſing its own wrongs, 'or thoſe of other nations in alliance with it. That 'ſtrong bent towards religion, and the worſhip of the gods, 'which *Numa* introduced among the people, and which the 'ſenate carefully cheriſhed for many generations, helped 'greatly to forward this perſuaſion. Men were not apt to 'diſtruſt a religious republic, where virtue was held in ho-

'nour,

'nour, and vice of every kind diſcountenanced. Let me 'add, that in the early ages of the ſtate, this was more than 'mere pretence. They were really diſtinguiſhed by their 'probity, by a ſteddy adherence to juſtice, and a faithful ob- 'ſervance of treaties. Moſt of their wars were defenſive, 'or undertaken for the ſake of their allies. And tho' in after- 'times, in proportion as their power increaſed, they gave 'way to the dictates of ambition, and became leſs ſcrupulous 'in their conduct: yet as they never departed from thoſe out- 'ward obſervances, by which the appearance of juſtice is 'maintained; and took care to ſignalize themſelves from time 'to time, by ſuch particular inſtances of moderation, as could 'not fail to make a deep impreſſion; their reputation for 'equity and good faith continued ſtill the ſame.

'Obſerve, I beſeech you, the different ſentiments enter- 'tained of the *Romans* and *Carthaginians*, at the time of the 'rupture between the two ſtates. The *Romans*, tho' they 'had gradually ſubjected all the nations of *Italy*, and raiſed 'themſelves to a very formidable pitch of greatneſs, were yet 'ſo far from being conſidered as an ambitious republic, againſt 'which it was neceſſary for other ſtates to be upon their 'guard, that the fame of their virtue and juſtice ſeems at this 'time to have been at the higheſt; inſomuch that foreign na- 'tions, inſtead of dreading their power, courted their alliance 'and amity. It was otherwiſe with the *Carthaginians*. They 'had been leſs careful to conceal their ambition, or cover 'their breach of treaties under a pretence of injuries. Hence 'their deſigns became ſuſpected, all their actions were viewed 'in the worſt light, and the general prejudice againſt them 'was ſo ſtrong, that every thing laid to their charge by their 'enemies found a ready belief. By this means it happened, 'that tho' in the interval between the firſt and ſecond *Punic* 'wars, the *Romans* acted without the leaſt regard to juſtice 'and the faith of treaties, yet very little notice was taken of 'the complaints of the *Carthaginians*: and when, in conſe- 'quence of repeated inſults and provocations, they were at 'laſt obliged to have recourſe to arms, the whole blame of 'the war, though ſo manifeſtly flowing from the injurious be- 'haviour of the *Romans*, was nevertheleſs charged upon the 'perfidy of the *Carthaginians*.

'After the entire conqueſt of *Italy*, and the reduction of 'the greateſt part of *Sicily* in the firſt *Punic* war, it required 'a more refined policy in the *Romans* to extend the limits of 'their empire, and at the ſame time keep up the reputation 'of their integrity. They were not immediately ſurrounded

'with thoſe nations, which it was their intereſt to attack; 'and therefore could not eaſily provoke them to ſuch acts of 'hoſtility, as might juſtify a declaration of war. And ſhould 'they, upon ſlight pretences, tranſport an army out of their 'own territories, to fall upon a diſtant prince; the deſign of 'conqueſt would be viſible, and beget a general alarm. Be'ſides, their power was become ſo very formidable, that fo'reign ſtates did not care to contend with them, and there'fore induſtriouſly avoided giving them any juſt ground of 'complaint. In this ſituation they took upon themſelves the 'title of patrons and protectors of all nations; and, by con'tracting alliances with weaker ſtates, found means to fall 'upon the ſtronger at pleaſure, without ſeeming themſelves to 'have any particular intereſt in the quarrel. It was upon this 'principle that they attached themſelves to the *Saguntines* and '*Ætolians*, which afterwards furniſhed them with ſuch a plau'ſible colour for the *Carthaginian* and *Macedonian* wars. To 'know the full reach and value of this policy, we need only 'reflect, that though the ſecond *Punic* war was unexception'ably juſt on the part of the *Carthaginians*; yet the *Romans*, 'by diverting the attention of the public from the uſurpation 'of *Sardinia*, and fixing it upon the fate of *Saguntum*, threw 'the whole odium of that war upon their adverſaries, whilſt 'themſelves were conſidered as a humane, generous people, 'actuated merely by a concern for their allies.

'And here it is particularly deſerving of our notice, that, 'amongſt the many wars in which they were engaged after 'the concluſion of that with *Hannibal*, we hardly meet with 'any that can be deemed perſonal. It was always, at leaſt in 'appearance, to ſupport the cauſe of ſome of their allies, or 'prevent their being cruſhed by a powerful neighbour. One 'would be apt to think, that they had it not ſo much in view 'to aggrandize themſelves, as to prevent the growth of any 'dangerous power, from which weaker ſtates might be ex'poſed to ſuffer. Upon the concluſion of the firſt *Macedo'nian* war, they proclaimed liberty to all the ſtates of *Greece*. 'This action, ſo magnificent in appearance, was in reality a 'refined ſtroke of policy. The *Greeks* were a warlike people, 'well diſciplined, and capable of bringing great armies into 'the field. Had they ſuſpected the *Romans* of a deſign upon 'their liberties, and united in their own defence, they muſt 'have been invincible. But this ſeeming grant of freedom 'effectually lulled them aſleep; and by the artful conduct of 'the *Romans*, gave birth to infinite diviſions among them; 'which ending commonly in an appeal to *Rome*, furniſhed

'the

'the ſenate with frequent opportunities of taking part in their 'quarrels. Thus they inſenſibly grew to be rulers and dic-'tators over them, and by ſlow imperceptible ſteps accom-'pliſhed their ſubjection.

'Their ambaſſadors to foreign princes, and ſuch as had not 'yet felt the weight of their power, commonly delivered 'themſelves in ſuch a haughty magiſterial way, as could not 'fail to draw upon them ſome indignity or ill treatment, and 'thereby furniſh a ſure pretence of war, when the intereſt of 'the commonwealth rendered ſuch a ſtep neceſſary. If a 'people at any time had given them umbrage, and afterwards 'repenting of their raſhneſs, ſurrendered up the principal of-'fenders; they would often refuſe to puniſh them, chuſing 'rather to conſider the whole nation as guilty, and reſerve 'to themſelves an uſeful vengeance. When they ſaw two 'nations engaged in war, although they were not in alliance, 'nor had any conteſt with either of them, they would never-'theleſs appear upon the ſtage of action, and affected always 'to ſide with the weakeſt. It was an ancient cuſtom, ſays '*Dionyſius* of *Halicarnaſſus*, for the *Romans* to grant ſuccour 'to all who came to implore it. If princes of the ſame 'blood were at variance for the crown, they ſeldom failed to 'make themſelves parties in the diſpute; and if one of them 'was a minor, declared in his favour, proclaiming themſelves 'his guardians, in quality of protectors of the world. When 'ſubjects, oppreſſed and tyranniſed over by their ſovereigns, 'were provoked to renounce their allegiance, they immedi-'ately indulged them the title of ally, declaring themſelves 'the profeſſed enemies of tyranny and lawleſs power.

'Theſe are the arts and policies by which the *Romans* ſo 'entangled themſelves with all nations, that they could with 'pleaſure engage in a war with any ſtate, and colour it over 'with ſuch an appearance of juſtice, as not only prevented 'any general confederacy againſt them, but even warmly en-'gaged their allies in the ſupport of their uſurpations. Nor 'were they leſs politic in the choice of their wars, and in the 'manner of conducting and bringing them to a period. For 'as their power was very formidable, and they had contrived 'to draw many nations over to their intereſt; whatever ſtate 'took up arms againſt them, found it impoſſible to make any 'long reſiſtance, and was in the end forced to accept of ſuch 'conditions of peace as they thought fit to propoſe. For this 'reaſon war was ſeldom declared againſt them; but them-'ſelves always made it, at a ſeaſon, with a people, and in 'ſuch a manner, as beſt ſuited their intereſt. If they were

'oppoſed by ſeveral enemies at the ſame time, they granted 'a truce to the weakeſt, who thought themſelves happy in 'obtaining it; conſidering it as a great advantage, that their 'ruin was at leaſt ſuſpended. They never engaged in far-'diſtant wars, till they had firſt made an alliance with ſome 'power contiguous to the enemy they invaded, who might 'unite his troops to the army they ſent: and as this was ne-'ver conſiderable with regard to numbers, they always had 'another in that province which lay neareſt the enemy, and 'a third in *Rome*, ever ready to march at a minute's warn-'ing. In this manner they hazarded but a ſmall part of their 'forces at once, and found it eaſy to repair any loſs they 'might ſuſtain, whilſt their enemy was often ruined by a 'ſingle battle. It was this conſideration that inſpired *Han-'nibal* with the reſolution of attacking them in *Italy* itſelf, 'the center of their dominions. He was ſenſible that a blow 'ſtruck there, muſt effectually weaken them: whereas diſ-'tant defeats, ſo long as the capital remained unmoleſted, and 'was at liberty to ſend a freſh ſupply of troops to recruit the 'army, were properly ſpeaking, little other than ſo many leſ-'ſons of prudence to their generals, who ſoon found them-'ſelves in a condition to renew the war, with greater forces, 'and more circumſpection. Accordingly we find, that when 'the ſame *Hannibal* afterwards offered his ſervice to *Antio-'chus*, in his intended war againſt the *Romans*, there was no 'principle he inculcated more earneſtly, than the neceſſity of 'ſending an army into *Italy*, and cutting them off from thoſe 'continual reſources, by which in any other method of attack 'they found themſelves invincible.

'But nothing gives us a greater idea of the addreſs and 'policy of this people, than the manner in which they ter-'minated their wars, when they had at laſt brought them to 'the point they deſired. They ſent the garriſons out of the 'ſtrong-holds; had the horſes and elephants delivered up to them; 'and, if their enemies were powerful at ſea, obliged them to burn 'their ſhips, and ſometimes remove higher up in the country. 'If the prince they had overcome was poſſeſſed of numerous 'armies, and ſurrounded with warlike nations, one of the ar-'ticles of the treaty was, that he ſhould not make war with 'any of the allies of the *Romans*, but ſubmit his differences 'to arbitration. And as they never refuſed their alliance to 'any people who bordered on a powerful prince, this condi-'tion inſerted in a treaty of peace, cut him off from all op-'portunity of making war, or employing his troops, and 'thereby deprived him of a military power for the time to

'come;

'come; nay, they even bereaved their very allies of this 'force. The inſtant any conteſt broke out amongſt them, 'they ſent ambaſſadors, who obliged them to conclude a 'peace. It was in this manner they terminated the wars be-'tween *Attalus* and *Pruſias*: and whoever is in the leaſt ac-'quainted with their hiſtory, muſt be ſenſible, that they all 'along adhered to this policy. The reſult was, that they a-'lone were poſſeſſed of warlike and veteran armies, whilſt 'thoſe of other nations degenerated into a raw unpractiſed 'rabble. When any ſtate compoſed too formidable a body 'from its ſituation or union, they never failed to divide it. 'The republic of *Achaia* was formed by an aſſociation of free 'cities. The ſenate declared, that every city ſhould be go-'verned by its own laws, independent on the general autho-'rity. *Macedonia* was ſurrounded with inacceſſible moun-'tains. The ſenate divided it into four parts; declared thoſe 'free; prohibited them every kind of alliance among them-'ſelves by marriage; carried off all the nobles into *Italy*, and 'by that means reduced this power to nothing.

'Theſe cuſtoms of the *Romans* were not certain particular 'incidents which happened by chance; but ſo many invaria-'ble principles, from which, in a long courſe of years, they 'never deviated. The maxims which they put in practice 'againſt the greateſt monarchs, were exactly the ſame with 'thoſe they had employed in their infant ſtate, againſt the 'little cities which ſtood round them. They made *Eumenes* 'and *Maſiniſſa* contribute to the ſubjection of *Philip* and *An-'tiochus*, as they had before employed the *Latins* and *Her-'nici*, to ſubdue the *Volſcians* and the *Tuſcans*. They ob-'liged the *Carthaginians*, and the kings of *Aſia*, to ſurrender 'their fleets to them, in like manner as they had forced the 'citizens of *Antium* to give up their little veſſels. And in-'deed it is ſurpriſing to conſider, that, during the courſe of 'that long and mighty proſperity which attended the *Roman* 'arms, and in which it is ſo uſual for mankind to forget 'themſelves, the ſenate continued to act all along with the 'ſame depth of judgment, and the ſame ſteddy views to the 'public intereſt. They were not dazzled by their good fortune, 'nor moved to precipitate their enterprizes before the proper 'ſeaſon. Obſerve, I intreat you, the wiſdom and policy of 'their conduct. After the defeat of *Antiochus*, they were 'poſſeſſed of *Africa*, *Aſia*, and *Greece*, without having a ſingle 'city in thoſe countries that could be called immediately their 'own. They ſeemed to conquer with no other view but to 'beſtow: but then they obtained ſo compleat a ſovereignty,

'that

'that whenever they engaged in war with any prince, they 'oppreſſed him, as it were, with the weight of the whole uni- 'verſe. The time proper for ſeizing upon the conquered 'countries, was not yet come. Had the *Romans* kept the 'cities they took from *Philip*, the *Greeks* would have ſeen at 'once into their deſigns. Had they, after the ſecond *Punic* 'war, or that with *Antiochus*, poſſeſſed themſelves of lands in '*Africa* and in *Aſia*, they could never have preſerved con- 'queſts ſo ſlightly eſtabliſhed. It was the intereſt of the ſe- 'nate to wait till all nations were accuſtomed to obey as free 'and as confederate, and to let them blend and loſe them- 'ſelves inſenſibly in the *Roman* commonwealth, before they 'ſhould attempt reducing them to the condition of ſubjects. 'After overcoming a nation, they contented themſelves with 'weakening it, and impoſing ſuch conditions as conſumed it 'inſenſibly. If it recovered, they depreſſed it ſtill more, and 'it became ſubject, without a poſſibility of dating the æra of 'its ſubjection. This was indeed a ſlow way of conquering, 'but founded in the deepeſt policy. *Rome*, by a ſteddy ad- 'herence to theſe maxims, gradually increaſed in ſtrength; 'and, having at length got the better of all oppoſition, ſe- 'curely took poſſeſſion of the ſovereignty of the univerſe.'

After this clear and diſtinct account of the manner in which the *Romans* proſecuted their ſchemes of ambition, our author proceeds, in the ſecond chapter, to treat of their manner of levying troops, and forming an army. Having explained how their armies were formed, and the different degrees of rank and military ſervice that prevailed in them, he takes occaſion to conſider particularly wherein their ſtrength conſiſted; and to what they were indebted for that ſuperiority which rendered them victorious over the troops of all other nations. And here he is naturally led to conſider the form and ſtructure of the *Roman* legion, the quality of the troops of which it was compoſed, and the advantages ariſing from the equal diſtribution of lands: but what chiefly contributed to the ſtrength and greatneſs of the *Roman* armies, he obſerves, was the cuſtom eſtabliſhed by *Romulus*, of incorporating the vanquiſhed nations, and admitting them to the privileges of citizens. By this means the forces of the ſtate increaſed with their territories; and the conquered provinces were ſo far from being an incumbrance upon them, by exhauſting their ſtrength in guards and garriſons, that, on the contrary, they became real parts of the commonwealth, and contributed greatly to her power, by augmenting her revenues, and adding to the number of her ſubjects.

In

In the third chapter he gives an account of the arms and diſcipline of the *Romans*, and points out their excellency over thoſe of other nations. In the fourth he conſiders thoſe inſtitutions and maxims of conduct which chiefly contributed to exalt the courage of the *Romans*, and animate their bravery. He aſcribes that noble ſpirit which we ſo much admire in their armies, to thoſe admirable principles on which their commonwealth was founded, and to the ſucceſſion of great men that for ſeveral ages prevailed in it, and who ſupported, invigorated, and from time to time gave new life to the fundamental principles of the conſtitution. Of all the principles of the *Roman* polity, none ſeems to have taken deeper root, than the fear of the gods, and a veneration for religion. This, at firſt ſight, may not be thought ſo immediately to concern a martial people; but our author obſerves, that, if we examine the effect of it upon their armies, and the many valuable purpoſes it was made to ſerve in war, we ſhall have reaſon to conclude, that, of all their inſtitutions, not one contributed more to the grandeur of the ſtate. Hence it was, he tells us, that the military oath was held ſo ſacred among the troops, and became an inviolable bond of fidelity and ſubjection. The ſoldiers, however diſpleaſed and enraged, did not dare to quit their generals, ſo long as this tie was ſuppoſed to remain in force: nay, ſo very tender and ſcrupulous were they, that, even in their greateſt impatience to be diſcharged, they would yet never admit of any interpretation, that carried in it the leaſt ſtrain or appearance of deceit.

Having given an account of the manner in which the *Romans* raiſed their troops, of their diviſions and ſubdiviſions, their armour, diſcipline, and exerciſes, our author enters now upon the higher detail of war; and, in his fifth chapter, treats of that which follows immediately after the rendezvous of the troops, *viz.* the marching of an army. This ſubject naturally divides itſelf into three branches: the general order of marches in advancing againſt an enemy; the knowledge and choice of poſts; and the diſpoſition and conduct of a retreat: each of theſe he conſiders in order.

Amongſt the various orders of the *Roman* marches, one particularly deſerves our notice, which is frequently mentioned by hiſtorians, and which they term forming the army *itineri et prælio*. It was, when the columns of horſe and foot were diſpoſed in ſuch a manner, that, upon the ſudden appearance of an enemy, they could fall immediately into an order proper for fighting. Our ingenious author has very clearly and accurately deſcribed a march of this kind, and has made choice

of

of that fine one of *Hamilcar* againſt *Spendius*, than which perhaps the whole *art of war* furniſhes nothing more compleat in its kind, whether the boldneſs of the attempt is conſider'd, or the well concerted motions by which it was accompliſh'd. As we are perſuaded that an account of it will be agreeable to many of our readers, we ſhall lay it before them in our author's own words.

'Upon the concluſion of the firſt *Punick* war, ſays he, the 'Carthaginian mercenaries revolting, choſe *Matho* and *Spen-* 'dius for their leaders. *Hanno* was ſent againſt them with 'an army; but receiving a conſiderable check, the rebels 'blocked up *Carthage* on every ſide, and poſſeſſed themſelves 'of all the paſſes leading to the peninſula on which it ſtood. 'In this exigence the *Carthaginians* had recourſe to *Hamilcar*, 'the father of *Hannibal*, who had given eminent proof of 'his abilities when he commanded their armies in *Sicily*. Ac- 'cordingly he took the field with ten thouſand men, and ſe- 'venty elephants; but was for ſome time at a loſs how to 'meet with the enemy upon equal ground. For, beſides the 'other places of advantage which the mercenaries had ſeized, 'Hanno had ſuffered them to get poſſeſſion of the only bridge 'by which the river *Bagradas* was paſſable to thoſe who 'were to travel from *Carthage* into the continent. This 'river had not many fords, and the few it had were ſo well 'watched, that it was not eaſy, for even a ſingle man, to 'get over without being ſeen. As for the bridge itſelf, the 'enemy guarded it with the utmoſt care, and had built a town 'cloſe by it, for the more commodious lodging of the troops 'that were appointed to that ſervice. *Hamilcar* having in 'vain tried all means poſſible to force a paſſage, at length 'bethought himſelf of an expedient to gain one by ſtealth. 'He had obſerved, that upon the blowing of certain winds, 'the mouth of the *Bagradas* uſed to be choaked up with ſand 'and gravel, which formed a kind of bar acroſs it, and ren- 'dered it fordable. Remaining therefore in his camp be- 'tween the ſea and the mountains, he waited the opportu- 'nity of theſe winds; which no ſooner arrived, than march- 'ing ſuddenly in the night, he paſſed the ſtream unperceived, 'and the next morning appeared in the plain, to the great 'aſtoniſhment both of the *Carthaginians* and the enemy.

'*Hamilcar* by this ſtep put all to the hazard. Had he 'failed in his attempt againſt *Spendius*, his whole army muſt 'inevitably have been deſtroyed, for a retreat was now be- 'come impoſſible. But neither was the danger leſs great to 'his country, by continuing inactive: and therefore he wiſe-

ly conſidered, that in ſuch an extremity, it was better to try ſome way where fortune, and his own ability in war, offered a proſpect of ſucceſs, than by a timorous diffident conduct expoſe himſelf to the ſame ruin, without a ſingle effort to evade it. He was now upon the other ſide the *Bagradas*. The plains were favourable to him, becauſe he had a conſiderable body of horſe. The river itſelf too was of no ſmall advantage, as it ſerved to ſecure his baggage, and cover one of his flanks. *Spendius* was advancing to meet him at the head of ten thouſand men. Beſides theſe, he underſtood that a detachment of fifteen thouſand was marching with all diligence from *Utica*; and as it was their buſineſs to come upon his flank and rear, rather than to join *Spendius*, he made no doubt of their proceeding accordingly. Upon theſe conſiderations he regulated his order of battle, and the diſpoſition of his march. To make head againſt *Spendius*, he placed his elephants in the firſt line, and immediately behind them his cavalry, intermixed with platoons of light armed foot. The heavy-armed infantry formed the third line, in order to oppoſe the detachment he expected upon his rear from *Utica*. By this diſpoſition he was enabled to make head on all ſides. For as he made no doubt but his firſt line of elephants, of which *Spendius* was totally unprovided, would be ſufficient to break the body he commanded; and that the cavalry, aided by the light-armed foot, falling in immediately, would ſerve to compleat the rout: ſo his third line conſiſting of the flower of his *African* infantry, he thought himſelf ſtrong enough likewiſe to deal with the rebels from *Utica*.

'Each of theſe lines marched in four columns, the columns of cavalry following immediately behind the elephants, and thoſe of the infantry immediately behind the cavalry. The diſtance between the columns was equal to the ſpace they were to occupy in the line of battle. By this diſpoſition, on the firſt appearance of the enemy, the army could form in an inſtant. For the columns being commanded to halt, and wheel at once into their place in the line, were in order of battle preſently. *Hamilcar* continuing his march, perceived, as the enemy approached, that the detachment from *Utica*, inſtead of coming in upon his rear, had actually joined *Spendius*, and formed a ſecond line of foot behind that he commanded. As he had foreſeen that this might happen, his order of march was contrived to furniſh a ſpeedy remedy. It now became neceſſary to change his whole diſpoſition, and oppoſe a ſtrong front of infantry to

the

'the enemy, with the elephants at the head of all, according 'to the uſual cuſtom. To that end the columns were or- 'dered to halt, and the elephants forming in front, the ca- 'valry mean while fell back between the intervals of the 'foot, ranging themſelves in two diviſions behind the two 'extremities of the line of infantry, which was formed in an 'inſtant by the wheeling of the columns. The rebels de- 'ceived by this artful motion, and miſtaking the retreat of 'the cavalry for a real flight, advanced briskly to the attack, 'broke through the elephants, and charged the *Carthaginian* 'foot. Mean while the cavalry, which, as we have already 'obſerved, had ranged itſelf in two columns behind the two 'wings of the infantry, wheeling to the right and left from 'the rear, appeared all on a ſudden in the ſame line with 'the foot, covering the flanks of the *Carthaginian* army, 'and conſiderably over-winging the enemy. The rebels aſto- 'niſhed at this extraordinary motion, quickly fell into diſor- 'der, and at laſt betook themſelves to flight. *Hamilcar* pur- 'ſued them with his horſe and elephants, and following them 'quite to the town and bridge, eaſily got poſſeſſion of that 'important paſs.

'From this recital it appears, to what a degree of perfec- 'tion the ancients had arrived in the ſcience of marches, 'which is a capital article in the grand operations of war. 'And though the inſtance here given be of an *African* com- 'mander, and therefore does not ſo immediately regard the '*Roman* people, yet if we conſider, that theſe laſt are al- 'lowed to have excelled all nations in the knowledge of 'arms, and that they often regulated their marches upon this 'plan; it ſeems reaſonable to believe, that had their hiſto- 'rians entered into particular details of this kind, we ſhould 'have met with many examples of military conduct, no leſs 'ſurpriſing than that now before us.'

In the three remaining chapters, our author treats of in- campments, battles, and the attack and defence of places, but we ſhall cloſe this article with a ſpecimen of the tranſla- tion, taken from the beginning of the ſeventh book of the commentaries.

'1. *Cæſar* having quieted the commotions in *Gaul*, went, 'as he deſigned, into *Italy*, to preſide in the aſſembly of the 'ſtates. There he was informed of the death of *P. Clodius*: 'and underſtanding farther, that the ſenate had paſſed a de- 'cree, ordering all the youth of *Italy* to take up arms, he 'reſolved to levy troops over the whole province. The re- 'port of this ſoon ſpread into farther *Gaul*: and the *Gauls*

'themſelves,

'themſelves, forward to encourage rumours, added of their 'own accord what the caſe ſeemed to require: "that *Cæ-* "*ſar* was detained by a domeſtic ſedition, and could not, "while theſe diſorders continued, come to head the army." 'Animated by this opportunity, they, who before lamented 'their ſubjection to the *Romans*, now began with more free-'dom and boldneſs to enter upon meaſures of war. The 'leading men of the nation, concerting private meetings 'among themſelves, in woods and remote places, complain-'ed of the death of *Acco*; remonſtrated, that ſuch might one 'time or other be their own fate; and after bemoaning the 'common fortune of their country, endeavoured by all man-'ner of promiſes and rewards, to draw over ſome to begin 'the war, and with the hazard of their own lives, pave the 'way to the liberty of *Gaul*. But chiefly they thought it 'incumbent upon them, before their ſecret conferences ſhould 'be diſcovered, to cut off *Cæſar*'s return to the army. 'This appeared abundantly eaſy; becauſe neither would the 'legions, in the abſence of their general, dare to quit their 'winter-quarters; nor was it poſſible for the general to join 'the legions, without a body of troops to guard him. In 'fine, they concluded it was better to die bravely in the field, 'than not recover their former glory in war, and the liberty 'they had received from their anceſtors.

'2. Such were the debates in the private councils of the '*Gauls*: when the *Carnutes* declaring their readineſs to ſub-'mit to any danger for the common ſafety, offered to be 'the firſt in taking up arms againſt the *Romans*. And be-'cauſe the preſent giving of hoſtages might endanger a too 'early diſcovery of their deſigns, they propoſed; that the 'other ſtates ſhould bind themſelves by a ſolemn oath, in 'preſence of the military enſigns, which is the moſt ſacred 'obligation among the *Gauls*, not to abandon them during 'the courſe of the war. This offer of the *Carnutes* was re-'ceived with univerſal applauſe, the oath required was taken 'by all preſent, and the time for action being fixed, the aſ-'ſembly ſeparated.

'3. When the appointed day came; the *Carnutes*, head-'ed by *Cotuatus* and *Conetodunus*, men of deſperate reſolution, 'flew upon a ſignal given to *Genabum*; maſſacred the *Roman* 'citizens ſettled there on account of trade; among the reſt '*C. Fuſius Cotta*, a *Roman* knight of eminence, whom *Cæſar* 'had appointed to ſuper-intend the care of proviſions; and 'plundered their effects. The fame of this ſoon ſpread into 'all the provinces of *Gaul*. For when any thing ſingular

'and

'and extraordinary happens, they publiſh it from place to 'place by out-cries, which being ſucceſſively repeated by 'men ſtationed on purpoſe, are carried with incredible ex-'pedition over the whole country. And thus it was on 'the preſent occaſion. For what had been done at *Ge-'nabum* about ſun-riſe, was known before nine at night in 'the territories of the *Averni*, a diſtance of one hundred and 'ſixty miles.

'4. Fired by this example, *Vercingetorix*, the ſon of *Cel-'tillus*, of the nation of the *Averni*, a young nobleman of 'great power and intereſt, whoſe father had preſided over 'all *Celtic Gaul*, and for aiming at the ſovereignty been put 'to death by his countrymen; calling his clients and fol-'lowers together, eaſily perſuaded them to revolt. His de-'ſign being diſcovered, the people immediately flew to arms; 'and *Gobanitio* his uncle, with the other principal men of the 'ſtate, dreading the conſequences of ſo raſh an enterprize, 'united all their authority againſt him, and expelled him the 'city *Gergovia*. Yet ſtill he adhered to his former reſolu-'tion, and aſſembling all the out-laws and fugitives he could 'find, engaged them in his ſervice. Having by this means 'got together a body of troops, he brought all to whom he 'applied himſelf to fall in with his views; preſſed them to 'take up arms for the common liberty; and finding his 'forces greatly increaſed, quickly drove thoſe out of the ter-'ritories of *Auvergne*, who had ſo lately expelled him the 'city *Gergovia*. Upon this he was ſaluted king by his fol-'lowers: and diſpatching ambaſſadors into all parts, exhort-'ed them to continue firm to the confederacy. The *Se-'nones*, *Pariſians*, *Pictones*, *Cadurci*, *Turones*, *Aulerci*, *Le-'movices*, *Andes*, and all the other nations bordering upon 'the ocean, readily came into the alliance, and with unani-'mous conſent declared him generaliſſimo of the league. 'Armed with this authority, he demanded hoſtages of the 'ſeveral ſtates: ordered them to furniſh a certain number of 'men immediately; appointed what quantity of arms each 'was to prepare, with the time by which they muſt be in 'readineſs; and above all applied himſelf to have on *foot* a 'numerous *cavalry*. To the moſt extreme diligence, he 'joined an extreme rigour of command; and by the ſeverity 'of his puniſhments, obliged the irreſolute to declare them-'ſelves: for in greater faults, the criminals, after having 'been tortured were burnt alive: and for lighter offences, 'ordering the ears of the guilty to be cut off, or one of their 'eyes put out, he ſent them thus mutilated home, to ſerve

'as

'as an example to the reſt; and by the rigour of their ſuf-
'ferings to keep others in awe.

'5. Having by the terror of theſe puniſhments ſpeedily aſ-
'ſembled an army, he ſent *Luterius* of *Quercy*, a bold and
'enterpriſing man, with part of the forces againſt the *Ru-*
'*theni*, and marched himſelf into the territories of the *Bitu-*
'*rigians*. The *Biturigians*, upon his arrival, diſpatched
'ambaſſadors to the *Æduans*, under whoſe protection they
'were, to demand ſuccours againſt the enemy. The *Æduans*,
'by the advice of the lieutenant *Cæſar* had left with the ar-
'my, ordered a ſupply of horſe and foot to the aſſiſtance
'of the *Biturigians*. This body of troops, advancing to the
'banks of the *Loire*, which divides the *Biturigians* from the
'*Æduans*, halted there a few days, and not daring to paſs
'that river, returned again to their own country. The
'reaſon of this conduct, according to the report made to our
'lieutenants, was an apprehenſion of treachery from the *Bi-*
'*turigians*: for that people, as they pretended, had formed
'the deſign of ſurrounding them beyond the *Loire*, on one
'ſide with their own troops, on the other with thoſe of
'*Auvergne*. Whether this was the real cauſe of their return,
'or whether they acted perfidiouſly in the affair, is what we
'have not been able to learn with certainty, and therefore
'cannot venture to affirm. The *Biturigians*, on their de-
'parture, immediately joined the forces of the *Averni*.

'6. Theſe things being reported to *Cæſar* in *Italy*; as the
'troubles at *Rome* were in a great meaſure quieted by the
'care and vigilance of *Pompey*, he ſet out immediately for
'*Tranſalpine Gaul*. Upon his arrival there, he found it
'extremely difficult to reſolve after what manner to rejoin
'the army. For ſhould he order the legions to repair to
'the province, he foreſaw they would be attacked on their
'march in his abſence: and ſhould he himſelf proceed to
'the quarters of the legions, he was not without appre-
'henſions of danger, even from thoſe ſtates that ſeemingly
'continued faithful to the *Romans*.

'7. In the mean time *Luterius* of *Quercy*, who had been
'ſent into the territories of the *Rutheni*, brought over that
'ſtate to the alliance of the *Averni*; advancing thence among
'the *Nitobrigians* and *Gabali*, he received hoſtages from both
'nations; and having got together a numerous body of
'troops, drew towards *Narbonne*, to attack the *Roman* pro-
'vince on that ſide. *Cæſar* being informed of his deſign,
'thought it firſt and principally incumbent upon him, to
'provide for the ſecurity of the province. With this view

'he flew to *Narbonne*; confirmed the wavering and timorous; placed garriſons in the towns of the *Rutheni* ſubject to the *Romans*; alſo in thoſe of the *Volſcians*, *Toloſatians*, and other ſtates bordering upon the enemy: and having thus taken effectual meaſures againſt *Luterius*, ordered part of the provincial forces, with the recruits he had brought from *Italy*, to rendezvous upon the frontiers of the *Helvians*, whoſe territories adjoin to thoſe of the *Averni*.

'8. Theſe diſpoſitions being made, and *Luterius* checked and forced to retire, becauſe he did not think it adviſeable to venture among the *Roman* garriſons; *Cæſar* advanced into the country of the *Helvians*. Although the mountains of the *Sevennes*, which ſeparate the *Helvians* from *Auvergne*, by the great depth of the ſnow in that extreme rigorous ſeaſon, threatened to obſtruct his march; yet having cleared away the ſnow, which lay to the depth of ſix feet, and with infinite labour to the ſoldiers opened a paſſage over the mountains, he at length reached the confines of the *Averni*. As they were altogether unprepared, regarding the *Sevennes* as an impenetrable barrier, impaſſable at that ſeaſon even to ſingle men, he ordered the cavalry to ſpread themſelves on all ſides, and ſtrike as univerſal a terror into the enemy as poſſible. Fame and meſſengers from the ſtate ſoon informed *Vercingetorix* of the diſaſter befallen his country. All the *Averni* gathered round him in a body, and with looks full of diſmay, conjured him to regard their fortunes, and not to abandon them to the ravages of the *Roman* army; more eſpecially, as he now ſaw the whole war pointed againſt them. *Vercingetorix*, moved by their intreaties, put his army upon the march, and quitting the territories of the *Biturigians*, drew towards *Auvergne*.

'9. This *Cæſar* had foreſeen: and after a ſtay of two days in thoſe parts, ſet out under pretence of fetching a reinforcement. He left young *Brutus* to command in his abſence; charged him to diſperſe the cavalry as wide as he could; and promiſed to return, if poſſible, within three days. Then, deceiving the *Romans* themſelves, that he might the better impoſe upon the *Gauls*, he poſted by great journeys to *Vienne*. There he found the new levied cavalry, whom he had ſent thither ſometime before; and travelling day and night without intermiſſion, through the country of the *Æduans*, to prevent by his expedition any deſigns they might form againſt him; he at length reached the confines of the *Lingones*, where two of his legions wintered. Thence ſending immediately to the reſt, he drew

'the m

'them all together into a body, before the *Averni* could be 'apprized of his arrival.

'10. *Vercingetorix*, upon notice of this, led back his army 'into the territories of the *Biturigians*; and marching thence 'resolved to invest *Gergovia*, a town belonging to the *Boii*, 'where they had been settled by *Cæsar* after the defeat of the '*Helvetians*, and made subject to the *Æduan* state. This 'step greatly perplexed the *Roman* general: if he continued 'encamped with his legions in one place during the rest of 'the winter, and abandoned the subjects of the *Æduans* to 'the attempts of the enemy; he had reason to apprehend 'that the *Gauls*, seeing him afford no protection to his 'friends, would universally give into a revolt: if, on the 'contrary, he took the field early, he risqued the want of 'provision and forage, by the great difficulty of procuring 'convoys. Resolving however at all hazards, not to submit 'to an affront, that must for ever alienate the hearts of his 'allies; he pressingly enjoined the *Æduans* to be very careful 'in supplying him with provisions: and dispatching messen-'gers to the *Boii*, to inform them of his approach, exhorted 'them to continue firm to their duty, and sustain with cou-'rage the assaults of the enemy. Mean while, leaving two 'legions and the baggage of the whole army at *Agendicum*, he 'set out upon his march to their relief.

'11. Arriving the next day before *Vellaunodunum*, a city of 'the *Senones*; that he might leave no enemy behind him ca-'pable of obstructing his convoys, he resolved to besiege it, 'and in two days compleated his circumvallation. On the 'third, deputies came from the town to treat of a surrender: 'when ordering them to deliver up their arms, horses, and 'six hundred hostages, he left *C. Trebonius*, one of his lieu-'tenants, to cause the articles to be put in execution; and 'continuing his march with all diligence, advanced towards '*Genabum*. The *Carnutes*, to whom this city belonged, 'were drawing troops together for its defence; imagining 'that the siege of *Vellaunodunum*, of which they had just then 'received intelligence, would be a work of some time. '*Cæsar* reached the place in two days, encamped before it, 'and finding it began to be late, deferred the assault till next 'morning. Mean while he gave the necessary orders to his 'men: and because the town had a bridge over the *Loire*, 'by which the inhabitants might endeavour to escape in the 'night, he obliged two legions to continue under arms. A 'little before midnight, the *Genabians*, as he had foreseen, 'stole silently out of the city, and began to pass the river.

'Notice being given of this by his ſpies; he ſet fire to the 'gates, introduced the legions whom he had kept in readi- 'neſs for that purpoſe, and took poſſeſſion of the place. 'Very few of the enemy eſcaped on this occaſion; becauſe 'the narrowneſs of the bridge and paſſages obſtructed the 'flight of the multitude. *Cæſar* ordered the town to be 'plundered and burnt; diſtributed the ſpoil among the ſol- 'diers; and croſſing the *Loire* with his whole army, ad- 'vanced into the territories of the *Biturigians*.

'12. *Vercingetorix*, upon notice of his approach, quitted 'the ſiege of *Gergovia*, and marched directly to meet him. '*Cæſar* mean while had ſat down before *Noviodunum*, a city 'of the *Biturigians*, that lay upon his rout. The inhabi- 'tants ſending deputies to the camp, to implore forgiveneſs 'and ſafety: that he might the ſooner accompliſh his deſigns, 'in which expedition had hitherto availed him ſo much, he 'ordered them to deliver up their arms, horſes, and a cer- 'tain number of hoſtages. Part of the hoſtages had been al- 'ready ſent; the other articles of the treaty were upon the 'point of execution; and even ſome centurions and ſoldiers 'had entered the place, to ſearch for arms and horſes: when 'the enemy's cavalry, who were a little advanced before the 'reſt of the army, appeared at a diſtance. Immediately the 'beſieged, upon this proſpect of relief, ſeting up a ſhout, flew 'to arms, ſhut the gates, and manned the walls. The cen- 'turions in the town, judging from the noiſe among the 'Gauls, that they had ſome new project in view, poſted 'themſelves with their ſwords drawn at the gates; and get- 'ting all their men together, retreated without loſs to the 'camp. *Cæſar* ordering the cavalry to advance, fell upon 'the enemy's horſe; and finding his troops hard preſſed, 'ſuſtained them with ſome ſquadrons of *Germans*, whom, to 'the number of about four hundred, he had all along re- 'tained in his ſervice. The *Gauls*, unable to ſtand their 'charge, at length betook themſelves to flight, and were 'driven with great ſlaughter to the main body of their army. 'Upon this the people of *Noviodunum*, terrified a-new by 'the defeat of their friends, ſeized all who had been inſtru- 'mental in breaking the capitulation, ſent them priſoners to '*Cæſar*'s camp, and delivered up the town. Theſe affairs 'diſpatched, *Cæſar* directed his march towards *Avaricum*. 'As this was the ſtrongeſt and moſt conſiderable city of the '*Biturigians*, and ſituate in the fineſt part of the country, 'he eaſily perſuaded himſelf, that by the reduction of it, he 'ſhould bring the whole nation under ſubjection.'

This

This ſpecimen, we apprehend, is ſufficient to give our readers a juſt idea of our author's tranſlation, and to juſtify what we have ſaid of it.

ART. XII. *The credibility of the Goſpel-hiſtory. Part* II. *Or the principal facts of the New Teſtament confirmed by paſſages of ancient authors, who were cotemporary with our Saviour, or his apoſtles, or lived near their time.* Vol. IX. *By* Nathaniel Lardner, *D. D.* 8vo. 5 s. Waugh, *&c.*

THE plan of the work now before us is ſo well known, and likewiſe the manner in which our learned and worthy author has hitherto conducted it, that our giving any account of either is altogether unneceſſary.

In this ninth volume is contained the hiſtory of *Apollinarius*, *Baſil*, *Gregory Nazianzen*, *Ephraim* the *Syrian*, *Didymus* of *Alexandria*, *Ambroſe* biſhop of *Milan*, the *Priſcillianiſts*, and ſeveral others, with their teſtimony to the books of the New Teſtament. The doctor cloſes it with ſome remarks upon mr. *Bower*'s account of the *Manicheans* in the ſecond volume of his hiſtory of the popes. Theſe remarks he introduces in the following manner:

'None of my learned friends, ſays he, who have read mr. 'Bower's hiſtory of the popes, (and I ſuppoſe they have all 'read it) could forbear obſerving the difference between his 'account of the *Manicheans*, and that given in the ſixth vo- 'lume of this work. And ſome of them have intimated, that 'I could not decline taking public notice of it; unleſs I would 'be underſtood to allow, that the account given by me of 'the ſame people, was wrong: for which I ſee no reaſon. 'Indeed, I cannot but wiſh, that mr. *Bower* had read that 'volume, or the late mr. *Beauſobre*'s hiſtory of the *Manichee-* 'ans, from which I received a great deal of light. I think, 'he would then have expreſſed himſelf very differently from 'what he has done. As it is, I think myſelf obliged to make 'a few remarks.

Mr. *Bower* ſays, that gluttony was, with the *Manicheans*, a cardinal virtue; and eating to exceſs, highly meritorious. 'I do not conceive, ſays dr. *Lardner*, how that can be truly 'ſaid of the *Manicheans*, when their elect, the moſt diſtin- 'guiſhed part of them, comprehending their eccleſiaſtics and 'ſome others, were obliged to abſtain from meat, and wine, 'and eggs, and fiſh. And mr. *Bower* ſays, that *their auditors*, '*as well as their elect, kept two faſts in the week, the one on*

'*Sunday*, *the other on Monday*. That the *Manicheans* were 'great faſters, was ſhewn vol. VI. p. 104—107. That they 'were by principle, and frequent practice, a temperate, ab-'ſtemious ſort of people, appears, I think, from a paſſage, 'which I have not yet alledged at all. It is near the conclu-'ſion of a work generally aſcribed to *Marius Victorinus Afer*, 'in the fourth century: which is a letter to *Juſtin*, a *Ma-'nichean*, a learned man, and the author's friend. "In vain, "ſays he, do you now macerate your body, and mortify it "with continual faſting and watching: if, after all, it has "no other lot than to return to the devil, who, you ſay, is "its creator."

'But, undoubtedly, mr. *Bower* has ſome reaſon for ſaying 'what he does. Which therefore ought to be conſidered. 'Page 21. note (D.) *The particles of the good nature were*, '*according to them*, *in all beings of this univerſe*, *mixed with*, '*and chained to*, *the particles of the evil nature. Such*, *how-'ever*, *as happened to be in the food*, *which they uſed*, *were*, *in 'being uſed by them*, *delivered for ever from ſo painful a bond-'age. Thus was gluttony*, *with them*, *a cardinal virtue*; *and 'eating to exceſs*, *highly meritorious*. This therefore is only a 'conſequence deduced from the juſt-mentioned ſuppoſed prin-'ciple of theirs. But it does not appear, that they diſcerned 'this conſequence. For, ſo far as we can find, they did not, 'by principle, eat to exceſs: but were, and upon principle, 'great faſters, and very abſtemious. *Auguſtine* imputes to 'them the ſame principle: whether juſtly, or not, I do not 'now enquire. Nevertheleſs he does not upon that account 'charge them with exceſs in eating; becauſe, I ſuppoſe, he 'knew they were not guilty of it. But he ridicules their 'faſting. "Your faſting, ſays he, is cruel. You ought "to be always eating. Whilſt you ceaſe to eat, you "forbear to deliver the particles of the good nature from "their chains."

'In the latter part of the note, p 23. mr. *Bower* gives a 'ſhocking account of their euchariſt, taken from ancient ec-'cleſiaſtical writers. And afterwards, at p. 25. he tells the 'ſame, or like ſtory, from pope *Leo*, commonly called the '*Great*. This was alſo examined in the fore-cited volume. 'Nevertheleſs, as I did not then diſtinctly ſpeak of pope *Leo*, 'upon whom mr. *Bower* chiefly inſiſts, I ſhall now conſider 'what is alledged from him. *He ſpared no pains*, ſays mr. '*Bower*, p. 25. *to find them out. And being informed by ſome*, '*whom they had attempted to ſeduce*, *where they aſſembled*, *he 'cauſed great numbers of them to be ſeized*, *in virtue of the im-*

'*perial*

perial edicts, and, among the reſt, their biſhop, and ſome of their teachers. Having them thus in his power, his firſt care was to learn of them the true tenets, and the ſecret practices of their ſect. Which he had no ſooner done, than he aſſembled the neighbouring biſhops, and thoſe who happened to be then at Rome, with a great number of preſbyters, inviting to the aſſembly even the laymen of any rank, the great officers of the empire, and the ſenate.---Being all met, and in great expectation, Leo ordered the elect of the Manichees, that is, their teachers, and chief men among them, to be brought forth. Great was their confuſion, when they appeared before ſo grand an aſſembly. But, being encouraged by Leo, they firſt owned their impious tenets, and their ſuperſtitious practices, and diſcovered a crime, which modeſty, ſays pope Leo, would not allow him to name. But it was ſo fully proved, adds he, that the moſt incredulous were thoroughly ſatisfied it was true. For all thoſe who had been concerned in that abominable act, were preſent; viz. a girl of twelve years old, the two women who had brought her up, and prepared her for the crime, the youth who had debauched her, and the biſhop, who preſided at that deteſtable ceremony, and had directed it.---It appeared from the confeſſion, which their biſhop made openly, and gave in writing, that they committed theſe abominations, chiefly on their feſtivals.

'With regard then to pope *Leo*, I would obſerve, *firſt*, 'That we have not remaining any copy of the proceedings 'againſt theſe people, to which *Leo* refers. *Secondly*, Tho' 'the confeſſions, mentioned by *Leo*, ſeem a ſpecious argu'ment for the truth of theſe charges; yet I apprehend, that 'when duly weighed, they are of little value. By menaces, 'and promiſes, and good management, an artful and power'ful eccleſiaſtic, like *Leo*, is able to obtain ſuch confeſſions 'as he wants; whenever there are any people, who have 'fallen under his diſpleaſure, and he has determined to harraſs 'them with fines, or impriſonment, or baniſhment. Says '*Athenagoras*, in his apology for the chriſtians of his time: "That our enemies may ſeem not to hate us without reaſon, "they accuſe us of abominable feaſts, and inceſtuous mix"tures in our aſſemblies." It has been the way of all perſe'cutors in general. They will make thoſe appear criminal, 'whom they intend to deſtroy, and will do their utmoſt to 'expoſe them to general ſcorn and averſion. *Thirdly*, After 'all theſe examinations, and confeſſions, *Leo* did not know, 'when this abominable rite, with which he chargeth them, 'was performed. Firſt, he ſays, in their worſhip: *de ſacris*

'*tamen eorum, etc.* Then, *in their feſtivals: de feſtivitatum eorum conſuetudine.* In another place, it is *in their myſteries.* Once more, *in the principal feaſt of their ſect.* 'If good evidence of this fact had been produced, he would 'have expreſſed himſelf more clearly and uniformly. As 'pope *Leo* ſays, that this was done *in the principal feaſt* 'of their ſect, *Beauſobre* underſtood him to mean their *Bema*, 'an annual feſtival, celebrated in honour of *Mani*, with great 'ſolemnity. "Which, he ſays, affords a manifeſt proof of "the falſhood of the depoſition of the witneſſes before *Leo*. "For that feaſt was not profaned with any ſacrifices of un-"chaſtity. *Auguſtine*, who, when a *Manichean*, was preſent "at it, has deſcribed it, and diſcerned nothing impure in "it." *Fourthly*, It appears from pope *Leo*, that the *Manicheans* celebrated the euchariſt in the like manner with 'other chriſtians. For he has informed us, "That the "better to conceal themſelves, and avoid the ſufferings "which by law they were expoſed to, they would come to "church, and communicate with the catholics: when they "partook of the bread, but refuſed the cup." The reaſon 'is manifeſt. According to the *Manichean* rule, the elect, 'who alone had a right to communicate at the Lord's table, 'were forbid wine, which was uſed by the catholics. If, in-'ſtead of wine, water had been propoſed to them, or ſome 'other liquor, not prohibited, they would have received it. 'I think, that what *Leo* ſays, teaches us two things. The 'firſt of which is, that the *Manicheans* obſerved the euchariſt 'in the ſame manner with the catholics, except that they 'uſed ſome other liquor, inſtead of wine. And certainly the 'teſtimony of *Leo*, in this point, is very remarkable. The 'other thing, which we learn from hence, is, that the *Manicheans* were ſcrupulous and conſcientious men. Who can 'believe, that they, who refuſed to taſte wine, tho' it were 'to ſecure themſelves from heavy ſufferings, admitted into 'their religious rites abominable filthineſs, which no reaſona-'ble creature can bear to think of? *Fifthly*, The *Manicheans* at *Rome*, in the time of pope *Leo*, were a ſober and 'modeſt people. For he found himſelf obliged frequently to 'caution his own people and hearers againſt being ſeduced 'by their faſtings, abſtinence from certain meats, mean 'dreſs, pale countenances, and other marks of a ſober and 'abſtemious courſe of life. Which is agreeable to *Auguſtin*, 'who ſays, that, by an appearance of chaſtity and tempe-'rance, they enſnared many people. *Sixthly*, Pope *Leo*'s 'abuſive manner of ſpeaking of the *Manicheans* invalidates

'all

'all his accuſations againſt them. For he ſays, they were 'the worſt of all heretics, who had nothing in them that was 'tolerable: whoſe law is a lye, whoſe religion is the devil, 'and whoſe ſacrifice is filthineſs, and the like. Is any re-'gard to be had to a man, who talks at that rate? He who 'ſhould take his notion of the *Manichean* worſhip from pope 'Leo, I believe would ſuffer himſelf to be groſly impoſed 'upon. It might be better to take it from *Fauſtus*, one of 'their own biſhops, as cited in *Auguſtin*, and alſo in the 'forementioned volume of this work, at p. 295, 296.'

This is the ſubſtance of what our learned author has advanced againſt Mr. *Bower*, in regard to the *Machineans*: on which ſide the truth lies, ſuch of our readers as have carefully ſtudied the antient eccleſiaſtical writers will be at no great loſs to determine.

ART. XIII. *Reflections on the late lord* Bolingbroke's *Letters on the ſtudy and uſe of hiſtory: eſpecially ſo far as they relate to chriſtianity, and the holy ſcriptures. To which are added, obſervations on ſome paſſages in thoſe letters concerning the conſequences of the late revolution, and the ſtate of things under the preſent eſtabliſhment.* By John Leland, *D. D.* 8vo. 2 s. 6 d. Dod.

OF the ſeveral anſwers to lord *Bolingbroke*'s letters this now before us is far from being the leaſt conſiderable: it is written with ſpirit and judgment, and in ſuch a manner as ſhews the author to be both a gentleman and a ſcholar. Dr. *Leland*, whoſe former writings have done the cauſe of chriſtianity no ſmall ſervice, and himſelf no ſmall honour, in examining his lordſhip's letters, takes in a larger compaſs than any of thoſe that have gone before him in the ſame task: he has not confined himſelf merely to the conſideration of what his lordſhip has advanced in relation to chriſtianity and the holy ſcriptures, but, with a becoming freedom, has made ſeveral obſervations on his character as a writer, and beſides ſeveral judious reflections of a miſcellaneous nature, has offered not a few, very juſt ones, of a political kind.

He introduces his work with obſerving that lord *Bolingbroke* has generally obtained the reputation of being one of the fineſt writers in our language, which, he ſays, hath procured him a kind of authority in the world, that makes way for an eaſy and favourable reception of any thing that is publiſhed under his name. But notwithſtanding his great abilities, our author

thor thinks there are ſeveral things that tend to take off from that dependance one might otherwiſe be apt to have upon an author poſſeſſed of ſo many advantages. He obſerves that there is a great appearance of vanity in his lordſhip's letters on the ſtudy and uſe of hiſtory, and a certain air of ſufficiency that breathes through the whole of them. 'He every where 'pronounceth, ſays the doctor, in a dogmatical and deciſive 'way, and with a kind of dictatorial authority; and ſeemeth 'to regard himſelf as placed in a diſtinguiſhed ſphere, from 'whence he looketh down with contempt upon thoſe that 'have hitherto paſſed for learned and knowing. To this 'may be added, what can ſcarce eſcape the notice of the 'commoneſt reader, a viſible affectation of advancing ſome-'thing new, and which had not been thought of, or inſiſt-'ed upon, before. How often doth the polite author of 'theſe letters, when giving his directions, and making his 'obſervations upon the ſtudy and uſe of hiſtory, put his noble 'correſpondent in mind, that they were quite different from 'any thing that had been obſerved by thoſe learned men who 'had treated of this ſubject before him! In this I think him 'miſtaken. But at preſent I only mention it as a proof of 'the deſire he was poſſeſſed with of appearing to think in a 'way different from, and ſuperior to, the reſt of mankind, 'even of the learned world. Such a deſire and affectation of 'novelty, and of thinking out of the common way, may 'lead perſons of great parts aſtray in their enquiries after truth, 'and hath often done ſo.

'But there are other paſſions and affections, that have a 'ſtill leſs friendly influence, and which are apt to give a 'wrong biaſs to the mind. Such is that keenneſs and bitter-'neſs of ſpirit, which diſpoſeth a man to find fault, and to 'put the moſt unfavourable conſtructions upon perſons and 'things. I will not charge the late lord *Bolingbroke* with 'having been really under the influence of ſuch a temper; 'but there are ſeveral things in his letters which have that 'appearance. In his reflections upon exile he layeth it down 'as a rule, *to live and write without paſſion*; he talks as if 'he had got above all outward evils, and had attained to a 'perfect tranquillity. And yet in theſe very reflections there 'are ſeveral paſſages that diſcover a very ſtrong reſentment, 'and great bitterneſs of ſpirit.'

After theſe and ſome other general obſervations our author proceeds to what is the principal intention of his performance, *viz.* to conſider thoſe things in his lordſhip's letters, which appear to be of a pernicious tendency. He diſtributes his re-

marks

marks under three heads, and firſt conſiders the reflections which lord *Bolingbroke* has caſt upon literature, and the diſadvantageous repreſentation he has made of antiquaries, chronologers, critics, grammarians, compilers of dictonaries, and reviſers and publiſhers of manuſcripts, for whoſe labours he expreſſes a thorough contempt. After producing ſeveral paſſages from his lordſhip's letters, wherein he expreſſes himſelf in a manner that ſeems calculated to throw a contempt upon learning, and making ſome very juſt obſervations upon them, our author proceeds in the following manner.

'The natural tendency of theſe, ſays he, and other reflections of a like kind, which occur in theſe letters, ſeems to be to pour contempt upon what have been hitherto eſteemed valuable branches of literature. Reſearches into antiquity, chronological ſtudies, criticiſm and philoſophy, diſquiſitions concerning the nature of God, the human ſoul, and other philoſophical and theological ſubjects, all theſe are repreſented as of little or no uſe; and only a more ſpecious kind of idleneſs. And if this be the caſe, I think it is wrong to complain of the *Goths*, *Vandals*, *Saracens*, and other barbarous nations, that burnt whole libraries, and deſtroyed the monuments of learning. They rid the world of a great deal of uſeleſs lumber, which tempted men to miſpend their time and pains; and it would have been an advantage to mankind, if more of them had been deſtroyed: inſtead of being thankful to thoſe learned perſons that have taken ſuch pains to recover and publiſh antient monuments, we are only to regard them as induſtrious triflers, to whoſe labours the world is very little obliged. Nor can I ſee, upon ſuch a view of things, what uſe or need there is of ſeminaries of learning. But in good earneſt, can this be regarded as a proper way to mend our taſte, and help forward our improvement? Such a way of thinking, if it generally obtained, would, it is to be feared, inſtead of producing an extraordinary refinement of taſte, tend rather to ſink us into ignorance and barbariſm, and bring us back to the darkneſs of illiterate ages.

'Taken in this view, I cannot think that theſe letters have a favourable aſpect on the intereſt of literature. Methinks there appeareth to be no great neceſſity at preſent of warning perſons not to ſpend their lives in laborious purſuits of learning. The prevailing turn of the age doth not ſeem to lie this way. Many of our gentlemen will no doubt be very well pleaſed to be aſſured, that though they paſs their lives in the buſineſs or pleaſures of the world, yet

'if

'if they at length ſet themſelves to examine firſt principles, 'and conſult the oracle of their own reaſon, without any 'regard to the opinion of others, or troubling themſelves to 'read the writings of philoſophers or divines, they are in a 'more likely way of diſcovering truth, and making a pro- 'greſs in uſeful knowledge, than any of thoſe — "ſolemn "mortals, who abſtain from the pleaſures and decline the bu- "ſineſs of the world, that they may dedicate their whole "time to the ſearch of truth, and the improvement of "knowledge."—This is certainly a very flattering ſcheme, 'and ſeems to open a very ſhort and eaſy way for attaining 'to wiſdom. When they find a man of his lordſhip's fine 'and elegant taſte, and great talents, and who by his own 'account hath ſpent ſo much time and pains in learned in- 'quiries, pronouncing them abſolutely vain and uſeleſs; they 'will be very apt to take his word for it, and not give them- 'ſelves the trouble of laborious ſtudy; the reſult of which 'might be only filling their heads with what he calleth *learn- 'ed lumber*, and expoſing them to the ridiculous character of '*Pedants*, *i. e.* as he deſcribeth them,—"men worſe than "ignorant, always incapable, ſometimes meddling and pre- "ſuming."—Inſtead of ſuch learned drudgery, the more 'eaſy and delightful task of ſtudying modern hiſtory, may 'be ſufficient to furniſh them with all the knowledge they 'want, and anſwer every end of uſeful improvement.'

Having conſidered thoſe parts of lord *Bolingbroke*'s letters that ſeem not very favourable to the intereſts of learning, our author proceeds next to examine the reflexions he has caſt upon the ſacred monuments of our religion. And here he firſt gives us a general view of his lordſhip's deſign; after which he examines diſtinctly and particularly, what he hath offered to invalidate the authority of the Old Teſtament hiſtory. He obſerves very juſtly, that ſeveral things the noble author hath advanced with this view, have ſcarce ſo much as the appearance of argument: and, with regard to what he ſeems chiefly to inſiſt upon, *viz. that the Jewiſh ſcriptures are hiſtories delivered to us on the faith of a ſuperſtitious people, among whom the cuſtom and art of pious lying prevailed remarkably*, our author offers a variety of conſiderations, to ſhew that the ſacred books of the *Jews* deſerve great regard, and that there is not the leaſt reaſon to ſuppoſe, that they were of their inventing.

We ſhall lay before our readers what the doctor hath advanced in anſwer to what his lordſhip ſays concerning the *curſe* pronounced upon *Canaan* by *Noah*, which he ſeems to have fixed

fixed upon as one of the propereſt inſtances he could find to expoſe the authority of the ſcriptures. He treats it as an invention of the writer, to juſtify the *Iſraelites* in their invaſion of the *Canaanites*; and repreſenteth this curſe as contradicting all our notions of order and juſtice; becauſe it puniſheth *Canaan*, who was innocent, for the fault of *Ham*. 'One is 'tempted to think, ſays he, that the patriarch was ſtill drunk; 'and that no man in his ſenſes could hold ſuch language, or 'paſs ſuch a ſentence. Certain it is, that no writer but a '*Jew* could impute to the œconomy of Providence the ac'compliſhment of ſuch a prediction, nor make the Supreme 'Being the executor of ſuch a curſe.' Our author's anſwer is as follows, which being compared with what dr. *Clayton* and mr. *Hervey* ſay on the ſame ſubject, will ſuggeſt to the conſiderate reader ſome uſeful reflections which we ſhall not anticipate.

'That *Moſes* might have in view, ſays he, in recording 'this prophecy, to raiſe the ſpirits of the *Iſraelites*, who were 'entering on a war with the *Canaanites*, is not unlike'ly. But this does not prove that he forged it. If 'it had been a fiction, purely contrived to bring an odium 'upon *Canaan* and his poſterity, the ſtory would have been 'otherwiſe formed than it is. It would not have been pre'tended, that *Ham*, but that *Canaan*, had been guilty of the 'impiety and irreverence offered towards *Noah*, the ſecond 'father of mankind, and repairer of the world, and who was 'had in great veneration. But *Moſes* gave the account as he 'received it. Why *Noah* paſſed *Ham* by without cenſure, 'and mentioned only *Canaan*, we are not told: there might 'be reaſons for it that we do not know. Or, perhaps, *Noah* 'ſaid ſomething more concerning *Ham*, and his poſterity: 'but *Moſes* takes notice only of what is ſaid concerning *Ca*'naan. Nor is the malediction pronounced upon *Canaan* 'declared to be on account of what *Ham* had done. It is 'indeed related immediately after it; but it doth not follow 'that this was the proper cauſe of that curſe: all that follow'eth from it is, that upon that occaſion, and at that time, '*Noah* pronounced a remarkable prediction, importing fa'vours and bleſſings upon *Shem* and *Japhet*, and their de'ſcendants; and that the deſcendents of *Canaan*, one of '*Ham*'s ſons, ſhould be in a low and ſervile condition, ſub'jected both to thoſe of *Shem* and *Japhet*. It was not in a '*paſſion*, or *drunken fit*, that *Noah* pronounced this, as his 'lordſhip ſeems willing to repreſent it; but God was pleaſed 'on that occaſion to enlighten *Noah* with ſome view of the

'fates of his poſterity. That part of the prediction that re-
'lates to *Shem* and *Japhet*, ſeems to be of a noble extent,
'and looks a great way forward, as many have obſerved, con-
'cerning which I ſhall not now enquire. And as to that
'part of the prophecy, which relates to *Canaan*; it is re-
'corded by *Moſes*, that when it came to be accompliſhed in
'*Canaan*'s poſterity, the hand of Providence in it might be
'the more diſtinctly obſerved. The *Cannanites* were not
'accurſed of God, becauſe *Noah* in his paſſion pronounced a
'curſe upon them; but *Noah*, endued with a prophetical ſpi-
'rit, was enabled to foretel and pronounce the curſe and
'puniſhment that ſhould afterwards in a courſe of ages befal
'them for their wickedneſs. For, that the true and proper
'ground of the puniſhment inflicted upon the *Canaanites* was
'their own execrable wickedneſs, is evident from many ex-
'preſs declarations of ſcripture. This wickedneſs of theirs
'God perfectly foreſaw; and determined, on the account of
'it, to inflict exemplary puniſhment upon them: nor would
'he ſuffer the threatning and puniſhment actually to take
'place, till their *iniquities were full*, i. e. till their ſins were
'arrived at the height; and, when this was the caſe, it tend-
'ed to render the event the more remarkable, that it was
'foretold ſo long before. And perhaps one reaſon why there
'is ſuch particular notice taken of *Canaan*, on occaſion of
'*Ham*'s impure and wicked behaviour, might be the mon-
'ſtrous and unnatural impurities that it was foreſeen the *Ca-*
'*naanites*, i. e. *Ham*'s deſcendents by *Canaan*, would be guilty
'of; and which are expreſsly mentioned among the cauſes of
'their ruin.'

Having examined what lord *Bolingbroke* hath urged againſt the authority and credibility of the ſcriptures of the Old Teſtament, our author comes now to conſider what he has advanced againſt the authority of the New. His lordſhip tells us, that it is high time the clergy in all chriſtian communions ſhould join their forces, and eſtabliſh thoſe hiſtorical facts, which are the foundations of the whole chriſtian ſyſtem, on clear and unqueſtionable hiſtorical authority; ſuch as they require in all caſes of moment from others; and reject candidly what cannot be thus eſtabliſhed. The doctor obſerves, that chriſtian divines have frequently done what his lordſhip blames them for not having done; and ſhews, that we have authentic accounts of thoſe ancient facts on which the chriſtian ſyſtem is founded, publiſhed in the age in which the facts were done, and tranſmitted with ſufficient marks of credibility to our own times.

It

It is urged, that the accounts of thoſe facts, in order to their obtaining full credit from any impartial perſon, ought to be confirmed by the teſtimony of thoſe who were not themſelves chriſtians; ſince chriſtians may be excepted againſt as prejudiced perſons; and that, if there be no ſuch teſtimony, it adminiſters juſt ground of ſuſpicion. As a great ſtreſs has frequently been laid upon this, our author conſiders it diſtinctly: hear what he ſays.

'To expect, that profeſſed enemies, who reviled and perſecuted the chriſtians, ſhould acknowledge the truth of the main facts on which chriſtianity is founded, is an abſurdity and contradiction. And if any teſtimonies to this purpoſe were now to be found in their writings, it would undoubtedly be alledged by thoſe gentlemen, who now complain of the want of ſuch teſtimonies, that thoſe paſſages were foiſted in by chriſtians, and ought to be rejected as ſuppoſititious. But yet we have the teſtimony of adverſaries, concerning many facts relating to chriſtianity, as far as can be expected from adverſaries. It cannot be expected, that *Jews* or heathens, continuing ſuch, ſhould acknowledge Chriſt's divine miſſion; that he was the Son of God, the Saviour of the world: but none of them ever pretended to deny, that there was ſuch a perſon as *Jeſus Chriſt*, who was the Author of the chriſtian religion, and appeared in *Judea* in the reign of *Tiberius*. *Tacitus*'s teſtimony, as well as that of *Celſus*, is very expreſs to this purpoſe. And ſome of the heathens went ſo far, as to ſpeak very honourably of him. So did the emperor *Alexander Severus*, who would have built a temple to him, if ſome of the pagans about him had not made ſtrong remonſtrances againſt it, as *Lampridius* informs us in his life. And even *Porphyry* himſelf, whoſe words *Euſebius* hath preſerved, ſpeaks of him as a pious man, whoſe ſoul was taken into heaven. It would be unreaſonable to expect, that the enemies of chriſtianity ſhould acknowledge the accounts given of Chriſt by the evangeliſts to be true and authentic, and abſolutely to be depended upon; for then they muſt have turned chriſtians. But yet they never denied, what ſome of our modern unbelievers ſeem unwilling to acknowledge, that Chriſt's own diſciples, who had lived and converſed with him, had written accounts of his life, and actions, and diſcourſes, which were received by chriſtians as true and authentic. The teſtimony of *Celſus*, as was obſerv'd before, is very full to this purpoſe. It cannot be expected, that *Jews*

'and

'and heathens ſhould acknowledge Chriſt's miracles to have 'been really wrought by a divine power. But they do not 'deny, that he did, or ſeemed to do, wonderful works. 'And the way they take to account for them amounteth to 'an acknowledgement of the facts. Some aſcribed them to 'magical arts, as *Celſus*, who ſaith, that on the account of 'the ſtrange things he performed, *Jeſus* claimed to be re-'garded as a God. Others, as *Hierocles*, oppoſed to them the 'wonders pretended to have been wrought by *Apollonius Ty-'aneus*. The *Jews* aſcribed the works he performed to the 'virtue of the ineffable name, which he ſtole out of the 'temple. And the emperor *Julian* expreſsly acknowledgeth 'ſome of his miraculous works, particularly his healing the 'lame and the blind, and caſting out devils, at the ſame time 'that he affects to ſpeak of them in a very ſlight and dimi-'niſhing manner. As to Chriſt's having ſuffered under *Pon-'tius Pilate*, the heathens and *Jews* were ſo far from deny-'ing it, that they endeavoured to turn it to the reproach of 'chriſtians, that they believed in, and worſhipped, one that 'had been crucified. It cannot be expected indeed, that 'they ſhould own, that he really roſe again from the dead 'on the third day, as he himſelf had foretold; but they ac-'knowledge, that his diſciples declared, that he did ſo; and 'profeſſed to have ſeen him, and converſed with him, afte-'his reſurrection. This appeareth from the teſtimony of '*Celſus*, at the ſame time that he endeavours to ridicule 'the account given, by the evangeliſts, of Chriſt's reſurrec-'tion. The *Jews*, by pretending that the diſciples ſtole away 'the body of Jeſus, whilſt the ſoldiers that were appointed to 'guard it ſlept, plainly acknowledged, that the body did re-'main in the ſepulchre, where it had been laid after his cru-'cifixion; and that therefore he might have riſen from the 'dead, for any thing they could prove to the contrary. The 'early and remarkable diffuſion of chriſtianity, notwithſtand-'ing all the difficulties it had to encounter with, and the 'perſecutions to which the profeſſors of it were expoſed, 'is a very important fact, and which, as the caſe was cir-'cumſtanced, tends very much to confirm the truth of the 'goſpel-accounts. And this is very fully atteſted by heathen 'writers, though it cannot be expected, that they would 'aſcribe this propagation of chriſtianity to its proper cauſes, 'the force of truth, and a divine power accompanying it.

'*Tacitus*, in a paſſage where he expreſſeth himſelf in a man-'ner that ſhews he was ſtrongly prejudiced againſt chriſ-'tianity, informs us, that there was a *great multitude* of

'chriſtians

'christians at *Rome* in *Nero's* time, which was in less than 'forty years after the death of our saviour; and gives an ac-'count of the terrible torments and sufferings to which they 'were exposed. *Julian*, speaking of the evangelist *John*, 'whom he represents as one of Christ's own disciples, saith, 'that in his time a great multitude, in most of the cities of '*Greece* and *Italy*, were seized with that disease; for so he 'calls christianity; and that *John*, observing this, was en-'couraged to assert, that Christ was God, which none of 'the other apostles had done. And we learn from the 'younger *Pliny*, that in the reign of *Trajan*, *i. e.* about se-'venty years after our Lord's crucifixion, the christian faith 'had made such a progress in several parts of the *Roman* em-'pire, that the temples of the Gods were almost desolate; 'their solemn sacred rites long neglected; and that there 'were very few that would buy the sacrifices. It cannot 'be expected, that heathens continuing such, should ac-'knowlege, that the christians were right in their notions of 'religion; but the last mentioned celebrated heathen gives 'a noble testimony to the innocency of their lives and man-'ners, and that they bound themselves by the most sacred 'engagements to the practice of righteousness and virtue, 'and not to allow themselves in vice and wickedness, falshood 'and impurity. Even *Celsus*, than whom christianity never 'had a bitterer enemy, owns, that there were among the 'christians *many temperate*, *modest*, and *understanding* persons: 'and *Julian* recommends to his heathen pontiff *Arsacius*, the 'example of the christians for their kindness and humanity to 'strangers; and not only to those of their own religion, but 'to the heathens; and for their appearing sanctity of life; 'and this he supposes to be the chief cause why christianity 'had made such a progress. If none but christian writers 'had celebrated the constancy of the ancient martyrs, some 'would have been ready to have suspected, that they feigned 'this to do them honour, or, at least, greatly heightened it; 'but it appeareth from the undoubted testimonies of the 'above mentioned *Pliny* of *Arrian*, who flourished under the 'reign of *Hadrian*, and of the emperor *Marcus Antoninus*, 'that the antient christians were very remarkable for their 'fortitude, and contempt of torments and death, and for 'their inflexible firmness and constancy to their religion under 'the greatest sufferings.

'Though therefore it were absurd to expect, that the 'enemies of christianity, continuing such, should directly at-'test the truth and certainty of the main facts on which the

'chriſtian religion is founded; yet we have ſeveral teſtimonies from them, that contribute not a little to the confirmation of thoſe facts. Beſides which, what ought to have great weight with us, we have the teſtimony of perſons who were once *Jews* or heathens, and ſtrongly prejudiced againſt the chriſtian ſyſtem, who yet, upon the convincing evidence they had of thoſe facts, were themſelves brought over to the religion of Jeſus. Of ſuch perſons there were great numbers even in the firſt age, the age in which the facts were done, and in which they had the beſt opportunity of enquiring into the truth and certainty of them. But there could not be a more remarkable inſtance of this kind than the apoſtle *Paul*. Never was there any man more ſtrongly prejudiced againſt chriſtianity than he: which had carried him ſo far, that he was very active in perſecuting the profeſſors of it, and thought that in doing ſo he had done God good ſervice. He was at the ſame time a perſon of great parts and acuteneſs, and who had a learned education; yet he was brought over to the chriſtian faith by a divine power and evidence, which he was not able to reſiſt; and thenceforth did more than any other of the apoſtles to propagate the religion of *Jeſus*; though thereby he not only forfeited all his hopes of wordly intereſt and advancement, but expoſed himſelf to a ſucceſſion of the moſt grievous reproaches, perſecutions and ſufferings; all which he bore with an invincible conſtancy, and even with a divine exultation and joy. In his admirable epiſtles, which were undeniably written in the firſt age of chriſtianity, and than which no writings can bear more uncontefted marks of genuine purity and integrity, there are continual references to the principal facts recorded in the goſpels, as of undoubted truth and certainty. And it manifeſtly appeareth, that great miracles were then wrought in the name of *Jeſus*; and that extraordinary gifts were poured forth upon the diſciples. And why ſhould not his teſtimony in favour of chriſtianity be of the greateſt force? Muſt it be diſregarded, becauſe of his turning chriſtian? *i. e.* becauſe he was ſo convinced of thoſe facts by the ſtrongeſt evidence, that it over-ruled all his prejudices, and brought him over to chriſtianity, in oppoſition to all his former notions, inclinations, and intereſt? Whereas it is this very thing that giveth his teſtimony a peculiar force. And if he had not turned chriſtian, his teſtimony in favour of chriſtianity, if he had given any, would not have had ſo great weight, as being inſufficient for his own conviction; or it would have

'been rejected as a forgery, under pretence that he could 'not say and believe such things without embracing the chri-'stian faith.'

Our author closes what he says on this subject in the following manner. 'Thus have I considered what the late 'lord *Bolingbroke* hath offered in these letters against the 'authority of the holy scripture, and the christian religion, 'as far as may be necessary to take off the force of the ob-'jections he hath raised against it, and which seem to have 'nothing in them proportioned to the unusual confidence 'with which they are advanced. It is hard to see what 'good end could be proposed by such an attempt. But per-'haps it may thought an advantage, that by —— "disco-"vering error in first principles founded upon facts, and "breaking the charm, the inchanted castle, the steepy rock, "the burning lake, will disappear."—And there are persons, 'no doubt, that would be well-pleased to see it proved, that 'christianity is no better than delusion and inchantment; and 'particularly that the wicked have nothing to fear from the '*burning lake*, some apprehensions of which may probably 'tend to make them uneasy in their vicious courses. But I 'should think, that a true lover of virtue, and of mankind, 'who impartially considers the purity of the gospel-morals, 'the excellent tendency of its doctrines and precepts, and the 'power of its motives for engaging men to the practice of 'piety and virtue, and deterring them from vice and wicked-'ness, will be apt to look upon it as a very ill employment to 'endeavour to expose this religion to contempt, and to set 'bad men free from the wholesome terrors it inspires, and 'deprive good men of the sublime hopes and sacred joys it 'yields. But christianity hath withstood much more formi-'dable attacks; and will, I doubt not, continue to approve 'itself to those that examine it, and the evidences by which 'it is established, with minds free from vicious prejudices, 'and with that sincerity and simplicity of heart, that serious-'ness and attention, which becomes them in an affair of 'such vast importance.'

The doctor comes now, in the last place, to consider the reflections, which lord *Bolingbroke*, in his letters, has cast upon our civil constitution. He produces several passages from the noble author, in which, he thinks, a very disadvantageous representation is made of the consequences of the revolution, and of the present state of these nations. Without entering upon a laborious vindication of our present constitution and government, he observes, in general, that his lordship's repre-

ſentations are highly exaggerated, and betray more of ſpleen and diſcontent, than of a true patriot ſpirit, or generous concern for the publick; that ſuch general odious reflections, which diſcover a diſpoſition to find fault, and give the moſt malicious turn to every thing, ſeem not ſo much intended for correcting and rectifying abuſes, as for inflaming the paſſions of the people; and that the natural tendency of them is, if not to excite inſurrections, yet at leaſt to weaken the government, expoſe it to contempt, and deprive it of all ſupport in the affections of the people.

He likewiſe makes ſome very juſt obſervations upon what his lordſhip has advanced in his eighth letter, in relation to the peace of *Utrecht*; but the bounds we have aſſigned this article will not allow us to enlarge.

ART. XIV. *A vindication of the evidences and authenticity of the Goſpels, from the objections of the late lord* Bolingbroke, *in his Letters on the ſtudy of hiſtory. By* Peter Whalley, *vicar of St.* Sepulchre, *in* Northampton, *and late fellow of St.* John Baptiſt *college in* Oxford. 8vo. 1s. Rivington.

THE ingenious author of this ſenſible and genteel vindication, introduces it with obſerving that lord *Bolingbroke*'s hypotheſis, with reſpect to the inſpiration of the old teſtament, however ſingular it appears, is far from being new, and that a *partial* or *occaſional* inſpiration of the ſcripture is, in effect, no inſpiration of it at all: ſince, if the whole is not ſuppoſed to have paſſed under the divine ſuper-intendence, and inſpection, we ſhall be at as great a loſs to make the requiſite diſtinctions, as we ſhould be to frame or collect a religion for ourſelves. After this he proceeds to examine his lordſhip's objections to the evidences and authenticity of the new teſtament, to which alone he confines himſelf, and in the courſe of this examination, he is naturally led to conſider what is alledged concerning theſe paſſages of the goſpels that are to be found in the fathers of the firſt century, which lord *Bolingbroke* ſeems to think were not taken from the goſpels which we now have, and though they are agreeable to what we read in our evangeliſts, aſks whether it will follow that theſe fathers had the ſame goſpels before them. To this *Mr. Whalley* replies in the following manner.

'I will take leave, in my turn, ſays he, to propoſe one 'queſtion: ſince we read in the earlieſt fathers, paſſages of 'the goſpels conformable to what we now read, will it fol-

'low

'how that theſe fathers had *other*, or *different* goſpels before 'them? Becauſe the critics *Longinus*, or *Dionyſius Halicar-* 'naſſeus, cite paſſages from *Homer*, from *Demoſthenes*, or 'Plato, which are ſimilar to what we now meet with in thoſe 'authors; are we from thence to conclude, that they took 'them from different or falſe copies, or that they quoted 'them from the ſeveral writers, who are come down to us, 'and to whom they are reſpectively aſcribed? I mention this 'illuſtration with the greater ſtreſs, becauſe it is attended 'with ſome circumſtances that bear a very obvious ſimilitude 'to the point in queſtion. Lord *Bolingbroke* was perhaps 'unwilling to allow ſuch paſſages to be extracts from the 'goſpels now in uſe, becauſe they did not literally agree with 'what is exhibited in the books themſelves. He ſhould 'have conſidered at the ſame time, that ſuch accuracy of 'citation was far from being the practice of the earlier ages. 'The ſentiment of the paſſage, was the thing principally 'aimed at; and if that was preſerved they were leſs ſolici- 'tous in adhering to the author's words. What is here re- 'marked, is not peculiar to the chriſtian fathers, it was the 'univerſal cuſtom of all antiquity. The very reverend and 'learned editor of *Longinus* (biſhop *Pearce*) declares, that 'there is ſcarce a paſſage, throughout his whole diſcourſe, 'that is an exact verbal citation from the writer it belongs to.

'If this then was the caſe, even in works of criticiſm, 'where the elegance and propriety of the remark depended 'often on the ſtructure and arrangement of the words, why 'ſhould we inſiſt on a more punctual accuracy, in what the 'fathers quote from the writers of the goſpels? or why ſhould 'we imagine, that ſuch variations muſt have been owing to 'theſe fathers having had *falſe* goſpels before them, or to 'their having drawn thoſe paſſages from *unwritten tradi-* 'tion?—

'The four goſpels which we now receive, and thoſe four 'goſpels only, were received by the fathers of the firſt and 'ſecond centuries. By the latter they are cited expreſsly by 'name; and they are declared to be neither more nor leſs 'than four. It is not till towards the concluſion of the 'ſecond century, that we find any mention at all made of 'other goſpels. Of many there is no mention made, till 'the third and fourth centuries, when the genuine goſpels 'had been long exiſting in the church, and were alone own- 'ed to be authentic and true. The fathers of thoſe ages are 'alſo careful to diſtinguiſh them from the falſe goſpels at 'that time in being; and the paſſages they take from thence,

'are particularly ſaid not to be found in any of the goſpels 'which the church receives. One of the earlieſt we hear 'of, after thoſe of the evangeliſts, is the goſpel according to 'the *Ægyptians:* it is cited by *Clemens* of *Alexandria*, who 'died in the third century; and he remarks, that the paſſage 'which he cited was not to be found in any of the four 'goſpels.

'But his lordſhip is diſſatisfied, that the fathers of the firſt 'century did not ſpecify by name the particular evangeliſt, 'from whom the quotation is made; neither do they al-'ways name the writers of the old teſtament, whoſe words 'they borrow. *Clemens Romanus* introduceth in his epiſtle 'many citations from the pſalms, the prophets, and the 'pentateuch, without any expreſs mention of the authors or 'the book. Many paſſages from St. *Paul's* epiſtles are like-'wiſe brought in, without informing us from whence they 'are taken. Nor is it a rule with St. *Paul*, or with the 'evangeliſts themſelves, to refer their readers to the old teſta-'ment for the ſeveral places they adopt from thence.

'If his lordſhip will advance but one ſtep further, he will 'find there is all the ſatisfaction to be had, that the moſt in-'quiſitive, the moſt ſcrupulous curioſity can deſire. By the 'fathers of the ſecond century, expreſs teſtimony is given to 'the credit and veracity of the goſpels: and the writers of 'each are mentioned, as the ſeveral compoſers of the hiſto-'ries univerſally aſſign'd them. In *Juſtin Martyr*, in *Ire-'næus*, and in many others, we meet with divers paſſages, 'from almoſt every chapter of the four evangeliſts. Whence 'then did *theſe* fathers receive them, but on the authority of 'the preceding age, whoſe evidence they ſaw no motives to 'reject? They ſaw convincing motives to believe and em-'brace. The tradition of thoſe apoſtolical writers, *Cle-'mens*, *Ignatius*, and *Polycarp*, with the unanimous atteſta-'tion of the whole chriſtian church, placed the authority of 'the goſpels beyond all ſuſpicion. Succeeding chriſtians had 'no grounds of heſitation; their enquiries were anſwered: 'their faith confirm'd.

'May I borrow a reflection of his lordſhip, not unappli-'cable to the caſe before us? "Divines, ſays my lord, ob-"ject in their diſputes with atheiſts, and they object very "juſtly, that theſe men require improper proofs, and then "cavil that ſuch proofs are not furniſhed." Something of 'the ſame kind may, I think, with equal juſtice be objected 'to his lordſhip. He requires a multiplicity of expreſs proofs; 'where, in the nature of the thing, ſuch proofs are impoſſi-

'ble

'ble to be had; where they ought not with any reaſon to be 'demanded or expected. His lordſhip knew, or might have 'known, that the fathers of the firſt century are few in 'number; that what remains to us of their writings, is in-'conſiderable in bulk, hath been greatly injured by the hand 'of time, and that the ſubjects therein treated, did not lead 'them to enter on a formal proof of the authenticity of the 'goſpels, or to vindicate the authority of their reſpective au-'thors. Epiſtles wrote with reference to a particular event, 'would very unaptly digreſs to an examination of the credit 'and authenticity of the goſpels. The circumſtance did not 'require, would by no means admit of it. Sufficient it is, 'if verbal ſimilitudes, or ſhort detached precepts from the 'evangelical hiſtories, are to be found in any of them; if the 'ſtile and phraſeology of ſuch epiſtles ſeem to have been 'formed by a familiar converſe with theſe ſacred writings. 'Beſides, it is to be conſidered, that theſe apoſtolical fathers 'addreſſed the churches under their care, by virtue of their 'own authority; and the precepts or directions, which theſe 'churches were commanded to follow, received a ſanction 'from the venerable character of the biſhop or the paſtor 'who enjoined them. Hence there was the leſs neceſſity, 'there was the leſs occaſion to enforce the obſervance of 'ſuch precepts by inferences or examples taken from the 'hiſtory of JESUS CHRIST. If then the *authority* of the 'evangeliſts was ſeldom urged, why ſhould it be matter of 'wonder, that their *names* were concealed or omitted?

'But further, granting with his lordſhip, that falſe goſpels 'are mentioned by the fathers, and the writers of eccleſiaſti-'cal hiſtory, doth not this imply, that the *genuine* and *authen-'tic* ones muſt have *firſt* exiſted? Had there been originally 'no true coin, how could we complain of counterfeit and 'falſe? Was I to have aſked his lordſhip, on what authority 'he ſo readily believes the accounts which are tranſmitted 'us of theſe ſpurious pieces, he would have anſwered, I pre-'ſume on the authority of thoſe eccleſiaſtical writers who 'have given us this intelligence, and whoſe veracity he had 'no reaſon to miſtruſt or doubt.

'But are not theſe the writers, who bear equal atteſtation 'to the true goſpels, and to the character of the real evan-'geliſts? Are not theſe the writers, who hold out to us the 'torch of truth, and who preciſely acquaint us with the dif-'ference which his lordſhip ſpeaks of? Whence could we 'have known, that any *pretended* goſpels were made uſe of 'by the antients, if the information of theſe authors had been

'wanting? If their teſtimony then is relied on in the one 'caſe, what ſhould induce us to refuſe it in the other? Is 'the veracity of facts to be judged of as fancy or inclina- 'tion ſhall direct us, or to be determined by the weight of 'evidence, and the harmony of opinions? I deſire leave to 'ask, why was this diſtinction made, and perpetuated in 'writing? Was it not to prevent the faithful from being 'impoſed on by the confident deſigns of ignorance and fraud? 'Was it not to ſhew, which were to receive our aſſent, and 'which were the devices of impoſture and craft? The pri- 'mitive chriſtians regarded the ſcriptures of the new teſta- 'ment as the great charter of that liberty, wherewith Chriſt 'had made them free. It was incumbent on them therefore 'to be convinced, that what pretended to be a mandate 'from the king of kings, had really the ſignature of heaven. 'They were concerned to aſcertain the validity of their own 'claims, and the reality of the rights conceded to them. 'This they were *obliged* to do: this they *really* did. Far 'from believing, no previous enquiry being made, their exa- 'mination was adapted to the importance of the ſubject, and 'the merits of the cauſe to be diſcuſſed. The reſult of their 'reſearches we know: what was proved to be divine, was 'received with reverential gratitude; what was diſcovered 'to be otherwiſe, was rejected with a mark of reprobation. 'Thus *Euſebius*, a very learned and acute, as well as early 'critic, placeth the four goſpels in the number of thoſe ſacred 'pieces, whoſe authority had never been diſputed.'

Having offered the above-mentioned arguments with reſpect to the *external* evidences of the goſpels, our author now proceeds to thoſe which are *internal*; to thoſe which are furniſhed by the ſtile and compoſition, and the manner of the narration itſelf. But by the ſpecimen already given our readers may form a proper notion of the whole performance.

ART. XV. *A new treatiſe of the* Glaucoma, *or* Cataract. *By* Silveſter O Halloran *of* Limerick, *ſurgeon*, Dublin. *Printed by* S. Powel, 8vo, 3s. 6d. *half bound*.

THIS performance is dedicated to Dr. *Mead*, but with too little delicacy to enhance the value of the preſent; and we muſt credit the author for more ingenuity than addreſs too, in acknowledging, that the college of phyſicians at *Dublin* declined approving his work, which he does not ſeem to mention for their honour. But having reſolved it ſhould

not

not appear without ſome recommendation, he has very liberally conferred his own upon it, and beſpoke the applauſe of many others, as he informs his patron; 'that however beaten 'the ſubject was, his pains have been amply rewarded by the 'diſcoveries he has made,---and he doubts not, but his at-'tempt to reſcue this branch of phyſick from the hands of 'empiricks, will meet with the applauſe of every phyſician and 'ſurgeon.' He repeats the importance of theſe diſcoveries in a long preface; where, for a ſpecimen of his diſtinguiſhing faculty, he calls *Hovius*'s diſcovery of the veſſels of the eye (for which he ſays the learned world is much indebted to him) an enquiring into the firſt cauſes of things, which he cenſures, as tending to retard the perfection of phyſick. A liſt of his imaginary diſcoveries follows, which diſcovers they are very ſhort of the 17 he enumerates. *Briſſeau* and others are honeſtly acknowledged, p. 5 and 6, as the firſt diſcoverers of his firſt diſcovery, *viz.* That the cataract is an opacity of the cryſtalline.---And this is the caſe of many of the reſt. One diſcovery is, that the vitreous humour is not ſurrounded by any proper membrane: yet page 43, he ſays, the vitreous humour is covered by a very fine membrane, which is compoſed of two *laminæ*; and in p. 49, he proves the exiſtence of its inferior *lamina*, the *aranoides*, which inveſts the concave part of the vitreous humour, and the poſterior part of the cryſtalline, againſt *Briggs*, by the authority of *Winſlow*, who ſeparated the two *laminæ* with a common ſcalpel. We might imagine here, he meant the vitreous humour had no *proper* coat or membrane; becauſe, as its anterior part is extended over the cryſtalline humour, it might be called their *common* membrane; but this is contrary to what he ſays p. 69, 70, where 'he ſuppoſes the membrane, which ſur-'rounds the cryſtalline, to be but an expanſion from the *pro-'ceſſus ciliares*.' He had a little before obſerved the vitreous humour to be a pretty denſe body, and immediately added, 'there was no viſible membrane to cover it, for what ſur-'rounds it, ſays he, is but a ſort of a skin, [this muſt be ſomehow membranous] which is nothing elſe but a con-'tinuation of itſelf, as the white of an egg forms a ſort of 'covering, when expoſed to the air.' We think he means here, that the vitreous humour is not involved in another membrane within its coat. But as it is expreſſed on the whole, we cannot penetrate whether he has diſcovered it to have a coat or no coat; or diſcovered both. Some of his diſcoveries are difficult for any body not to make; ſuch as

that,

that, obvious to every boxer, of a muſcle's being contractable in different degrees.

He diſcovers the cryſtalline *lens* to have no adherence, as he calls it, with the *ligamentum ciliare*. Now by the *lens* here he muſt mean its involving *capſula*, as he agrees with *Petit* and moſt writers on the eye, that the *lens* itſelf floats in a little diaphanous lymph within its *capſula*, without the leaſt attachment to any ſolid part. But to the confuſion of this diſcovery, he ſays, p. 53, 54. 'However, I muſt not 'omit mentioning, I once ſhewed the poſterior part of this 'membrane (the cryſtalline *capſula*) entirely ſpread over with 'blood-veſſels. They took their riſe by ſome little branches 'from the *ligamentum ciliare*.' And his reference H to the fourth figure of the eye ſays, 'the *capſula* is lodged in the 'vitreous humour, to which it is fixed by its membrane riſing 'from the *ligamentum ciliare*.' This ſeems to be a pretty plain acknowledgment of a vaſculat and membranous connection: yet this he ſtrongly denies afterwards, in oppoſition to the truly ingenious Dr. *Porterfield*, and other eminent writers. He denies the exiſtence of the circular fibres, or *ſphincter* of the *uvea*, without which *ſphincter* the pupil muſt be continually dilated. He might as juſtly have denied that any extenſor muſcle had its flexor; or affirmed, there was any *ſphincter* without its antagoniſt. Undoubtedly theſe circular fibres are very ſmall, and may be even indiſtinct, as *Ruyſch* terms them; but this is not conteſting their exiſtence. A writer of this turn might with equal conſiſtence diſcover the brain to be no ſecretory organ, becauſe he could not diſcern the cavities of its intimate texture. He ſays, p. 49. if you infuſe an eye in ſpirits of wine, or any other acid menſtruum, *&c.* He is certainly the firſt diſcoverer of the acidity of ſpirit of wine, and yet has modeſtly omitted it in his liſt. His reaſons againſt *Koreotomy*, as formerly propoſed, are one diſcovery; and his propos'd operation for it is another diſcovery, and an anatomical one too. But diſcoveries, like life itſelf, may be chequered; ſome diſcoveries, ſome reveries!

Yet to be as juſt to the work as truth will permit us, we ſincerely credit the author, even when he tells us he has with *incredible* labour and perſeverance *purſued* the attempt. He ſeems indeed to have intended a complete diſcuſſion of his ſubject, and to have diligently employed his utmoſt talents and acquirements to that purpoſe. What could man intend or do more? He has perus'd ſeveral authors on the occaſion, and particularly many ingenious *French* writers, who have conſidered

conſidered the eyes, their functions, and affections, with great attention; and he has not ſeldom endeavoured to expoſe the oſcitancy and overſight of many famous men. The ſingle misfortune is, that we are not always adequate to the execution of our moſt laudable intentions.

But we have ſometimes ſeen treatiſes on phyſical ſubjects, that manifeſted but little ſcience; and yet, beſides a plauſible connection, by the advantage of ſtyle, and propriety of expreſſion, they *read well*, as the phraſe is; and ſo may impreſs all, but very adequate judges, with a good opinion of the writer's knowledge. We are concerned that even this is not the caſe of the preſent performance; though the author is at no ſmall pains to diſplay his pretenſions to a variety of languages. Thus in the *Greek* etymology of the word cataract, he expounds the ſubſtantive κερας a horn, by *cornea*, horny, in the feminine termination, to make it agree with *tunica*: and after repeating ὑποχυμα twice, for the ſubſtantive ὑποχυμα, *ſuffuſio*, the firſt being no word at all, he tranſlates it by the infinitive mood, *liquefacere*, to melt or diſſolve, to which it has not the leaſt relation here, as a cataract is an opacity, rather from ſome kind of coagulation. *Boerhaave*, and other eminent phyſicians, having ſometimes made uſe of *Greek* characters for diſtinguiſhing the ſubdiviſions of certain paragraphs, an ambition of out-doing has firſt inſpired this author to ſeize on the *Hebrew* alphabet for references to one of his plates of the eyes. Theſe plates, he tells us, in his preface, he took care to have finiſhed in the moſt exact manner. Our readers however muſt have ſeen better wooden ſculpture; and the artiſt, ſcorning to be too exactly confined to ſuch ſtiff ſquare letters, has tranſculpt them into no letters at all, unleſs they reſemble the firſt eſſays of children at a writing-ſchool, or ſome ſigns of the conſtellations in an old almanack. Mr. *ô Halloran*, to ſhew his *French* too, repeatedly directs his meer *Engliſh* reader, in that language, to a *French* author, as at p. 6. *Voyez ſa letre, ou il demontre, &c.* And indeed it is not improbable, he may underſtand it the beſt of the two, as he often wants *Engliſh* Idiom and Grammar, whence his ſentences are ſometimes irrelative and ſcarcely intelligible; neither are his very inferences always conſequential. Yet after all, if the *Engliſh* is not his vernacular language, great allowance muſt be made for it.

We chuſe to contract this article conſiderably (in compariſon to the ſize of the book and uſefulneſs of the ſubject itſelf) as we expatiate with the moſt pleaſure on ſuch as challenge our commendation moſt; and diſpenſe with any abſtract or

long

long quotation here, as they could but little entertain or inſtruct our readers, who are curious on the ſubject. But if our preſent very warrantable judgment of this piece ſhould excite the author to a ſtrict reviſal and amendment of it, in matter and manner; or to more conſiſtence and propriety in any future one, we ſhall rejoice in our ability of rendering him more uſeful to others and himſelf, as he ſeems to have ſome application: and we have the leſs occaſion to apologize for taking any juſt freedom with his work, as he has repeatedly, and ſometimes impolitely, tax'd writers, deſervedly eminent, with a want of penetration, to magnify his own. Some perſons have imagined the ſcheme of a Literary Review might be ſo conducted, as to give general ſatisfaction and no offence. The great number, and difference, of books publiſhed convince us it is impoſſible to do this with integrity and taſte: and were we to ſeek every occaſion of palliating error, crudity and nonſenſe, we apprehend our approbation of pieces of true merit muſt ſoon dwindle into an inſipidity and inſignificance, equally prejudicial to our reputation and intereſt.

ART. XVI. *Memoirs of ſeveral ladies of* Great Britain, *who have been celebrated for their writings, or ſkill in the learned languages, arts or ſciences. By* George Ballard, *of Magd. Coll.* Oxon, *Printed for the author in one vol.* 4to. 427 *pages.*

AS biography is undoubtedly one of the moſt uſeful and entertaining kinds of writing within the whole compaſs of literature, ſo we find that the lives of eminent or worthy perſons are generally, and deſervedly, well received by the public: of which we have here a new inſtance, added to the many of prior date that it would be needleſs to cite, in mr. *Ballard's memoirs*; a work that has not wanted the aſſiſtance and encouragement due to ſo commendable an undertaking. —For the author printed it by ſubſcription, and the liſt of thoſe who contributed towards the ſupport of this deſign, is ſuch as does honour both to him and them.

This *indefatigable* compiler, to uſe a favourite word of his own, was induced to engage in the work now before us, from a laudable reſentment of the great neglect of our biographers; of whom he complains, that they have over-looked, and paſſed by in ſilence, 'many ingenious women of this nation, who 'were really poſſeſſed of a great ſhare of learning, and have 'no doubt, in their time, been famous for it;' but who are

nevertheleſs

nevertheleſs unknown to the public, thro' the remiſſneſs of thoſe writers; to whom however, we are not leſs obliged for what they have done, than we are to mr. *Ballard* for endeavouring, in ſome meaſure, to ſupply their omiſſions. And we have only to lament that this learned gentleman's plan (which takes in ſeveral lives inſerted in other collections) was not extenſive enough to include a *complete* account of all thoſe eminent *Britiſh* ladies, from the earlieſt ages down to the preſent time, whoſe literary accompliſhments have entitled them to this honour. How far his deſign has carried him, will appear from the liſt we ſhall give of the perſons whoſe memoirs he has here collected.

The reaſon aſſigned by our author for having carried his enquiries no farther back than the *fourteenth* century, is, that all that could well be collected of ſuch learned *Britiſh* women as lived before that period, hath been already communicated to the world by biſhop *Tanner*. Thoſe whoſe memoirs are here offered to the publick, he has placed in the order of time in which they lived; omitting none, he aſſures us, of whom he could procure ſufficient materials. Perhaps it may be imputed to him as a fault, that he did not omit ſome whoſe names he has too induſtriouſly reſcued from oblivion; to the trial, as we apprehend, of the patience of many of his readers, who may poſſibly at the ſame time, and not without ſome degree of reſentment, obſerve, that ſo extraordinary a genius, and ſo excellent a woman as mrs. *Cockburn* *, is wholly unnoticed in this work.

The following is a liſt of the perſons whoſe memoirs are contained in mr. *Ballard*'s book.

I. *Juliana of Norwich*; who lived the life of an anchorite, in the reign of *Edward* III. and wrote a book of her own revelations, which was publiſhed in 1670, by one *Creſſy*, a *Romiſh* prieſt, who gives it, and its author, the higheſt commendations in his preface.

II. *Juliana Berners*, alias *Berners*; an *Eſſex* lady, and prioreſs of *Sopewell* nunnery. She *flouriſhed*, ſays the author, about the year 1460. She was well ſkilled in hawking, hunting, fiſhing, and heraldry, and wrote treatiſes on thoſe ſubjects; which were ſo well eſteemed, that they were publiſhed in the very infancy of the art of printing.

III. *Margery Kempe*. Of this perſon and her writings our author has been able to collect very little, further than that

* See an abſtract of her life, with ſome account of her works, in our Review, vol. v.

the

ſhe wrote an enthuſiaſtical book, the title of which he ſet down. She is placed, in the order of time, next to *Juliana Barnes*; and ſeems to have been as noted for her religious zeal, as the prioreſs was for the manly exerciſe of hunting.

IV. *Margaret* counteſs of *Richmond* and *Derby*, was daughter and heir of *John Beaufort*, duke of *Somerſet*, (grandſon to *John* of *Gaunt*) and mother to K. *Henry* VII. She ſeems to have been more remarkable for her great piety than her learning; ſhe tranſlated two *French* books of devotion into *Engliſh*.

V. Queen *Catharine*, wife of *Henry* VIII. commonly called *Catharine* of *Spain*. We are told that this unfortunate queen was not only learned herſelf, but was a patroneſs of learned men: however we do not find that ſhe writ any thing.

VI. *Elizabeth Lucar*, born in 1510. She was remarkable for her ſkill in muſick, and in the *Latin*, *Italian* and *Spaniſh* languages.

VII. *Margaret Roper*, the eldeſt daughter of the great ſir *Thomas Moore*; a moſt ingenious and amiable lady. Her life is one of the moſt entertaining and affecting in the whole volume.

VIII. *Anne Aſkew*, daughter of ſir *William Aſkew* of *Lincolnſhire*; ſhe was one of the proteſtant martyrs in the bloody reign of queen *Mary*.

IX. Queen *Catharine Parr*, wife of *Henry* VIII; a learned and pious princeſs, author of ſeveral books of devotion.

X. Lady *Jane Gray*; whoſe amiable character, and lamented cataſtrophe are too well known to need further mention here.

XI. Lady *Elizabeth Fane*. Author of a book entitled lady *Elizabeth Fane's* 21 *pſalms, and* 102 *proverbs*. Printed by *Robert Crowland*, *London* 1550, 8vo. Neither this lady's family, or the time when ſhe lived, are aſcertained.

XII. *Mary* counteſs of *Arundel*; a learned lady in the time of *Henry* VIII. She was the wife of *Henry Howard* earl of *Arundel*.

XIII. Lady *Joanna Lumley*; eldeſt daughter and co-heireſs of *Henry Fitz-Allan*, earl of *Arundel*, and firſt wife of *John* lord *Lumley*, who died in 1609. She tranſlated ſeveral orations of *Iſocrates* into *Latin*, and the *Iphigenia* of *Euripides* into *Engliſh*.

XIV. Lady *Mary Howard*, ſecond daughter of *Henry Fitz-Allan*, earl of *Arundel*, and firſt wife of lord *Thomas Howard* duke of *Norfolk*. She died in 1557, and is here-mentioned

on

on account of her tranſlating out of *Greek* into *Latin*, *Certain ingenious ſentences collected out of various authors*.

XV. Queen *Mary*; who, tho' a bigot to the church of *Rome*, and a cruel perſecutor of her proteſtant ſubjects, was far from being an illiterate woman. She tranſlated the firſt volume of *Eraſmus*'s paraphraſe upon the new teſtament. *London* 1548, folio.

XVI. Lady *Anne*, lady *Margaret*, and lady *Jane Seymour*: three ſiſters, illuſtrious, ſays our author for their learning in the 16th century. He does not pretend abſolutely to aſcertain who theſe ladies were, with reſpect to their deſcent and family; but conjectures that they were the daughters of the great but unfortunate duke of *Somerſet*, uncle to *Edward* VI. However, though he modeſtly offers this only as a conjecture, yet he brings ſuch authorities to ſupport it, as nearly amount to a proof. It ſeems the *Engliſh* biographers have taken no notice of theſe three ſiſters, which has occaſioned this difficulty. They have been much celebrated abroad, as the joint writers of four hundred *Latin* diſtichs upon the death of the queen of *Navarre*, *Margaret de Valois*, ſiſter to *Francis* the firſt, which were tranſlated into *Greek*, *French*, and *Italian*, and printed at *Paris* in 1551. under the title of *Tombeau de Marguerite de Valois Royne de Navarre*.

XVII. *Catherine Tiſhem*, wife of *Gualtherus Gruter*, burgo-maſter of *Antwerp*, flouriſhed about the middle of the ſixteen century. She was not leſs famous for being the mother of the celebrated *James Gruter*, a learned philologer, and one of the moſt indefatigable writers of his age, than for her own learning. 'She underſtood the *Greek* language ſo perfectly, ſays Mr. *Ballard*, that ſhe could read *Galen* in that 'tongue, which very few phyſicians are able to do.'

XVIII. *Jane* counteſs of *Weſtmoreland*—The eldeſt daughter of *Henry* earl of *Surry* * (beheaded in the life-time of his father *Thomas* duke of *Norfolk*, *Jan.* 19th, 1546-7) and wife to *Charles Neville* earl of *Weſtmoreland*. This lady is celebrated for her ſkill in the *Latin* and *Greek* tongues. Her preceptor was *Fox* the martyrologiſt.

XIX. *Elizabeth Dancy*—The ſecond daughter of ſir *Thomas More*. She correſponded with *Eraſmus*, who applauds her pure *Latin* ſtile, and genteel way of writing.

XX. *Cecilia Heron*—The third and youngeſt daughter of ſir *Thomas More*. She was alſo a correſpondent of *Eraſmus*, and a perfect miſtreſs of the *Latin* tongue.

* One of the beſt poets of his time.

XXI. *Mar-*

XXXVI. Lady *Eleanor Davies*,—famous for her pretenſions to the gift of prophecy. She lived in the reign of *Charles* I.

XXXVII. *Katherine Chidley*,----a zealous fanatic and enthuſiaſt in the time of *Charles* I.

XXXVIII. *Elizabeth* counteſs of *Bridgwater*. Of this lady we have here no other account than what is tranſcribed from her epitaph, as printed in *Chauncey*'s antiquities of *Hertfordſhire*, and *Collins*'s peerage; from a monument in the church at *Gaddeſden* in that county.

XXXIX. *Katherine Philips*----that excellent poeteſs, celebrated under the name of *Orinda*.

XL. *Anne Wharton*. A lady eminent for her excellent genius and poetical talent, in the reign of *Charles* II. She was the wife of *Thomas Wharton*, eſq; afterwards marquis of *Wharton*.

XLI. *Margaret* dutcheſs of *Newcaſtle*; a poeteſs and moſt voluminous writer.

XLII. *Anne* counteſs of *Pembroke*. This lady was firſt married to *Richard* earl of *Dorſet*, who died in 1624. Her ſecond huſband was *Philip* earl of *Pembroke* and *Montgomery*. She is not celebrated as a writer, but as an admirer and judge of learning, and a favourer of learned men; and for her works of piety and charity.

XLIII Lady *Packington*,----wife of ſir *John Packington*, bart. and daughter of *Thomas* lord *Coventry*, lord-keeper. She was born about the middle of the reign of *James* I. This learned and juſtly celebrated lady mr. *Ballard* takes great pains to prove to have been the author of *the whole duty of man*: and he ſeems to have collected very good authorities for aſcribing that work to her, together with all the other books that are ſaid to be written by the author of *the whole duty of man*.

XLIV. *Anne Killegrew*. A celebrated poeteſs, contemporary with mr. *Dryden*, who has highly commended her.

XLV. *Elizabeth Walker*. A good and pious woman, born in *London*, in 1623. Her huſband, the rev. dr. *Anthony Walker*, printed the hiſtory of her *holy life and death*, &c. in 8vo. 1690. She wrote a treatiſe of religious inſtructions, for the uſe of her two daughters, many ſpecimens of which the doctor has quoted in his account.

XLVI. *Anne Baynard*. A moſt excellent and learned gentlewoman, who died at *Barnes*, in the county of *Surrey*, in 1697.

XLVII. *Elizabeth Legge* *. Remarkable for her ſkill in the *Latin*, *Engliſh*, *French*, *Spaniſh*, and *Iriſh* tongues, and alſo for

* Daughter of *Edward Legge*, eſq; an anceſtor of the earl of *Dartmouth*.

her

her longevity; for ſhe died towards the latter end of the 17th century, aged 105 years.

XLVIII. Lady *Gethin*,---wife of ſir *Richard Gethin*, of *Gethin-grott*, in *Ireland*, and daughter of ſir *George Norton*, of *Abbot's Leigh*, in the county of *Somerſet*, was born in 1676. This excellent lady died in her 20th year, and her monument is in *Weſtminſter-Abbey*. She left behind her a well-known work, which was publiſhed ſoon after, entitled *Reliquæ Gethinianæ*. It is a collection of ingenious and moral eſſays on a variety of ſubjects. Mr. *Congreve* has been laviſh in its praiſe.

XLIX. Lady *Halket*,---a *Scotch* lady of great piety and goodneſs; who died in a good old age, in 1669, leaving behind her a conſiderable number of religious tracts.

L. Lady *Maſham*. Not leſs celebrated for her valuable writings, than for her friendſhip and intimacy with the great mr. *Locke*.

LI. *Suſannah Hopton*. This lady is well known on account of her *reformed devotions in the antient way of offices*, publiſhed by the famous dr. *Hicks*. She was alſo author of other religious tracts, and of ſome divine poems.

LII. *Elizabeth Burnet*,---the worthy lady of the great biſhop *Burnet*. Her *method of devotion* is highly eſteemed.

LIII. Lady *Chudleigh*,---whoſe poems and eſſays are well known.

LIV. Honourable mrs. *Dudleya North*. This extraordinary lady was the daughter of *Charles Lord North*, of *Kirtling*, and baron *Grey* of *Rolleſton*. She not only underſtood the original language of the old teſtament, but gained a competent ſhare of knowledge in the whole circle of oriental learning. She died in 1712.

LV. *Elizabeth Bland*. This gentlewoman was remarkable both for her knowledge of the *Hebrew* language, and for a peculiar ſkilfulneſs in the writing it. She was born about the time of the reſtoration of king *Charles* II.

LVI. Honourable mrs. *Monk*,---daughter of the lord *Molesworth*, and wife of *George Monk*, eſq; was the admired author of poems and tranſlations on ſeveral occaſions, publiſhed after her death, which happened in 1715, by her father, with a dedication to her royal highneſs *Caroline* princeſs of *Wales*.

LVII. *Elizabeth Bury*. The account here given of this moſt admired, learned, and pious lady, is extracted from her *diary*, publiſhed by her huſband the rev. mr. *Bury* 8vo. 1721.

LVIII. *Anne* counteſs of *Winchelſea*, a lady well known and admired for her poetry.

LIX. Lady *Norton*,---wife of ſir *George Norton*, of *Abbot's-leigh*, in the county of *Somerſet*. She was mother of lady *Gethin*, mentioned article 48; and author of ſeveral divine and moral eſſays and meditations.

LX. *Catherine Bovey*,---celebrated for her perſon and underſtanding; but we do not find that ſhe was either a linguiſt or writer. Sir *Richard Steele* dedicated a volume of the *lady's library* to her.

LXI. *Mary Aſtel*,---famous for her controverſial writings in the times of dr. *Hickes* and mr. *Norris*; to whoſe opinions ſhe was zealouſly attached, in oppoſition to mr. *Locke* and his followers.

LXII. *Conſtantia Grierſon*,----born in *Ireland*; and as mrs. *Barber*, from whom mr. *Ballard* takes his account, judiciouſly remarks, was one of the moſt extraordinary women that either this age, or perhaps any other, ever produced. She died in the year 1733, at the age of 27, and was allowed long before to be an excellent ſcholar, not only in *Greek* and *Roman* literature, but in hiſtory, divinity, philoſophy, and mathematics.---The memoirs of this lady conclude mr. *Ballard*'s work; to which is added, an index of the names of perſons mentioned therein.---Here we ſhould alſo put an end to this article; but obſerving that our induſtrious compiler ſeems ſomewhat concerned that he could procure no other materials towards an account of mrs. *Grierſon*, than what he found in mrs. *Barber*'s preface to her poems, we ſhall repeat his extract concerning that lady, and add a circumſtance or two from the memoirs of another female writer, who was very intimate with mrs. *Grierſon*, and whoſe work mr. *Ballard* perhaps had not ſeen. The writer we mean, is the late ingenious, tho' unhappy mrs. *Pilkington*.

Mrs. *Grierſon*, 'gave, ſays mrs. *Barber*, a proof of her 'knowledge in the *Latin* tongue, by her dedication of the '*Dublin* edition of *Tacitus* to the lord *Carteret*, and by that 'of *Terence* to his ſon, to whom ſhe likewiſe wrote a *Greek* 'epigram. She wrote ſeveral fine poems in *Engliſh* *, on 'which ſhe ſet ſo little value, that ſhe neglected to leave co-'pies behind her of but very few.

'What makes her character the more remarkable, is, that 'ſhe roſe to this eminence in learning merely by the force of 'her own genius, and continual application. She was not only 'happy in a fine imagination, a great memory, an excellent

* Mrs. *Barber* has preſerved ſeveral ſpecimens of her talent in this way, which are printed with her own poems.

un-

'underſtanding, and an exact judgment, but had all theſe 'crowned by virtue and piety: ſhe was too learned to be 'vain, too wiſe to be conceited, too knowing and too clear-'ſighted to be irreligious.

'If heaven had ſpared her life, and bleſſed her with health, 'which ſhe wanted for ſome years before her death, there is good 'reaſon to think ſhe would have made as great a figure in the 'learned world, as any of her ſex are recorded to have done.

'As her learning and abilities raiſed her above her own ſex, 'ſo they left her no room to envy any; on the contrary, her 'delight was to ſee others excel. She was always ready to 'adviſe and direct thoſe who applied to her, and was herſelf 'willing to be adviſed.

'So little did ſhe value herſelf upon her uncommon excel-'lencies, that it has often recalled to my mind a fine reflec-'tion of a *French* author, *That great geniuſes ſhould be ſupe-'rior to their own abilities.*

'I perſuade myſelf that this ſhort account of ſo extraordi-'nary a woman, of whom much more might have been ſaid, 'will not be diſagreeable to my readers; nor can I omit what 'I think is greatly to the lord *Carteret*'s honour, that when he 'was lord lieutenant of *Ireland*, he obtained a patent for mr. '*Grierſon*, her huſband, to be the king's printer, and to diſ-'tinguiſh and reward her uncommon merit, had her life in-'ſerted in it.' Thus far mrs. *Barber*. We ſhall now ſub-join mrs. *Pilkington*'s account, *viz.*

'About two years before this, a young woman (afterwards 'married to mr. *Grierſon*) of about eighteen years of age, 'was brought to my father *, to be by him inſtructed in mid-'wifry: ſhe was miſtreſs of *Hebrew* †, *Greek*, *Latin*, and '*French*, and underſtood the mathematics as well as moſt men: 'and what made theſe extraordinary talents yet more ſurpriz-'ing, was, that her parents were poor, illiterate, country 'people: ſo that her learning appeared like the gift poured 'out on the apoſtles, of ſpeaking all languages without the 'pains of ſtudy; or, like the intuitive knowledge of angels: 'yet inaſmuch as the power of miracles is ceaſed, we muſt 'allow ſhe uſed human means for ſuch great and excellent 'acquirements. And yet in a long friendſhip and familiarity 'with her, I could never obtain a ſatisfactory account from her 'on this head; only ſhe ſaid, ſhe had received ſome little in-

* Dr. *Van Lewen* of *Dublin*, an eminent phyſician and man-midwife.

† Her knowledge of the *Hebrew* is not mentioned by mrs. *Barber*.

'ſtruction from the miniſter of the pariſh, when ſhe could 'ſpare time from her needle-work, to which ſhe was cloſely 'kept by her mother. She wrote elegantly both in verſe and 'proſe, and ſome of the moſt delightful hours I ever paſſed, 'were in the converſation of this female philoſopher.

'My father readily conſented to accept of her as a pupil, 'and gave her a general invitation to his table; ſo that ſhe and 'I were ſeldom aſunder. My parents were well pleaſed with 'our intimacy, as her piety was not inferior to her learning. 'Whether it was owing to her own deſire, or the envy of 'thoſe who ſurvived her, I know not; but of her various and 'beautiful writings, except * *one* poem of hers in mrs. *Barber*'s 'works, I have never ſeen any publiſhed; it is true, as her 'turn was chiefly to philoſophical or divine ſubjects, they 'might not be agreeable to the preſent taſte; yet could her 'heavenly muſe deſcend from its ſublime height to the eaſy 'epiſtolary ſtile, and ſuit itſelf to my then gay diſpoſition, as 'may appear by the two following poems.' But for theſe poems we muſt refer the reader to mrs. *Pilkington*'s memoirs, as they are only familiar occaſional pieces, intended as compliments to miſs *Van Lewen*, probably without the leaſt thought of their ever appearing in print.

ART. XVII. *The preſent ſtate of the* Britiſh *cuſtoms, containing,*

I. *A table of all the duties at preſent payable on poundage-goods imported; ſhewing the rates, the groſs and nett amounts of each branch of duty, the diſcounts allowed for prompt payment, and the total nett duties by* Britiſh *and ſtrangers.*

II. *A table of all the duties at preſent payable on tonnage-goods imported, ſhewing in like manner the groſs and nett amounts of the ſeveral branches of duty, the diſcounts allowed, and the total nett duties to be paid by* Britiſh *and ſtrangers.*

III. *A conciſe table of drawbacks, ſhewing what branches and parts of branches are repaid on the re-exportation of any goods and merchandizes imported.*

IV. *A table of duties payable on all goods and merchandizes exported; with a liſt of goods prohibited to be exported.*

V. *A table of the bounties and drawbacks of exciſe allowed on goods of* Britiſh *manufacture and product exported, and alſo of the*

* It is probable mrs. *Pilkington* had not mrs. *Barber*'s book at hand when ſhe wrote this paſſage, and that ſhe truſted to her memory; which, with regard to this circumſtance failed her: for ſix different pieces of mrs. *Grierſon*'s are inſerted in that volume;

pre-

premiums allowed on certain ſpecies of foreign goods and merchandize imported.

VI. *The appropriation of the ſeveral branches of the revenue of the cuſtoms.----Being the only complete ſyſtem of duties extant. Wherein are comprehended all alterations and additions to the ſeſſions* 1753, *and the defects of all former books on this ſubject are ſupplied. The whole calculated with the utmoſt accuracy and preciſion, and digeſted in ſuch a perſpicuous method, that* the origin of the duties, the method of computation, *and* the total nett duties *on every article of goods appear* at one ſingle inſpection. *To which are added, a table of the duties on merchandiſe imported into* France; *and a compendious view of the weights, meaſures, coins, and exchange of the chief trading cities and countries in* Europe. *By* T. DANIEL, *late deputy comptroller of the cuſtoms at* Sunderland, *and author of* Ductor Mercatorius. *Folio, 172 pages, 10 s. 6 d. bound.* Cave.

IN the author's introduction, he aſſigns the following among other reaſons for this publication. 'In order, ſays he, to 'ſupply the exigencies of the ſtate during the late war, the le'giſlature found it neceſſary to lay ſeveral new duties upon 'imports, *viz.* a new duty upon wines and vinegar in 1745, 'a new duty upon glaſs in 1746, and in 1747 a duty of twelve'pence in the pound upon all goods and merchandizes import'ed, except about five or ſix articles; which laſt mentioned 'duty, as it is general, ſo it is by far the moſt conſiderable 'duty which has been laid upon merchandize ſince the com'mencement of the preſent century. Theſe additional duties 'have cauſed a general alteration in the total nett duties upon 'foreign goods and merchandize imported, ſo that the tables 'in *Crouch*'s and *Carkeſſe*'s books are thereby rendered obſo'lete, and the duties at preſent payable upon merchandize, 'collected into nett totals, are now no where to be found. 'For the information of merchants, and the accommodation 'of trade, it was therefore become abſolutely neceſſary to 'form a new ſet of tables, ſuch as is here preſented to the 'public.' The author proceeds to enumerate various improvements made by him upon *Crouch*'s and *Carkeſſe*'s plans.

ART. XVIII. *Remarks on mr.* Aviſon's *eſſay on muſical expreſſion, wherein the characters of ſeveral great maſters, both ancient and modern, are reſcued from the miſrepreſentation of the above author; and their real merit aſſerted and vindicated. In a letter from a gentleman in* London, *to his friend in the country.* 12mo. 2s. Robinſon.

WE ſhall not trouble our readers with any particulars of a controverſy, wherein very few of them might think themſelves intereſted. All we have, therefore, to ſay of this performance, is, that though the writer appears to be a maſter of his ſubject, he attacks mr. *Aviſon* with more petulance than good manners, and ſeems to have no notion of candor, and genteel altercation. He more than inſinuates that the eſſay on muſical expreſſion is not the production of mr. *Aviſon*, but of ſome abler hand: at leaſt with reſpect to the diction. One thing, however, we could not but particularly obſerve in our *remarker*, *viz.* that, tho' it ſeems to have no great affinity with his ſubject, he takes eſpecial care to apprize his readers of his abhorrence of the 'MONSTROUS 'REBELLION againſt king CHARLES the firſt, of EVER 'BLESSED MEMORY, the BEST of KINGS, and GREATEST 'ENCOUARGER of ARTS and SCIENCES.'——Doubtleſs it is of great conſequence that the public ſhould not be ignorant of our author's ſentiments concerning ſo remarkable a period in the *Engliſh* hiſtory, nor of his opinion of king *Charles*; therefore we have been careful not to let this paſſage go unnoticed.

ART. XIX. *A ſpeech made at the enthronement and inſtallation of the right reverend father in God* Richard *lord biſhop of* Durham. *By the honourable and reverend* Spencer Cowper, *D. D. Dean of* Durham. 4to. 6d. Sandby, *&c.*

THE principal part of this oration, contains an eulogium on the late worthy biſhop of *Durham*, dr. *Butler*; with a word or two likewiſe in commemoration of dr. *Benſon*.

'Had the loſs of this our great and good *dioceſan*,' ſays the dean, 'ſtood ſingle, it muſt have been a great affliction to all good men, and particularly to them who are intereſted in the proſperity of this dioceſe. But this, alas! was by no means the caſe. For hardly had we recovered ourſelves of

the

the concern *his* death occaſioned, but this church received a freſh wound in the death of that excellent *prelate*, who had for many years been one of its members; and the worthieſt that this or any other church could boaſt of. The late biſhop of *Gloucester* muſt ever occur to the memory, where the biſhop of *Durham* is mentioned. There is no praiſing the one, without tracing out the chief lines that characteriſe the other. Their virtues were *the ſame:* their tempers *equally* mild; and tho' the one enjoyed a more viſible cheerfulneſs of diſpoſition, yet the ſerenity and calmneſs of the other ſhewed that *his* mind no leſs than the former's was at peace, and *equally* happy in the enjoyment of a pure and unſullied conſcience. No wonder *ſo* formed for creating a mutual eſteem, they ſhould throughout their lives, be united in the ſtricteſt bonds of friendſhip: two *ſuch* minds muſt unite almoſt as ſoon as meet. They were truly '*lovely in their lives*;' and ſuch was the mercy of God to the ſurvivor, that '*in their deaths, they were* ſcarce *divided.*'—My heart could dictate much to me on this ſad occaſion: but it is not proper that a *private* grief ſhould intermix with, and darken the chearfulneſs due to this preſent ſolemnity.'—The orator next proceeds to a reſpectful mention of the ſucceeding biſhop; and concludes with a tribute of praiſe to his *majeſty*, on occaſion of this freſh inſtance of the *royal prerogative* being ſo wiſely exerted in the choice of the preſent dioceſan.

ART. XX. *The complete* Engliſh *ſcholar. In three parts. Containing a new, ſhort, and familiar method of inſtructing children, and perfecting grown perſons in the* Engliſh *tongue, and of learning grammar in general, without the help of Latin. By* James Buchanan. 8vo. 6s. Millar.

THE author's deſign in this performance is certainly a very uſeful one, and though we cannot but think that it is far from being executed in a maſterly manner, yet the work is not without its ſhare of merit, and contains ſome uſeful hints and juſt obſervations. Our readers will not expect any extracts from it; nor indeed will it admit of ſuch as are ſufficient to enable them to form a juſt idea of it: all we ſhall do therefore is to lay before them a ſhort view of what is contained in each of thoſe parts of which it conſiſts.

In his preface, the author lays down that excellent and rational method (as he calls it) of teaching to read by the

powers

powers of the ſounds, which he thinks is free from the diſadvantages that attend the common methods, and ſhews that teaching boys *Engliſh* grammar before they enter upon the ſtudy of *Latin* and *Greek*, will greatly facilitate the acquiſition of theſe languages.

The firſt part contains tables of monoſyllables, diſſyllables, *&c.* methodically ranged, accented, and divided, with great variety of leſſons on moral and divine ſubjects, fables, and ſelect pieces from different parts of the ſcriptures, in order to give youth a taſte of the ſublimity of the ſcripture ſtile, and to excite in their minds a due reverence for the great father of the univerſe.

The ſecond part, which makes almoſt two thirds of the whole, contains a large collection from the Spectator, Tatler, Guardian, and *Rollin*'s method of ſtudying the *Belles Lettres*; an abſtract of the hiſtory of the four monarchies of the world; an introduction to the ſtudy of geography, with directions for the uſe of the terreſtrial globe; and ſome ſelect pieces of poetry.

The third part, which is much the ſhorteſt, conſiſting only of about eighty pages, is an *Engliſh* grammar in four parts, by way of queſtion and anſwer. The author treats pretty largely of orthography and etymology, though with little perſpicuity or accuracy; but as for *Syntax* and *Proſody*, he beſtows only about ſeven pages upon them.

ART. XXI. *The works of* John Milton, *hiſtorical, political, and miſcellaneous. To which is prefixed an account of his life and writings.* 4to. 2 vols. *2 guineas bound. Millar.*

THIS edition, the public may be aſſured, is more correct than any formerly printed. The paper and the typography, are both very good; the ſize, with reſpect to the firſt mentioned article is large, and the pages, of which there are about 700 in each volume, are very full: ſo that this quarto edition is far from being a dear one. The pieces have been all compared with the originals by the editor, who has reſtored a great number of paſſages omitted in the folio edition; and to the 2d vol. is now added, 'a manifeſto of the 'lord protector of the common-wealth of *England*, *Scotland*, 'and *Ireland*, *&c.* Publiſhed by advice of his council. Where-'in is ſhewn the reaſonableneſs of the cauſe of this republic 'againſt the depredations of the *Spaniards*. Written in *Latin* by

' by JOHN MILTON, and firſt publiſhed in 1655; tranſlated ' into *Engliſh* in 1738.'

MONTHLY CATALOGUE, for *February* 1753.

DIVINITY and CONTROVERSY.

I. THE *principles* and *preaching* of the *methodiſts* conſider'd. In a letter to the reverend mr. * * * *. 8vo. 6 d. *Buckland.*

The intention of this piece is to vindicate the preaching of Mr. *Whitefield* and his followers; but the author excludes the *Weſleys* and their diſciples, with the *Moravians*, from any ſhare in the benefit of his recommendation. He writes with ſome ſpirit; but hurts his own cauſe by his injudicious as well as uncharitable manner of treating all profeſſors of chriſtianity, who do not fall in with his ſect; and alſo by his groſs miſtakes and inconſiſtencies: for he ſcarcely aſſerts any thing that he does not afterwards overthrow. With regard to himſelf, he ſeems particularly ſollicitous to obviate an opinion his friends had entertained, that our Letter-writer's intellects had ſuffered ſome detriment by, or ſince, his converſion to methodiſm; an opinion which we do not imagine the publication of this pamphlet will ſo effectually remove, as the author may poſſibly have flatter'd himſelf that it would.

II. A *ſerious addreſs* to all ſober chriſtians, of every denomination, amongſt proteſtant diſſenters; eſpecially thoſe of affluent circumſtances in town and country, on the important ſubject of a goſpel miniſtry. 8vo. 1 s. *Oſwald.*

The deſign of this performance is to repreſent the neceſſity of a more *general concern*, and of more *effectual meaſures*, for the ſuitable ſupply of deſtitute congregations among the diſſenters. What the author labours principally to prove is, that the *grace of God* is the moſt eſſential qualification of a miniſter of the goſpel, and that none but thoſe who are *born again* ought to be admitted into the ſeminaries of learning among the diſſenters, and aſſiſted in their ſtudies for the *ſacred office.*

III. *A view of the three ſpirits in man*, their tendency and diſpoſition: or, the only way to know one's ſelf. By a preacher and penitent. 12mo. 1 s. *Comyns.*

This

This ſmall treatiſe is introduced with a ſhort catechiſm, a few queſtions from which, together with the anſwers to them will give our readers a juſt idea of the whole.

Q. What is man? *A.* Man is a ſplendid piece of machinery, put together and compleated by the great architect of the world, exiſting of earth, air, fire, water, and ſpirit, capable of hearing, ſeeing, feeling, ſmelling, and taſting, with ideas of thoughts and expreſſion.

Q. How many ſpirits are in man? *A.* There are three ſpirits in man, the natural ſpirit of life, the ſpirit of truth, and the ſpirit of error.

Q. Who are the true miniſters of Chriſt? *A.* They who are called thereto by his holy ſpirit, and preach the word freely without hire, fee, or reward, *Matt.* 10. 8. *Freely ye have received, freely give, &c.*

Q. Who are the falſe miniſters? *A.* A ſet of people called pious cheats, tythe-mongers, *who devour widows houſes*, &c.

Q. What are the ſacraments? *A.* There is no ſuch word in all the ſcriptures: this new doctrine was uſhered into the church by the aforeſaid holy deceivers, who make a trade of the ſcriptures, ſelling the words of the prophets, Chriſt and his apoſtles for money, of whom the apoſtle bears teſtimony, *that through covetouſneſs they, with feigned words, ſhall make merchandize of you.*

Q. How may I know the true miniſters of Chriſt? *A.* The true miniſters of Chriſt never make a trade of the ſcriptures, neither do they ſell the words of God for money, nor force a maintenance by law; they know that a gift blindeth the eyes, they do not ſeek after places or benefices, yearly ſalaries, ſtipends, or any wordly grandeur, no; freely they receive the word, and freely preach it, without ſtudying before hand what they ſhall ſay, but it is given to them in the ſame hour what they ſhall ſpeak, for it is not them that ſpeak, but the ſpirit of God which ſpeaketh in them; and ſuch miniſters we think worthy of their meat, and are fond of their company, *Luke* 10. 8. *&c.*

IV. *The deiſt triumphant:* tranſlated chiefly from the *French* of *L'Eſprit Fort.* Wherein atheiſm is evidently confuted, beyond all contradiction, from ſuch ſolid arguments as are obvious to the capacity of the moſt unlearned reader. 12mo. 3*s.* *Baldwin.*

As the exiſtence of a *firſt cauſe*, poſſeſſed of infinite power, wiſdom, and goodneſs, has been demonſtrably evinced by ſeveral writers, with a ſtrength of reaſoning far ſuperior to what

appears

appears in this performance, we think it unneceſſary to detain our readers with a particular account of it.

V. *Curſory animadverſions* upon free and candid diſquiſitions, *&c.* Tending to clear up and explain the neceſſity of a review of the liturgy. 8vo. 1s. *Payne.*

In this piece our author animadverts with ſome ſeverity upon the *free and candid diſquiſitions*, the authors of which, he ſays, have omitted to explain what ſhould have been the *main* article in their plan, *viz.* what is the form in which chriſtians ought to pray?

As our liturgy he apprehends, is not conformable to ſcripture, in the moſt eſſential point, *viz. the object of worſhip*, he conſiders it in the three following reſpects; 1ſt. as to the length of it; 2dly, as to its being eaſy to be underſtood by perſons of all capacities; and 3dly, as to the object of prayer.

After ſhewing that there are many unneceſſary repetitions in our liturgy, and that ſeveral parts of it are unintelligible, he proceeds to prove, and as far as we are able to judge does it very clearly, that all prayer ought to be offered up to God, even the father, in the alone name and mediation of Jeſus Chriſt, and that no prayers ſhould be addreſſed to the ſon or holy ſpirit.

VI. A *defence* of the late lord *Bolingbroke's* letters, *&c.* By M. *Voltaire*, tranſlated from the *French.* 8vo. 1s. *Nourſe.*

The original of this ſmall piece, which conſiſts only of about twenty pages, was publiſhed under a fictitious name, and, beſides ſome extravagant praiſes of the late lord *Bolingbroke*, and ſome ſneers at religion, contains nothing that merits a particular account. There is annexed to it the *Diatriba* of doctor *Akakia*, a ſatyrical piece againſt mr. *Maupertuis.*

VII. *Chriſtianity* and *deiſm* ſtated. By a Layman, 8vo. 2s. 6d. *Griffiths.*

This piece was drawn up, as we are told in the preface, with a view to confirm the author in the chriſtian faith, by laying together in one view ſome of the principal arguments in ſupport of it. It conſiſts chiefly of citations and proofs taken from the works of different authors, who have written in defence of chriſtianity, and may be of ſome ſervice to thoſe who are deſirous of having a general view of the objections urged by deiſts againſt the chriſtian religion, and the anſwers to them.

VIII. *Serious and friendly letters to a* deiſt. 12mo. 6d. *Rivington.*

The

This ſmall treatiſe is introduced with a ſhort catechiſm, a few queſtions from which, together with the anſwers to them will give our readers a juſt idea of the whole.

Q. What is man? *A.* Man is a ſplendid piece of machinery, put together and compleated by the great architect of the world, exiſting of earth, air, fire, water, and ſpirit, capable of hearing, ſeeing, feeling, ſmelling, and taſting, with ideas of thoughts and expreſſion.

Q. How many ſpirits are in man? *A.* There are three ſpirits in man, the natural ſpirit of life, the ſpirit of truth, and the ſpirit of error.

Q. Who are the true miniſters of Chriſt? *A.* They who are called thereto by his holy ſpirit, and preach the word freely without hire, fee, or reward, *Matt.* 10. 8. *Freely ye have received, freely give, &c.*

Q. Who are the falſe miniſters? *A.* A ſet of people called pious cheats, tythe-mongers, *who devour widows houſes*, &c.

Q. What are the ſacraments? *A.* There is no ſuch word in all the ſcriptures: this new doctrine was uſhered into the church by the aforeſaid holy deceivers, who make a trade of the ſcriptures, ſelling the words of the prophets, Chriſt and his apoſtles for money, of whom the apoſtle bears teſtimony, *that through covetouſneſs they, with feigned words, ſhall make merchandize of you.*

Q. How may I know the true miniſters of Chriſt? *A.* The true miniſters of Chriſt never make a trade of the ſcriptures, neither do they ſell the words of God for money, nor force a maintenance by law; they know that a gift blindeth the eyes, they do not ſeek after places or benefices, yearly ſalaries, ſtipends, or any wordly grandeur, no; freely they receive the word, and freely preach it, without ſtudying before hand what they ſhall ſay, but it is given to them in the ſame hour what they ſhall ſpeak, for it is not them that ſpeak, but the ſpirit of God which ſpeaketh in them; and ſuch miniſters we think worthy of their meat, and are fond of their company, *Luke* 10. 8. *&c.*

IV. *The deiſt triumphant:* tranſlated chiefly from the *French* of *L'Eſprit Fort.* Wherein atheiſm is evidently confuted, beyond all contradiction, from ſuch ſolid arguments as are obvious to the capacity of the moſt unlearned reader. 12mo. 3*s.* *Baldwin.*

As the exiſtence of a *firſt cauſe*, poſſeſſed of infinite power, wiſdom, and goodneſs, has been demonſtrably evinced by ſeveral writers, with a ſtrength of reaſoning far ſuperior to what

appears

appears in this performance, we think it unneceſſary to detain our readers with a particular account of it.

V. *Curſory animadverſions* upon free and candid diſquiſitions, *&c.* Tending to clear up and explain the neceſſity of a review of the liturgy. 8vo. 1s. *Payne.*

In this piece our author animadverts with ſome ſeverity upon the *free and candid diſquiſitions*, the authors of which, he ſays, have omitted to explain what ſhould have been the *main* article in their plan, *viz.* what is the form in which chriſtians ought to pray?

As our liturgy he apprehends, is not conformable to ſcripture, in the moſt eſſential point, *viz. the object of worſhip*, he conſiders it in the three following reſpects; 1ſt. as to the length of it; 2dly, as to its being eaſy to be underſtood by perſons of all capacities; and 3dly, as to the object of prayer.

After ſhewing that there are many unneceſſary repetitions in our liturgy, and that ſeveral parts of it are unintelligible, he proceeds to prove, and as far as we are able to judge does it very clearly, that all prayer ought to be offered up to God, even the father, in the alone name and mediation of Jeſus Chriſt, and that no prayers ſhould be addreſſed to the ſon or holy ſpirit.

VI. A *defence* of the late lord *Bolingbroke's* letters, *&c.* By M. *Voltaire*, tranſlated from the *French.* 8vo. 1s. *Nourſe.*

The original of this ſmall piece, which conſiſts only of about twenty pages, was publiſhed under a fictitious name, and, beſides ſome extravagant praiſes of the late lord *Bolingbroke*, and ſome ſneers at religion, contains nothing that merits a particular account. There is annexed to it the *Diatriba* of doctor *Akakia*, a ſatyrical piece againſt mr. *Maupertuis.*

VII. *Chriſtianity* and *deiſm* ſtated. By a Layman, 8vo. 2s. 6d. *Griffiths.*

This piece was drawn up, as we are told in the preface, with a view to confirm the author in the chriſtian faith, by laying together in one view ſome of the principal arguments in ſupport of it. It conſiſts chiefly of citations and proofs taken from the works of different authors, who have written in defence of chriſtianity, and may be of ſome ſervice to thoſe who are deſirous of having a general view of the objections urged by deiſts againſt the chriſtian religion, and the anſwers to them.

VIII. *Serious and friendly letters to a* deiſt. 12mo. 6d. *Rivington.*

The

The author's deſign in theſe letters, which are written in a candid, plain, and ſenſible manner, is to bring together in one ſhort view ſome of the moſt weighty and affecting arguments for the chriſtian religion, and to apply them to the reaſon and conſciences of deiſts.

IX. *Some reflections* upon the ſeventh, eigth, and ninth verſes of the ſecond chapter of *Geneſis*; wherein the opinions of the late ingenious dr. *Middleton.* (as far as that paſſage is concerned) and of the learned author of the Originals, &c. (in reſpect to a particular part of it) are occaſionally conſidered. 8vo. 3 s. *few'd.* Rivington.

As few of our readers, it may be fairly preſumed, are fond of dry criticiſms on the *Hebrew* language; or of a tedious multiplicity of words where but little inſtruction is conveyed, we ſhall not detain them with a particular account of this performance.

X. *A ſcheme offered* to the conſideration of the public; which, if countenanced and encouraged, will not only promote and invigorate the execution of the laws now extant, againſt the breaking and profaning of the *chriſtian* ſabbath, or Lord's day, but ſuch encouragement will be naturally productive of proper ways and means to apply to the legiſlature for ſuch ſupplimentary additions and amendments to thoſe laws, that will make that very important affair much more extenſively efficacious to a viſible reformation. By a member of the church of *England.* 8vo. 6d. *G. Griffiths,* in *Poppings-alley, Fleet-ſtreet.*

This ſmall piece appears to be written with a good deſign, and relates to an affair that well deſerves the conſideration of the public.

MISCELLANEOUS.

XI. *The Tutor,* or *youth's companion,* being a ſelect collection of *queſtions* and *anſwers* on the moſt important ſubjects, &c. 8vo. 1 s. *Cooper.*

This is chiefly compiled from an old book of no value, entitled, *a new help to diſcourſe.*

XII. *No way more delightful than the conjugal.* 8vo. 6d. *Cooper.*

A defence of matrimony, from prudential conſiderations, and views of conveniency; and by arguments intended to prove, that no ſtate can admit of ſuch a variety of felicity; nay, that the very delights men ſeek in the enjoyment of proſtitutes,

ſtitutes, are to be found in at leaſt equal degrees in the conjugal ſtate.

XIII. *The female apothecary deprived of her office, or a doſe of* French *phyſic to* de *ladies.* Tranſlated from the *French.* 12mo. 6 d. *Wakelin.*

For this ſilly ſtory, ſee Review, vol. V. p. 70. where it appears under the title of the *artful lover.*

XIV. *The whole duty of a woman.* By a lady. Written at the deſire of a noble lord. 12mo. 2 s. *Baldwin.*

An imitation of the *œconomy of human life*, and printed in the ſame ſtile; *i. e.* a few ſhort lines in the page, and a large diſproportionate margin.

XV. *The adventures of* DAVID SIMPLE. Vol. III. and laſt. 12mo. 3 s. *Millar.*

The author of *David Simple* has in the two firſt volumes, carried him through many diſappointments to his deſired port. He ſought a faithful friend, and a moſt amiable and faithful companion; he found both: the *hiſtory* of his *ſearch* therefore was naturally at an end. But our author was willing to exemplify the behaviour of a man endowed with ſuch a turn of mind as *David Simple*, in the natural and common diſtreſſes of this world, to illuſtrate that well known obſervation, 'that 'the attainment of our wiſhes is but too often the beginning 'of our ſorrows.' And farther to ſhew, that in a ſociety united by well-directed affections, and a ſimilitude of mind, in which not one individual has a ſelfiſh view, or a ſingle wiſh that is not conducive to the good and happineſs of the whole, every evil may be leſſened and alleviated; ſo that chearful poverty may become almoſt the envy of many that are called the rich and great.---This deſign the author confeſſes, might as well have been executed by raiſing up a new ſet of company of the ſame turn of mind, and giving them new names; and by this pretended piece of novelty, the readers who ſeek for ſuch food only, would have been more gratified: but our author, who, no leſs than her own *David*, would on all occaſions chuſe to purſue the unaffected ſimplicity ſhe has a deſire to recommend, and who deteſts all fallacy and impoſture, is willing to introduce to her readers their old friends, with whom, if they were once pleaſed by them, they will undoubtedly not be diſpleaſed to renew their former acquaintance. Vide the PREFACE.

XVI. *The polite gameſter*; *or, the humours of whiſt.* A dramatic ſatire, as acted every day at *White*'s, and other coffee-houſes and aſſemblies 8vo 6 d. *Cooper.*

This is a new edition of a pamphlet published a few years ago; it is intended as a ſatire upon *Hoyle*, author of the treatiſes on whiſt, and other games; and alſo upon gaming in general.

XVII. *A ſcheme for a new* PUBLIC ADVERTISER, with a liſt of the preſent ſubſcribers. Folio, 3d. Printed for Juſtice *Fail-paper*, in *Arrow-ſtreet*, and ſold by *Benj. Brobdignag*, in *Pater-noſter-row*.

It is intended to ridicule mr. *Fielding*, and others; who are ſaid to be concerned in a daily news-paper, entitled the *public adverti ſer*.

XVIII. An *attempt* to reconcile all differences between the preſent fellows and licenciates of the royal college of phyſicians in *London*: in which are laid down the grievances complained of by the licenciates; a propoſal to redreſs thoſe grievances; with ſome reflections on the ſaid propoſal. 8vo. 3d. *Payne* near the *Meuſe-gate*.

The grievances complained of by the *licenciates*, are, That they are not permitted to be preſent at the *comitia majora*, while the buſineſs of the college is tranſacting; that they are excluded from all offices of honour and truſt in the ſaid college, and even the capacity of being elected into any ſuch offices; and that a large fine has been exacted from, and paid by them towards the ſupport of the college,---although they are not allowed to enjoy the privileges and rights of that corporation, as members thereof.

The *propoſal* offered for redreſſing the *licentiates* is, "That for the future the number of fellows ſhall be *fourſcore*, and that all fellowſhips that ſhall happen to be vacant on every St. *Luke's* day, ſhall be filled up out of the commonalty *, on the ſame or ſome other day." The author has added ſome reflections on this propoſal, which make the bulk of the pamphlet.

XIX. *Philoſophical Tranſactions*, N°. 497. being an appendix to thoſe for the year 1750. 4to. 3 s. *Davis*.

This appendix contains a collection of ſeveral papers (57 in number) laid before the *royal ſociety*, concerning the *earthquakes* felt in *England* and ſome neighbouring countries in the year 1750. Alſo the general title and index to the forty-ſixth volume of theſe *Tranſactions*.

XX. The BEAUTIES of the SPECTATORS, TATLERS, and GUARDIANS, connected and digeſted under alphabetical heads. 2 vols. 12mo. 5 s. *Tonſon*, &c.

It is not, we apprehend, neceſſary for us to ſay much concerning this article. The anonymous editor has neither pre-

* There are but two orders of men in the college, *fellows* and *licentiates*, by the latter muſt be meant the commonalty.

face or advertiſement, nor does in any way mention his motive for publiſhing ſuch a collection, (tho' it is not difficult to gueſs at it) or what he means by *the beauties*, &c. However we ſuppoſe they are ſuch of the papers as he thought the beſt: but the reader will hardly have a very exalted idea of that perſon's taſte or diſcernment, who has not given the true titles of the works he has taken upon him to abridge. We have ſeen the SPECTATOR, the TATLER, and the GUARDIAN; but do not remember to have before heard of the SPECTATORS, the TATLERS, and GUARDIANS, except when apprentices and children have talked of the books here underſtood.

XXI. The gentleman, tradeſman, and traveller's pocket-library: containing,

1. A ſhort ſyſtem of geography.
2. The political hiſtory of *Europe*.
3. A view of the conſtitution of *Great Britain*.
4. A liſt of the houſe of peers.
5. Of ſuperſcriptions and forms of addreſs.
6. A liſt of the places at court, with their reſpective ſalaries.
7. A deſcription of *England*.
8. The moſt remarkable curioſities in *Great Britain* and *Ireland*.
9. A deſcription of *London*, with a liſt of the companies.
10. The poſtage of letters to and from the general and penny-poſt office.
11. Rates of hackney-coachmen, chairmen, carmen, and watermen.
12. The hiſtory and rationale of the ſtocks or public funds.
13. Forms of receipts, notes, inland and foreign bills of exchange, *&c.*
14. Law-forms of general uſe.
15. The weight and value of foreign gold and ſilver coin.
16. Of the knowledge of mankind.
17. The prices of the different works of bricklayers, maſons, carpenters, joiners, carvers, plumbers, ſlaters, painters, plaiſterers, paviours, and ſmiths.
18. Of the management of horſes, particularly when on a journey, and receipts for curing the diſeaſes to which they are ſubject.
19. A liſt of the ſtage-coaches and carriers in *Great Britain*.
20. Directions for thoſe who travel into foreign countries, with dialogues in ſeveral *European* languages for their uſe.
21. Some account of the principal curioſities in *Europe*, *Aſia*, *Africa*, and *America*.

By a gentleman of the bank of *England*.

To which are added, *correct tables* for the uſe of all who are concerned in trade and buſineſs. By *J. Barrow*, author of *Navigatio Britannica*. Illuſtrated with ſix maps, by *E. Bowen*, geographer to his majeſty. 12mo. 3s. *Newbery*.

XXII. *The gentleman's farriery*: or a practical treatiſe on the diſeaſes of Horſes; wherein the beſt writers on that ſubject have been conſulted, and m. *la Foſſe*'s method of trepanning glandered horſes is particularly conſidered and improved: alſo a new invented method of nicking horſes is recommended, with a copper-plate and deſcription. By *J. Bartlet*, ſurgeon. 8vo. 4s. *Nourſe*.

As far as we can pretend to judge on this ſubject, mr. *Bartlet* has here publiſhed a very judicious and uſeful compendium of directions for the management and cure of the diſorders incident to that moſt noble and ineſtimable animal the horſe.

XXIII. *Miſcellaneous thoughts*, moral and political. 8vo. 6d. *Willock*.

The author of this piece has thrown out many juſt ſentiments on ſeveral of the principal branches of morality; but he has not clothed them to very great advantage, for he ſeems to be a much better man than writer. He is of opinion, that the late act of parliament for ſuppreſſing houſes of ill fame, has a tendency to produce bad effects, by introducing worſe crimes than that chiefly aimed at by the ſaid act.

XXIV. The *gameſter*, a true ſtory, on which the new tragedy of that name is founded. Tranſlated from the *Italian*. 8vo. 6d. *Reeve*.

XXV. The GAMESTER, a tragedy, as it is acted at the theatre in *Drury-lane*. 8vo. 1s. 6d. *Franklin*.

We owe this performance to mr. *Edward Moore*, author of the fables for the FEMALE SEX. He has borrowed the plan of this tragedy, with almoſt all its characters and incidents, from the *Italian* ſtory publiſhed as above; but has adapted the whole to our own country, our own times, and (we are ſorry he had ſo much foundation for it) to our own *vices*.

Tho' he has rejected the uſual cuſtom of writing tragedy in blank verſe, yet he has juſtly ſucceeded in proſe; having wrought up the ſentiments, dialogue, and diſtreſs, in ſuch a manner as to move the paſſions extremely; and therefore we do not wonder that this play hath been acted with ſuch genuine applauſe. The moral intended, is to inſpire us with an abhorrence of exceſſive *gaming*.

We ſhall not ſcruple to add, that if our author has been the occaſion of ſaving a ſingle perſon from that deſtruction which is

is the natural attendant of this vice, he deſerves more honour and praiſe than he would have gained from the wife and the good by writing a finer piece, finiſhed according to the niceſt rules of criticiſm, and embelliſhed with all the flowers of poetry.

POLITICAL *and* COMMERCIAL, *&c.*

XXVI. *Reflections on the expediency of opening the Trade to* TURKEY. Humbly offered to public conſideration. By a *ſincere well-wiſher* to the trade and proſperity of *Great Britain*. 8vo. 3 d. *Trye.*

As far as we are able to judge, this well-written, tho' ſmall piece, deſerves to be read and duly conſidered by all who are concerned in the ſubject it treats of; a ſubject of great importance to the trading intereſt of this nation. The great principle the ingenious author ſets out with, is, "That the aims of an excluſive company can never coincide with the welfare of the public; inaſmuch as monopoliſts, eſtabliſhed by law, are thereby ſecured from rivals, ſo that their particular intereſts conſiſt in ſelling as *dear* as they can; whereas the intereſt of private adventurers is to ſell as *cheap* as they can, in order to get cuſtom by rivalling each other. Thus the public is benefited by emulation, as it promotes the circulation of labour and univerſal plenty;----but is hurt by *monopoliſts*, who are a check to induſtry, to the circulating of labour at home, and the exportation of it abroad; and whoſe only view, whatever may be pretended, is to ſacrifice the general intereſt of the kingdom to that of a few individuals."

XXVII. *Its a going*: or a perſpective view of that pernicious practice of auctions. Addreſſed to the *fair trader*, 8vo. 6 d. *Reeve.*

This *perſpective view*, is a kind of *dramatic repreſentation* of an auction; in which the author exhibits the auctioneer with a knot of *puffers*, and other intereſted people, as a pack of cheats; and the purchaſers as their dupes. The pamphlet is not without humour, and is intended as a general ſatire on all auctions.

XXVIII. *An enquiry* into the cauſes of the preſent high price of *Muſcovada ſugars*; with ſome remedies humbly propoſed for a grievance ſo conſiderable. In a letter to a member of parliament. 8vo. 4 d. *Cooper.*

This ſmall piece appears to be the work of a perſon intimately acquainted with the ſubject; which is a matter of no inconſiderable conſequence to the trading intereſt of this nation.

XXIX. *The advantages of the revolution illuſtrated*, by a view of the preſent ſtate of *Great Britain*. In a letter to a member of parliament. By *G— B——*, eſq; 8vo. 1 s. *Owen.*

This author enumerates the many improvements that have been made in every part of the *Britiſh* dominions, ſince the revolution, and aſcribes them all to that happy event. He has an appendix, wherein, from calculations of the national wealth, he draws this concluſion, "That his majeſty's ſubjects and dominions are not only more proſperous and flouriſhing than any other in *Europe*, but, with reſpect to their abilities, pay the leaſt taxes."

XXX. *A modeſt defence of the army.* By a ſoldier. In anſwer to a late pamphlet, entitled, "A treatiſe concerning the militia."

This pamphlet is ſenſibly and genteelly written, and deſerves to be ſeriouſly conſidered by all admirers of lord *Middleſex*'s ſcheme for a national militia; of which ſee an extract, Review, vol. VI. p. 90, ſeq.

XXXI. *An expoſition of the motives*, founded upon the univerſally received laws of nations, which have determined the king (of *Pruſſia*) upon the repeated inſtances of his ſubjects trading by ſea, to lay an attachment upon the capital funds which his majeſty had promiſed to reimburſe to the ſubjects of *Great Britain*, in virtue of the treaties of peace of *Breſlau* and *Dreſden*; and to procure an indemnity to his ſubjects, out of the ſaid capital, for the loſſes which they have ſuſtained by the depredations and violences committed on them by *Engliſh* Privateers on the high ſeas. In *French* and *Engliſh*, with the memorial preſented by m. *Michel*, ſecretary of the embaſſy of his majeſty the king of *Pruſſia*. 2 s. *Raymond.*

As every news-paper has been filled with extracts from, and reaſonings upon this piece, there is no occaſion for our ſaying any thing of it.

XXXII. The duke of *Newcaſtle*'s letter, by his majeſty's order, to monſ. *Michell*, the king of *Pruſſia*'s ſecretary of the embaſſy, in anſwer to the memorial and other papers delivered by monſ. *Michell* to the duke of *Newcaſtle*, on the 23d of *November* and 13th of *December* laſt. Publiſhed by authority, by *Ed. Owen.* 4to. 1 s.

See alſo the public papers, for this as well as the preceding article.

XXXIII. *A collection of white and black* LISTS: or a view of thoſe gentlemen who have given their votes in parliament *for* and *againſt* the proteſtant religion and ſucceſſion, and the trade

trade and liberties of their country; ever ſince the glorious *revolution*, to the happy acceſſion of king *George*. To which is added, a liſt of the lords lieutenant, privy council, lords ſpiritual and temporal, and commons, in the parliament of *Ireland*, to *December* 11, 1750. 12mo. 1 s. *Butler*.

XXXIV. *A review* of the manufacturers complaints againſt the wool-grower. Part I. Wherein the pitch and tar-marks, the exceſs, the injury, and their reſpective remedies are conſidered minutely. By the author of *memoirs of Wool*. 8vo. 1 s. *Oſborn*, &c.

Mr. *Smith*, the author of *memoirs of wool*, is ſo univerſally acknowledged to be intimately acquainted with the ſubject here treated of, that his reputation is ſufficient to recommend this pamphlet to the conſideration of every *Briton*, whoſe intereſt or curioſity may prompt him to turn his thoughts towards this important branch of our trade and manufactures. For the *complaints of the manufacturers*, in oppoſition to which mr. *Smith* now writes, ſee our Review for *September* laſt, where the reader will find an extract of that pamphlet. We ſhould have given this gentleman the ſame mark of diſtinction; but for two reaſons, which we hope will ſufficiently apologize for our not doing ſo. The *firſt* is, that at *this* ſeaſon of the year we are crouded with publications, ſo that many articles muſt paſs without extracts; for which in the ſummer and autumn months we could afford more ample room. The *ſecond*, that this affair of the wool ſeems likely to create a controverſy, which we are neither well qualified to judge of, nor inclined to beſtow any conſiderable ſhare of our attention upon. We ſhall however continue to apprize our readers of every thing that may appear on the ſubject.

XXXV. *An abſtract of the treatiſe on diamonds and pearls*; By which its uſefulneſs to all who are any ways intereſted in thoſe jewels, will ſufficiently appear; and therefore addreſſed to the nobility and gentry of this kingdom, and to the traders in jewels, and manufacturers of diamonds. To which is added, a particular account of the *French* king's large brilliant diamond, together with ſome remarks upon it; and a copper-plate containing two draughts of its ſhape, expanſion and depth, when rough and wrought; and another relative to the former. By the author of that treatiſe. 8vo. 6 d. *Baldwin*.

In our Review, vol. II. the reader will find an account of the treatiſe on diamonds, *&c.* of which the above abſtract is now publiſhed; with the appendix, which relates to the famous governor PITT's diamond. This jewel, our author aſſures us, he is well informed was ſold to the duke of *Orleans*,

on account of the *French* king, about the year 1717, for 135,000 l; but he undertakes to make it appear that even at this time, when the value of diamonds is decreaſed, if the one now in queſtion were more perfectly manufactured, it would be worth 169,000 l.

XXXVI. *A propoſal* for making an effectual proviſion for the POOR, for amending their morals, and for rendering them uſeful members of the ſociety. To which is added, a PLAN of the buildings propoſed, with proper elevations, drawn by an eminent hand. By *Henry Fielding*, eſq; 8vo. 2 s. *Millar*.

Mr. *Fielding*'s method for anſwering the important purpoſes mentioned in the title page, is by the erection of a county work-houſe; the appointments and regulation of which he has alſo very judiciouſly ſketched out. This performance is highly worthy the conſideration of every well-wiſher to the good order and proſperity of our country.

XXXVII. *The Oxfordſhire conteſt*: or the whole controverſy between the old and new intereſt. Containing great variety of wit, humour, and argument; letters, ſongs, *&c.* impartially collected, and digeſted in proper order. Many of which have been induſtriouſly handed about by the gentlemen on both ſides of the queſtion; and are now publiſhed by particular deſire. 8vo. 1 s. *Owen*.

XXXVIII. *A probable ſcheme for putting a final ſtop to the diſtemper among the horned cattle, and preventing the ruin of farmers while it continues. In a letter to a member of parliament*. 8vo. 6 d. *Cooper*.

As far as we can take upon us to judge in a matter of which we cannot pretend to have had much experimental knowledge, and of which no certain judgment can be formed but from experience, this little tract deſerves the ſerious conſideration of all thoſe for whoſe more immediate uſe it was intended, in order to put an end (as far as human means can avail) to an evil that has afflicted this nation for ſo many years; and which, in ſome degree or other, muſt affect all ranks and profeſſions in the kingdom. The author deſpairs of doing this by the help of medicines, but thinks great advantages might ariſe, were the law for killing and burying the ſick cattle *effectually* executed; but with certain alterations which he propoſes. He has alſo ſome judicious obſervations on the *one mile clauſe*; which, tho' well deſigned, ſeems to him to tend rather to deſtroy than ſave the cattle.

XXXIX. The

POETICAL.

XXXIX. AMELIE, *ou le* DUC *de Foix, tragedie de M. de* VOLTAIRE. 8vo. 1 s. 6 d. *Wilſon* and *Durham.*

XL. The HILLIAD, an epic poem, book I. written by mr. SMART, with notes variorum, *&c.* 4to 2 s. *Newbery.*

In this humorous but abuſive performance, the author (whom we are ſorry to ſee ſo deeply engaged in ſuch dirty work) ſuppoſes that the account of his poems publiſhed in the Review for *Auguſt* laſt, was written by dr. *Hill*; and on that ſcore *we* alſo are honoured with his very *reſpectful* notice, in what he calls 'an accurate ſtate of the account between mr. 'Smart and the *Inſpector*.' As we therefore may be thought in ſome meaſure parties concerned, it will not be expected that we ſhould enlarge upon this article.—Beſides, with regard to the altercations between theſe very *civil gentlemen*, we have already given our own ſentiments, in thoſe of the ingenious author of *the geeſe ſtript of their quills.* See the laſt Review, ART. XI. of the MONTHLY CATALOGUE.

XLI. The *Smartiad.* A ſatire, occaſioned by the *Hilliad.* Folio. 6 d. *Job.*

A jumble of mere nonſenſe.

XLII. The *Spectacles.* A tale. Tranſlated from the *French* of *la Fontaine.* 4to. 6 d. *Goringe.*

A ſmutty joke, in very bad verſe.

XLIII. The *upper gallery.* A poem. 4to. 6 d.

An old pamphet, new vamp'd.

XLIV. *Eliza* to *Comus.* An epiſtle. In imitation of mr. *Pope*'s *Eloiſa* to *Abelard.* By *Charles Auguſtine Lea*, eſq; 4to. 6 d. *Bouquet.*

From the following ſpecimen, our readers, we are inclined to believe, will join with us in thinking, that it was indiſcreet in mr. *Lea*, to put us in mind of mr. *Pope*, on this occaſion.

'When *happy* mortals loſe their *cares* in ſleep,
'I wretched wake, and painful vigils keep,
'To hold communication *ſad* with woe,
'Tho' whiſtling winds blow loud, *and falls the ſnow.*'

Single SERMONS ſince our laſt.

1. DR. *Markham*'s, at the conſecration of the biſhop of *Glouceſter*, *Dec.* 10th, 1752. At *Lambeth* chapel. 8vo. 6 d. *Rivington.*

2. Mr. *Richardſon*'s, at St. *Thomas*'s, *Southwark*, for the benefit of the charity children, *Gravel*-lane. Preach'd *Jan.* 1ſt. 1753. 8vo. 4 d. *Buckland.*

3. Dr.

3. Dr. *Parker's*, at *Oxford*, before the univerſity, *June* 11th, 1752, being the anniverſary of the king's acceſſion. 8vo. 6 d. *Rivington.*

4. A ſermon preached to a large congregation in the country, on *Friday Jan.* 5th, 1753. Being the day diſtinguiſh'd in the almanacks for this preſent year, by the title of *old Chriſtmas-day.* By the vicar of the pariſh. 8vo. 6 d. *Millar.*

This ſermon breathes ſuch a ſpirit of primitive plainneſs and honeſty, is ſo well calculated to cure the common people of their ſuperſtitious regard to holidays, and contains ſo honeſt an apology for the vicar's complying with ſeveral things in our eccleſiaſtical conſtitution that he does not approve of, that we cannot but recommend it to the peruſal of our readers.

5. Dr. *Blackett's*, before the houſe of commons, *Jan.* 30th, 1753. 4to. 6 d. *H. S. Cox.*

6. Mr. *Walker's*; explaining and recommending the true chriſtian worſhip, preached at the opening of the new chapel in *Wakefield, Yorkſhire, Nov.* 1, 1752. 8vo. 6 d. *Griffiths.*

7. Dr. *Jenner's*, in *Lambeth-chapel*, at the conſecration of the biſhop of St. *David's*. *Jan.* 28, 1753. 8vo. 6 d. *Hett.*

In this ſermon dr. *Jenner* introduces a ſketch of the characters of the late biſhops of *Glouceſter* and *Durham*. See alſo dean *Conyer's* ſpeech, p. 136.

3. Mr. *Randolph's*, at the pariſh church of *Deal, Oct.* 15th, 1752. Publiſhed at the requeſt of the mayor and corporation. 8vo. 6 d. *Rivington.*

In the preface to this ſhort diſcourſe, which, even with the help of quotations from the *learned Athanaſius, &c.* ſcarce makes ſeventeen pages, we are told that it was never intended for the peruſal of the public; and indeed it is abſolutely unworthy of it. Mr. *Randolph's* deſign in it is to ſhew, againſt the author of the letter to the mayor and corporation of *Deal*, in relation to their opinion on the Trinity, that when our Saviour denies his knowledge of the day of judgment, he ſpeaks only in relation to his *human nature*; an interpretation highly abſurd, and which reflects the greateſt diſhonour on the Saviour of mankind.

9. Dr. *Free's*, at the *Temple* church, *Jan.* 30th, 1753. concerning the reaſon and neceſſity for written laws, and the power and qualifications of thoſe who wrote them. 8vo. 6d. *Hodges.*

ART.

ART. XXII. *The* Silk-worm: *a poem in two books. By* M. Hieronymus Vida. *Tranſlated into* Engliſh *verſe. By the reverend* Samuel Pullein, *of Trinity-college*, Dublin. A. M. 8vo. *Large paper* 4 s. *Dodſley.*

THE poetical character of *Vida* is ſo well known to the learned and elegant, that it were ſuperfluous, and even aſſuming in us, to ſay any thing of this *Latin* poem, which is printed with mr. *Pullein*'s tranſlation of it; who, in his ſhort preface, obſerves, 'that though *Virgil*'s Georgic on 'bees may have more grandeur and colouring in it than this, 'yet *Vida* has adhered more ſtrictly to his ſubject, and given 'more accurate and true inſtructions; and adds, very pret-'tily, that *Virgil*'s was naturally a more active and flowery 'ſubject, and *Vida*'s ſo ſtill and ſendentary, that it required 'great art to give it vigour and motion.' As the ingenious tranſlator was for uniting the *utile & dulce* here, he profeſſes that the uſefulneſs of the ſubject, which ſeems peculiarly now to merit the care of the *Britiſh* nation, was not his leaſt inducement to tranſlate the poem. This he executes in a manner that has entertained us agreeably; but as various readers of the *belles lettres* have a diverſity of taſte, we ſhall ſelect a paſſage or two to ſubmit to their judgment, giving the *Latin* text, for thoſe who have not read *Vida*, to compare with the tranſlation, which is dedicated to the princeſs of *Wales*, as the original was to a princeſs of the houſe of *Eſte*.

The deſcription of the worms forming their balls, and incloſing themſelves in the molds, from whence they are to emerge in a different form, is very poetically deſcriptive, and the tranſlation correſpondently beautiful.

But come, the thriving race appears at length
Of age mature and full confirm'd in ſtrength,
The ſubſtance of the ſilky twine within
Tranſparent glitters thro' the tumid ſkin;
Replete with food the buſy tribes prepare
For work, and vig'rous raiſe their necks in air,

Jamque age, jam grandes fœtus, jam ducitur ætas
Ultima, turgenti filum tralucet in alvo
Omnibus, accingunt alacres, operique parant ſe.
Pabula jam fatur æ fugiunt: nova quærere regna

Oft roll their eyes around, and turn their heads
In ſearch of branches whence to ſtretch their threads;
Swing pendant from the ſhelves, or coaſting roam
To change for other ſeats their native home:
Mean time your buſy maids their manſions wreath
With ſprigs of leafleſs broom and barren heath,
And now, ſwift gliding down the pliant rods,
Your wand'ring clans would leave their old abodes,
Did not your pitying girls, with gentle hands,
Collect and oft replace th' unſettled bands,
And fix the ſtronger ſort, for toil mature,
Amidſt the branchy fence to work ſecure;
While others, yet unripe, are ſtill withheld
Till time has ev'ry natal taint expell'd,
And the clear ſkin, thro' ev'ry winding fold,
Tranſparent ſhines with threads of ductile gold:
So from the vine when rip'ning cluſters draw
Their firſt imperfect juice opaque and raw,
Time rarifies the cloud, the ſap refines,
Till pure and bright the yellow nectar ſhines.
Then all your flocks forſake their antient ſtalls,
And ſpread laborious thro' their wicker halls,

Ardor agit: tollunt oculos, arrectaque terga.
Omnia veſtigant latè loca, ſicubi rami
Arbutei, per quos ſua poſſint tendere fila;
Atque novis priſcos cupiunt mutare penates,
Et tabulæ extremis pendentes ſedibus hærent.
Tum famulæ properare, omnes proviſa parare
Sarmenta, & ſteriles tectis inferre geniſtas.
Jamque illæ antiquas ſedes ſupera ardua linquunt,
Atque nova hoſpitia invadant, per vimina lenta
Demiſſæ, niſi ſuccurrat nurnum ociùs omnis
Hinc atque inde manus, durum miſerata laborem.
Ipſæ nam manibus fecernunt grandia natu
Corpora jam matura operi, jamque apta labori;
Per ramoſque locant arentes agmina denſa.
Summotas alios arcent, dum funditus omnes
Corporeæ excedant labes, ac, temporis orbe
Perfecto, ſua cuique dies exemerit omnem
Alvi infinceræ illuviem, purumque relinquat
Lanicium, & fili tralucens ſimplicis aurum.
Sic ubi miteſcunt pendentes vitibus uvæ,
Paulatim liquor ille intus rareſcit, & aureus
Accedit color, elucent puriſſima muſta.
Tum demum tabulis paſſim ſarmenta relictis
Complêrunt omnes, perque atria virgia lætæ

There

There from their mouths diſcharge the precious hoard
Of golden woof, which length of time had ſtor'd:
From branch to branch extends the glitt'ring twine,
And round and round returns the mazy line;
Forward and back a thouſand times they tread,
A thouſand ways direct the ſubtle thread,
Till thick'ning orb in orb the texture holds
The willing pris'ner circled in its folds:
So freely is the price of glory paid,
Such thirſt of fame attends the golden trade:

Exercentur, & effundunt quæſita per ævum
Stamina, ditis opes uteri, ſuſpenſaque denſos
Fila regunt inter ramos, atque ordine ducunt.
Mille legunt releguntque vias, atque orbibus orbes
Agglomerant, cæco donec ſe carcere claudant
Sponte ſua: tanta eſt edendi gloria fili.

The epiſode, in the ſecond book, of *Venus* going to *Pluto*, to intreat the reſtoration of the lives of her ſilk-worms, which the cupids had undeſignedly overſet and killed in her abſence, is very delightful and elegant; but rather too long for inſerting here. The amazement of the animals at firſt finding themſelves no longer reptiles, but volatiles; and their ſuppoſed remembrance of their former ſtate is prettily imagined and happily expreſt. But we chuſe to conclude this article with the deſcription of the manufacturing ſilk, the purpoſe to which we may ſuppoſe providence appropriated the inſect.

And now the ſhining threads your girls employ,
A lengthy labour, yet a taſk of joy.
Continu'd till the ſun's reviving fire
Has furniſh'd Thisbe's groves with freſh attire:
The balls in boiling ſtreams they firſt ſubdue,
And from the fuming cauldron wind the clue;
Unnumber'd threads the circling wheel combines,
While num'rous fingers looſe th' entangled lines;

Tum verò lætas exercent fila puellas:
Haud brevis hic labor, exhauſti cui nil ſatis unquam,
Dum redeat moro attonſæ nova vere juventus.
Folliculos primùm domitant ferventibus undis;
Filaque devolvunt nigris fumantia ahenis:
Tum currente rota torquent, eademque retorquent,
Stamineque implicito cura eſt diſſolvere nodos.

Thus

Thus twiſted o'er and o'er they laſt aſſume
Their final beauty from the lab'ring loom:
To this nice art experienc'd dames ſucceed,
The warp thick ranging in the crevis'd reed;
From ſide to ſide the reſtleſs ſhuttle flies,
And in its race the binding woof ſupplies;
Below th'alternate feet reſponſive move,
And turning pullies prattle ſhrill above:
Reſtleſs they ſtrive, and ſoothing ſongs, the while,
With ſoft deceit the loit'ring night beguile;
Or ſadly-pleaſing tales amuſe their ears,
The fate of lovers, and their fruitleſs cares.
Nor moves the loom with artifice confin'd,
Nor gives its works of one unvary'd kind;
Now the ſmooth woof a gloſſy ſurface ſpreads,
Now ſwells in ſofter fleece of downy threads;
A various ſcene the ſhifted warp combines,
Here mix'd with flow'rs the pliant ivy twines,
Boughs bend with fruit, and waving woods appear,
Meads, lawns, and ſporting kids, and flying deer.
Hence flows the ſubtle veil which o'er the fair
Spreads its thin cloud, and wraps her braided hair;
Or ſhades her face when duſty winds prevail,
And guards that beauty which it can't conceal.
Sometimes the wond'rous pow'r of ſhade and light
With magic luſtre mocks the doubting ſight,
While fickle colours, as they change their place,
Fade, and revive, and catch a diff'rent grace.

Hinc vocat extremum tandem textura laborem,
Intenduntque nurus diſcretas pectine telas
Multifido, radiiſque ſonantibus intertexunt,
Jactantes dextrâ lævaque ſequentia fila;
Alterniſque ſuis pedibus labor additus, atque
Deſuper acta gemit tereti rota garrula nervo.
Nec mora; certantes properant, falluntque laborem
Aut cantu, aut veneris curæ narrantur inanes.
Nec modus eſt ſimplex texendi, nec genus unum
Telarum: nunc raſa vides, & lævia texta;
Nunc pexis, leviterque attonſis mollia villis,
Quinetiam varios tenui ſubtegmine pinguet
Nexilibus flores hederis, ſylvaſque virentes,
Pomaque, graminaque, & cervos, capreaſq; fugaces.
Adde, velut nebulas tenues, velamina textu
Rara, quibus matres crines & tempora velant,
In templiſque Deûm prohibent à pulvere vultus.
Vidi etiam varium quæ mutant texta colorem,
Eluduntque oculos, ut diſcolor aura refulſit.

ART.

ART. XXIII. POEMS. *Laura, or the complaint. Ode on the power of muſic. The valetudinarian. On the death of his royal highneſs the late prince of* Wales. *By a gentleman of* Cambridge. 4to. 1 s. Whiſton and White.

THIS gentleman has been careful to alleviate, at leaſt, an objection that muſt be very obvious to the greater part of theſe poems, from very many of the ſentiments, and not a little of the expreſs diction, being taken from mr. *Pope*, by telling us in his preface, that 'if regard has been had at all to the 'manner of any particular author, it is to that of mr. *Pope*.' But we are apprehenſive, that moſt who are acquainted with that poet's maſterly and pathetic epiſtle from *Eloiſa* to *Abelard*, will think, that throughout *Laura*'s complaint, the imitation of it is too continual, literal, and ſervile, to be termed a regard to his *manner* only. And tho' this writer is no bad verſifier on the whole, and has ſome good lines, even where the different circumſtance of *Laura* neceſſarily obliged him to ſay ſome things different from what *Eloiſa* juſtly could, yet the purſuit ſeems too cloſe for a writer of much original genius; but if he is young, he has had the judgment to ſelect two excellent models for forming what he has, and may arrive at conſiderable improvement: for which there is room. The complaint begins as follows:

'Ye deep embowering ſhades, and ſilent cells,
'Where penſive penitence obſcurely dwells;
'Ye rugged rocks, ye ſtreams that ever flow,
'Still as my tears, and conſtant as my woe;
'O hear me mourn; receive a wretched maid,
'Here taught by love, and here by love betray'd;
'Through all your ſolitary ſcenes I rove,
'A prey to grief, to ſickneſs, and to love.
'Ah! beauteous ſcenes, in vain ye bloom around,
'In vain ye ſmile, with vernal glories crown'd;
'Tho' gentle zephyrs fan your waving bowers,
'And breathe perfumes from all your opening flowers;
'Nor opening flowers, nor gentle zephyrs charm,
'Nor beauteous ſcenes a grief like mine diſarm.
'Fade every flower, and languiſh every ſenſe;
'Ye have no ſweets for fallen innocence.'

The ode on the power of muſic turns on the ſtory of *Arion*, and is not unpoetical; and tho' by no means ſo excellent or numerous as the two celebrated ones by *Dryden* and *Pope*, it does

does not ſeem inferior to a modern one printed ſome years ſince with theirs, a circumſtance not very judiciouſly ſelected.

The *Valetudinarian*, or addreſs to health, was intended to reſemble *Milton*'s manner. It is in the ſame meaſure indeed, but we ſubmit it to deeper critics, whether the poet will be acquitted of impropriety, for imploring the goddeſs of health, not only to reſtore his, but to add to it a delightful rural receſs, and the faculty of ſoft and heroic verſe beſides, which laſt have been thought at the diſpoſal of *Phœbus* and the muſes.

The death even of princes ſeems too trite a ſubject for a genius of great elegance to meddle with. The following lines, where the reader will be conſtantly reminded of the charming verſes to the memory of an unfortunate lady, are not ill applied to the civil merit of our late amiable prince:

'What tho' thy tomb no martial trophy boaſts,
'For ravag'd nations, and for ſlaughter'd hoſts;
'What tho' no crouching captives frown in ſtone,
'And, bound beneath thy ſtatue, ſeem to groan;
'Yet ſhall, where'er thy peaceful aſhes ſleep,
'The friends of *Britain*, and of Freedom weep.
'Each peaceful virtue ſhall thy grave ſurround,
'And muſing ſilence watch the holy ground.
'There too the muſe her choiceſt wreaths ſhall bring,
'There to thy ſoul her ſoothing *requiem* ſing;
'There to thy fame with gederous labour raiſe
'The time-defying pyramid of praiſe.

In the concluſion, which immediately follows, tho' the ſentiments are common, the principles are loyal and juſt.

ART. XXIV. *The lives of the poets of* Great Britain *and* Ireland, *from* Chaucer *to the preſent time. Compiled from ample materials, ſcattered in a variety of books; eſpecially from the manuſcripts of the late ingenious mr.* Coxeter, *and others, collected for this deſign. By mr.* Cibber *and other hands.* 12mo. 4 vols. Griffiths.

THIS work is publiſhed in weekly numbers, at 6*d.* each, containing 72 very full pages: a great quantity in proportion to the price; ſo that if the execution be but anſwerable, the work may be pronounced very cheap, as well as uſeful and entertaining: but of the latter we cannot take upon us to judge from the numbers already publiſhed. As yet the compilers have little elſe to do but to follow their predeceſſors in the ſame tract, (for they proceed chronologically, or accord-

ing

ing to the order of time in which the ſeveral poets lived) being come no lower down than to the time of king *Charles* I. They have publiſhed four numbers; in which are contained the lives of *Chaucer*, *Langland*, *Gower*, *Lydgate*, *Harding*, *Skelton*, *Barclay*, ſir *Thomas Moore*, the earl of *Surry*, ſir *Thomas Wyat*, *Sacville* lord *Dorſet*, *Churchyard*, *John Heywood*, *Ferrers*, ſir *Philip Sydney*, *Marloe*, *Green*, *Spenſer*, *Jaſper Heywood*, *Lilly*, ſir *Thomas Overbury*, *Marſton*, *Shakeſpeare*, *Sylveſter*, *Daniel*, *Harrington*, *Decker*, *Beaumont* and *Fletcher*, *Lodge*, ſir *John Davies*, *Goff*, *Greville* lord *Brooke*, *Day*, ſir *Walter Raleigh*, dr. *Donne*, *Drayton*, *Corbet*, *Fairfax*, *Randolph*, *Chapman*, *Ben Johnſon*, *Carew*, ſir *Henry Wotton*, *Markham*, *T. Heywood*, *Cartwright*, *Sandys*, lord *Falkland*.

Of all theſe, we have already ſeen the lives in former compilations of this kind; therefore it may be preſumed the merit of the preſent undertaking will beſt appear from the accounts we are to expect of our more modern poets, as *Hill*, *Thomſon*, *Hughes*, *Pope*, *Swift*, &c. &c. of whom very imperfect accounts, or none at all, have yet been given us.

As ſeveral hands are employed in this work, ſo the execution already appears chequered with ſome variety of ſtile and turn of thinking. Our compilers are not very ſparing of their own obſervations and reflexions; of which we ſhall give the following ſpecimens, to ſhew their manner of writing.

After mentioning the intended bounty of queen *Elizabeth* to the celebrated *Spencer*, which we are told the lord-treaſurer *Burleigh* intercepted, the writer of this life thus goes on, in a kind of enthuſiaſtical veneration of the poet. 'As miſ-'fortunes have the moſt influence on elegant and poliſhed 'minds, ſo it is no wonder that *Spencer* was much depreſſed 'by the cold reception he met with from the great; a cir-'cumſtance which not a little detracts from the merit of the 'miniſters then in power: for I know not if all the poli-'tical tranſactions of *Burleigh*, are ſufficient to counterba-'lance the infamy affixed on his name, by proſecuting re-'ſentment againſt diſtreſſed merit, and keeping him who was 'the ornament of the times, as much diſtant as poſſible from 'the approach of competence. Theſe diſcouragements 'greatly ſunk our author's ſpirit; and accordingly we find 'him pouring out his heart in complaints of ſuch injurious 'and undeſerved treatment.'

In *Marloe*'s life, after quoting the harſh teſtimony of *Anthony Wood* againſt the morals of this poet; whom *Wood* repreſents as an epicure, an atheiſt, a blaſphemer of the holy trinity, &c. our compiler has the following remark. 'For

'my

'my part, says he, I am willing to suspend my judgment of 'this poet's character, till I meet with some other testimony 'of his having thus heinously offended against his God, and 'against the best and most amiable religion that ever was, 'or can be; *Marloe* might possibly be inclined to free-think-'ing, without running the unhappy lengths that *Wood* tells us 'it was reported he had done. We have many instances of 'characters being too lightly taken up on report, and 'misrepresented through a mistaken credulity; especially 'against a man who may happen to differ from us in some 'speculative points, wherein each party however, may think 'himself orthodox: the good dr. *Clarke* himself has been 'as ill-spoken of as *Wood* speaks of *Marloe*.'

Their account of sir *Philip Sidney*'s noble behaviour, after he had received his death's wound, to a common soldier in equal distress; is as follows.

'——— passing along by the rest of the army 'where his uncle the * general was, and being faint with 'excess of bleeding, he called for drink, which was presently brought him; but as he was putting the bottle to his 'mouth, he saw a poor soldier carried along, who had been 'wounded at the same time, wishfully casting up his eyes at 'the bottle; whereupon sir *Philip* took it from his own mouth 'before he drank, and delivered it to the poor man, with 'these words, "thy necessity is yet greater than mine;" and 'when he had assisted this poor soldier and fellow sufferer, 'as he called him, he was presently carried to *Arnhem*, 'where the principal surgeons of the camp attended him.

'This generous behaviour of our gallant knight, ought 'not to pass without a panegyric. All his deeds of bravery, 'his politeness, his learning, and courtly accomplishments, 'do not reflect so much honour upon him, as this one disinterested, truly heroic action: It discovered so tender and 'benevolent a nature; a mind so fortified against pain; a 'heart so over flowing with generous sentiments, to relieve, 'in opposition to the violent call of his own necessities, a poor 'man languishing in the same distress, before himself; that as 'none can read it without the highest admiration of the 'wounded hero, so none I hope will think me extravagant 'in thus endeavouring to extol it. Bravery is often constitutional: fame may be the motive to feats of arms; a statesman and a courtier may act from interest; but a sacrifice 'so generous as this, can be made by none but those who 'are good as well as great, who are noble-minded, and gloriously compassionate, like *Sydney*.'

* Earl of Leicester.

THE

MONTHLY REVIEW,

For *MARCH*, 1753.

ART. XXV. *The works of* Virgil, *in* Latin *and* Engliſh. *The original text correctly printed from the moſt authentic editions, collated for this purpoſe. The* Æneid, *tranſlated by the rev. mr.* Chriſtopher Pitt; *the* Eclogues *and* Georgics, *with notes on the whole, by the rev. mr.* Joſeph Warton, *with ſeveral new obſervations by mr.* Holdeſworth, *mr.* Spence, *and others. Alſo a diſſertation on the ſixth book of the* Æneid, *by mr.* Warburton. *On the ſhield of* Æneas, *by mr.* W. Whitehead. *On the character of* Japis, *by the late dr.* Atterbury, *biſhop of* Rocheſter. *And three eſſays on paſtoral, didactic, and epic poetry, by the editor.* 8vo. 4 *vol.* 20 s. Dodſley.

IN the work now before us we have an elegant edition, and an exellent tranſlation, of all *Virgil*'s works, illuſtrated with explications of the difficult, and many curious and uſeful obſervations on the beautiful, paſſages in them. Mr. *Pitt*'s verſion of the *Æneid* is ſo well known, that there is no occaſion for us to ſay any thing concerning it; and as to the tranſlation of the *Eclogues* and *Georgics*, by the ingenious mr. *Warton*, our readers will be enabled to form a juſt idea of it by the ſpecimen we ſhall lay before them. That mr. *Warton* has far ſurpaſſed all who have gone before him in the ſame taſk, in regard to

the rendering of his author's ſenſe with exactneſs and perſpicuity, will, we are perſuaded, be readily allowed by every candid reader that is capable of judging; nor is this his only merit: there is a claſſical purity and correctneſs in his ſtile, and an eaſy harmonious flow in his verſification.

With regard to the notes, the greateſt part of them is taken from *Virgil*'s beſt critics and commentators; and they are collected with great judgment and true taſte: ſeveral of them relating to the ſoil, the climate, and cuſtoms of *Italy*, are extremely curious; theſe were written by the late mr. *Holdſworth*, who reſided many years in *Italy*, and were communicated to mr. *Warton* by the ingenious mr. *Spence*, by whom we have likewiſe, in this work, ſeveral excellent remarks never before publiſhed. There are likewiſe ſome few remarks of mr. *Pope*'s, and ſeveral obſervations by mr. *Johnſon*, particularly in the eſſay on paſtoral poetry, inſerted in this edition of *Virgil*, and which contains little beſides what mr. *Johnſon* has ſaid upon that ſubject. See *Rambler*, numb. 37.

The eſſays on epic and didactic poetry are written by mr. *Warton*: in the firſt, which is but a ſhort one, he conſiders the *Æneid* under the four following heads, *viz.* the fable, the characters, the ſentiments, and the language, and makes great uſe of *Boſſu*'s excellent treatiſe upon the ſame ſubject. In the ſecond he takes occaſion to ſhew, what are the moſt proper ſubjects for didactic poetry; and obſerves, that all parts of natural philoſophy in particular, as being converſant about ſenſible images, are beſt calculated to ſhine in this way of writing. In making choice of a proper ſubject, he tells us, that care ſhould be taken to fix, if poſſible, upon one of an important and univerſal nature; and that after this intereſting ſubject is choſen, ſuch rules only relating to it ſhould be ſelected, as will bear to be delivered gracefully, and to be enlivened with poetical imagery. 'It is not required or expected of a poet, ſays he, to enter into 'a minute detail of dry precepts, but to ſingle out thoſe pre-'cepts, that will entertain as well as inſtruct his reader.'

But altho' the poet delivers his precepts in the moſt artful manner imaginable, and renders them as palatable as poſſible, yet, he obſerves, the reader will ſoon be diſguſted with a continued ſeries of inſtruction, if his mind be not relieved at proper intervals by pleaſing digreſſions of various kinds, naturally ariſing from the main ſubject, and cloſely connected with it. 'If *Virgil*, ſays he, had confined himſelf merely to agriculture, 'and had never inſerted in his poem the prodigies that attended 'the death of *Julius Cæſar*, the praiſes of *Italy*, the chariot-'race, the *Scythian* winter-piece, the happineſs of a country

'life, the loves of the beasts, and the pathetic description of 'the plague among the cattle; his *Georgics*, tho' abounding 'in most useful rules, delivered with dignity and grace united, 'would never have been the delight and admiration of his own 'and all succeeding ages. His art is no where more remarkable 'than in those passages, where, after seeming to have left his 'subject and his husbandmen, he suddenly returns to them, 'and connects all he has been saying, tho' he appears to have 'wandered far from his purpose, by adding some rural circum-'stance: thus having spoken of the battle of *Pharsalia*, he 'subjoins immediately with great address,

'*Scilicet et tempus veniet cum finibus illis*
'*Agricola, incurvo terram molitus aratro*
'*Exesa inveniet scabra rubigine pila*;
'*Aut gravibus rastris galeas pulsabit inanes,*
'*Grandiaque effossis mirabitur ossa sepulchris.*'

As to the stile of a didactic poem, mr. *Warton* tells us, that it should abound in the most bold and forcible metaphors, the most glowing and picturesque epithets; that it ought to be elevated and enlivened by pomp of numbers and majesty of words, and by every figure that can lift a language above the vulgar and current expressions. 'One may add, says he, that in no 'kind of poetry, (nay, not even in the sublime ode) is a beau-'ty of expression so much to be regarded as in this. For the 'epic writer should be very cautious of indulging himself in 'too florid a manner of expression; especially in the drama-'tic parts of his fable, where he introduces dialogue. And 'the writers of tragedy cannot fall into so nauseous and unna-'tural an affectation, as to put laboured descriptions, pompous 'epithets, studied phrases, and high-flown metaphors, into the 'mouths of his characters. But as the didactic poet speaks in 'his own person, it is necessary and proper for him to use a 'more luscious colouring of stile, and to be more studious of 'ornament. And this is agreeable to an admirable precept of '*Aristotle*, which no writer should ever forget,—that diction 'ought most to be laboured in the unactive; that is, the de-'scriptive parts of a poem, in which the opinions, manners, 'and passions of men are not represented; for too glaring an 'expression obscures the manners and the sentiments.'

In the remaining part of this essay he endeavours to point out the merit or imperfection of the most celebrated didactic poets, antient and modern, by giving a short account of each.

We ſhall conclude our account of this uſeful work with mr. *Warton*'s tranſlation of the firſt *Georgic*, which is as follows:

What culture crowns the laughing fields with corn,
Beneath what heavenly ſigns the glebe to turn,
Round the tall elm how circling vines to lead,
The care of oxen, cattle how to breed,
What wondrous arts to frugal bees belong,
Maecenas, are the ſubjects of my ſong.
Lights of the world! ye brighteſt orbs on high,
Who lead the ſliding year around the ſky!
Bacchus and *Ceres*, by whoſe gifts divine,
Man chang'd the cryſtal ſtream for purple wine;
For rich and foodful corn, *Chaonian* maſt:
Ye fauns and virgin dryads, hither haſte;
Ye deities who aid induſtrious ſwains,
Your gifts I ſing! facilitate the ſtrains!
And thou, whoſe trident ſtruck the teeming earth,
Whence ſtrait a neighing courſer ſprung to birth.
Come thou, whoſe herd, in *Caea*'s fertile meads,
Of twice an hundred ſnow-white heifers, feeds:
Guardian of flocks, O leave *Lycaeus*' grove,
If *Maenalus* may ſtill retain thy love,
Tegean Pan; and bring with thee the maid
Who firſt at *Athens* rais'd the olive's ſhade,
Propitious *Pallas*; nor be abſent thou,
Fair youth, inventor of the crooked plough;
Nor thou, *Sylvanus*, in whoſe hands is borne
A tender cypreſs by the roots up-torn:
Come, all ye gods and goddeſſes, who hear
The ſuppliant ſwains, and bleſs with fruits the year;
Ye, who the wild ſpontaneous ſeeds ſuſtain,
Or ſwell with ſhowers the cultivated grain.
And thou, thou chief, whoſe ſeat among the gods,
Is yet unchoſen in the bleſt abodes,
Wilt thou, great *Caeſar*, o'er the earth preſide,
Protect her cities, and her empires guide,
While the vaſt globe ſhall feel thy genial pow'r,
Thee as the god of foodful fruits adore,
Sovereign of ſeaſons, of the ſtorms and wind,
And with thy mother's boughs thy temples bind?
Or over boundleſs ocean wilt thou reign,
Smooth the wild billows of the roaring main,
While utmoſt *Thule* ſhall thy nod obey,
To thee in ſhipwrecks ſhivering ſailors pray,
While *Tethys*, if ſome wat'ry nymph could pleaſe,
Would give in dow'ry all her thouſand ſeas?
Or wilt thou mount a ſplendid ſign on high,
Betwixt the maid and *Scorpius* deck the ſky;

Scorpius

Scorpius ev'n now his burning claws confines,
And more than a juſt ſhare of heav'n reſigns?
Whate'er thou chuſe? (for ſure thou wilt not deign,
With dire ambition fir'd, in hell to reign,
Tho' *Greece* her fair *Elyſian* fields admire,
Whence *Proſerpine* refuſes to retire)
Look kindly down, my invocations hear!
Aſſiſt my courſe, and urge my bold carreer;
Pity with me, the ſimple ploughman's cares,
Now, now aſſume the god, and learn to hear our pray'rs.
In earlieſt ſpring, when melting ſnow diſtils
Adown the mountains' ſides, in trickling rills,
When *Zephyr*'s breeze unbinds the crumbling ſoil,
Then let my groaning ſteers begin the toil;
Deep in the furrows preſs the ſhining ſhare;
Thoſe lands at laſt repay the peaſants' care,
Which twice the ſun, and twice the froſts ſuſtain,
And burſts his barns ſurcharg'd with pond'rous grain.
But ere we launch the plough in plains unknown,
Be firſt the clime, the winds and weather ſhewn;
The culture and the genius of the fields,
What each refuſes, what in plenty yields;
Here golden corn, there luſcious grapes abound,
There graſs ſpontaneous, or rich fruits are found;
See'ſt thou not *Tmolus*, ſaffron ſweet diſpenſe?
Her ivory, *Ind*; *Arabia*, frankincenſe?
The naked *Chalybes* their iron ore?
To *Caſtor Pontus* give it fetid pow'r?
While for *Olympic* games, *Epirus* breeds,
To whirl the kindling car, the ſwifteſt ſteeds?
Nature, theſe laws, and theſe eternal bands,
Firſt fix'd on certain climes, and various lands,
What time the ſtones, upon th'unpeopled world,
Whence ſprung laborious man, *Deucalion* hurl'd.
Come on then: yoke, and ſweat the ſturdy ſteer,
In deep, rich ſoils, when dawns the vernal year;
The turf diſclos'd, the clinging clods unbound,
Summer ſhall bake and meliorate thy ground;
But for light, ſteril land, it may ſuffice,
Gently to turn it in autumnal skies;
There, leſt the weeds o'er joyful ears prevail,
Here, leſt all moiſture from the ſands exhale.
The glebe ſhall reſt, whence laſt you gather'd grain,
Till the ſpent earth recover ſtrength again;
For where the trembling pods of pulſe you took,
Or from its rattling ſtalk the lupin ſhook,
Or vetches' ſeed minute, will golden corn
With alter'd grain that happy tilth adorn.

Parcht are the lands, that oats or flax produce,
Or poppies pregnant with *Lethean* juice;
Nor want uncultur'd fallow's grace or uſe.
But bluſh not fatt'ning dung to caſt around,
Or ſordid aſhes o'er th'exhauſted ground.
Thus reſt, or change of grain, improves the field,
And riches ſhall ariſe from lands untill'd.
Gainful to burn the barren glebe 'tis found,
While the light ſtubble, crackling, flames around:
Whence, or to earth new ſtores of ſtrength are lent,
And large ſupplies of richer nutriment;
Or oozing off, and purify'd by fire,
The latent, noxious particles tranſpire;
Or thro' the pores relax'd, the tender blade
Freſh fructifying juices feels convey'd;
Or genial heat the hollow glebe conſtrains,
Braces each nerve, and binds the gaping veins;
Leſt ſlender ſhowers, or the fierce beams of day,
Or *Boreas'* baleful cold ſhould ſcorch the crops away.
Much too he helps his labour'd lands, who breaks
The crumbling clods, with harrows, drags, and rakes;
Who plough hs acroſs, and back, with ceaſeleſs toil,
Subdues to duſt, and triumphs o'er the ſoil;
Plenty to him, induſtrious ſwain! is given,
And *Ceres* ſmiles upon his works from heaven.
Ye huſbandmen! of righteous heav'n intreat
A winter calm and dry; a ſolſtice wet;
For winter-duſt delights the pregnant plain,
The happieſt covering for the bury'd grain;
Hence matchleſs harveſts *Myſia* boaſting reaps,
And *Gargarus* admires his unexpected heaps.
Why ſhould I tell of him, who, on his land
Freſh ſown, deſtroys each ridge of barren ſand;
Then inſtant, o'er the levell'd furrows brings
Refreſhful waters from the cooling ſprings;
Behold, when burning ſuns, or *Syrius'* beams
Strike fiercely on the fields, and withering ſtems;
Down from the ſummit of the neighbouring hills,
O'er the ſmooth ſtones he calls the bubbling rills;
Soon as he clears, whate'er their paſſage ſtay'd,
And marks their future current with his ſpade,
Before him ſcattering they prevent his pains,
Burſt all abroad, and drench the thirſty plains.
Or who, leſt the weak ſtalks be over-weigh'd,
Feeds down, betimes, the rank luxuriant blade,
When firſt it riſes to the furrows' head.
Or why of him who drains the marſhy lands,
Collects the moiſture from th'abſorbing ſands,
When burſting from his banks, th'indignant flood
The country covers wide, with ſlimy mud,

In

In doubtful months, when ſwelling dykes reſound
With torrents loud, and ſweat and boil around.
Yet after all theſe toils of ſwains and ſteers,
Still riſing ills impend, and countleſs cares;
The glutton gooſe, the *Thracian* cranes annoy,
Succory and noxious ſhade the crops deſtroy.
Th'eternal fire, immutably decreed,
That tillage ſhould with toil alone ſucceed,
With cares he rous'd, and ſharpen'd human hearts,
Bright'ning the ruſt of indolence by arts.
Ere *Jove* had reign'd, no ſwains ſubdu'd the ground,
Unknown was property, unjuſt the mound;
At will they rov'd; and earth ſpontaneous bore,
Unask'd, and uncompell'd, a bounteous ſtore;
He, to fell ſerpents deathful venom gave,
Bade wolves deſtroy, and ſtormy ocean rave;
Conceal'd the fire, from leaves their honey ſhook;
And ſtopp'd of purple wine each flowing brook;
That ſtudious want might uſeful arts contrive;
From planted furrows foodful corn derive;
And ſtrike from veins of flints the ſecret ſpark:
Then firſt the rivers felt the hollow'd bark,
Sailors firſt nam'd and counted every ſtar,
The *Pleiads*, *Hyads*, and the northern car.
Now ſnares for beaſts and birds fell hunters place,
And wide ſurround with dogs the echoing chace;
One, for the finny prey broad rivers beats,
One, from the ſea drags ſlow his loaded nets.
Erſt did the woods the force of wedges feel,
Now ſaws were tooth'd, and temper'd was the ſteel;
Then all thoſe arts that poliſh life ſucceed;
What cannot ceaſeleſs toil, and preſſing need!
Great *Ceres* firſt the plough to mortals brought,
To yoke the ſteer, to turn the furrow taught;
What time, nor maſt, nor fruits, the grove ſupply'd,
And fam'd *Dodona* ſuſtenance deny'd;
Tillage grew toilſome, and the harveſts dy'd.
Caltrops, wild oats, darnel, and burrs aſſail,
Hide the fair tilth, and o'er the crops prevail.
Unleſs with harrows' unremitted toil,
Thou break, ſubdue, and pulverize the ſoil,
Fright pecking birds, lop over-ſhadowing bowers,
And beg of ſmiling heav'n refreſhful ſhowers,
Alas! thy neighbour's ſtores with envy view'd,
Thou'lt ſhake from foreſt-oaks thy taſteleſs food.
Next muſt we tell, what arms ſtout peaſants wield,
Without whoſe aid, no crops could crown the field;
The ſharpen'd ſhare, and heavy timber'd plough,
And *Ceres*' pondrous waggon rolling ſlow;

And *Celeus'* harrows, hurdles, ſleds to trail
O'er the preſs'd grain, and *Bacchus'* flying ſail.
Theſe long before provide, ye, who incline
To merit praiſe by huſbandry divine!
When bent betimes, and tam'd the ſtubborn bough,
Tough elm receives the figure of the plough;
Eight foot the beam, a cumbrous length appears;
The earth-boards double; double are the ears;
Light to the yoke the linden feels the wound,
And the tall beech lies ſtretch'd along the ground;
They fall for ſtaves that guide the plough-ſhare's courſe,
And heat and hardening ſmoke confirm their force.
More antient preçepts could I ſing, but fear
Such homely rules may grate thy nicer ear.
To preſs the chalky floor more cloſely down,
Roll o'er its ſurface a cylindric ſtone;
Elſe thro' the looſen'd duſt, and chinky ground,
The graſs ſprings forth, and vermin will abound.
Oft working low in earth the tiny mouſe
Her garners makes, and builds her ſecret houſe;
Their neſt and chambers ſcoop, the eyeleſs moles,
And ſwelling toads that haunt the darkſome holes;
The weaſel heaps conſumes, or prudent ant
Provides her copious ſtores, 'gainſt age or want.
Mark likewiſe when in groves the almond blows,
And bends with luxury of flow'rs his boughs;
If fruit abound, the corn alike will thrive,
And toil immenſe to ſweating threſhers give;
But if with full exuberance of ſhade,
The cluſtering leaves a barren foliage ſpread,
Then will the chaffy ſtalks, ſo lean and poor,
In vain be trampled on the hungry floor.
Some prudent ſowers have I ſeen indeed
Steep with preventive care the manag'd ſeed,
In nitre, and black lees of oil; to make
The ſwelling pods a larger body take:
But the well diſciplined, and choſen grains,
Tho' quicken'd o'er ſlow fires with ſkilful pains,
Starve and degenerate in the fatteſt plains;
Unleſs with annual induſtry and art,
They cull each largeſt out, and plac'd apart:
For ſuch the changeful lot of things below,
Still to decay they ruſh, and ever backwards flow.
As one, who 'gainſt a ſtream's impetuous courſe,
Scarce pulls his ſlow boat, urg'd with all his force;
If once his vigour ceaſe, or arms grow ſlack,
Inſtant, with headlong haſte, the torrent whirls him back.
We too as much muſt mark *Arcturus'* ſigns,
When riſe the kids, when the bright dragon ſhines,

As

As home-bound mariners, in tempeſts toſt,
Near *Pontus*, or *Abydos*' oyſter'd coaſt.
When *Libra* meaſures out the day and night,
Equal proportions both of ſhade and light;
Work, work your bullocks, barley ſow, ye ſwains,
Till winter's firſt impracticable rains.
Now in their beds, your poppies hide and flax;
With frequent harrowings ſmooth the furrows' backs,
Now while ye may, while the dark welkin low'rs,
O'er the dry glebe while clouds ſuſpend their ſhow'rs.
Sow beans in ſpring: in ſpring, the crumbling ſoil
Receives thee, lucern! *Media*'s flowery ſpoil;
But ſtill to millet give we annual care,
When the *Bull* opes with golden horns the year,
And the *Dog* ſets, to ſhun his backward-riſing ſtar.
But if for wheat alone, for ſtronger grain,
And bearded corn, thou exerciſe the plain,
Firſt let the morning *Pleiades* go down,
From the ſun's rays emerge the *Gnoſſian* crown,
Ere to th'unwilling earth thou truſt the ſeed,
And mar thy future hopes with ill-judg'd ſpeed.
Some have begun ere *Maia* ſunk, but them
Their full-ear'd hope mock'd with a flattering ſtem.
If the mean vetch, or tare, thou deign to ſow,
Nor ſcorn to bid *Aegyptian* lentils grow,
Signs, not obſcure, *Boötes*, ſetting yields,
Begin, and ſow, through half the froſts, thy fields.
For this the golden ſun, in his career,
Rules thro' the world's twelve ſigns the quarter'd year;
Five zones infold heav'n's radiant concave: one,
Plac'd full beneath the burnings of the ſun,
For ever feels his unremitted rays,
And gaſps for ever in the ſcorching blaze;
On each ſide which, two more their circles mark,
Clogg'd with thick ice, with gloomy tempeſts dark;
Betwixt the firſt and theſe, indulgent heav'n
Two milder zones to feeble man hath giv'n,
Acroſs them both a path oblique inclines,
Where in refulgent order roll the ſigns.
Bleak *Scythia*'s ſnows, *Riphaea*'s tow'ring cliffs,
High as this elevated globe uplifts,
So low to ſouthern *Lybia* it deſcends,
And with an equal inclination bends.
One pole for ever o'er our heads is roll'd,
One, darkſome *Styx* and hell's pale ghoſts behold
Beneath their feet: here, the vaſt dragon twines
Between the *Bears*, and like a river winds;
The *Bears* that ſtill with fearful caution keep,
Unting'd beneath the ſurface of the deep.

There,

There, in dead ſilence, ſtill night loves to reſt,
Night without end, with thickeſt gloom oppreſt;
Or from our hemiſphere, the morning ray
Returns alternate, and reſtores the day;
And when to us the orient car ſucceeds,
And o'er our climes has breath'd its panting ſteeds,
There ruddy *Veſper*, kindling up the ſky,
Caſts o'er the glowing realms his evening eye.
Hence, changeful heav'n's rough ſtorms we may foreknow,
The days to reap, the happieſt times to ſow;
When with ſafe oars it may be fit to ſweep
The glaſſy ſurface of the faithleſs deep;
When to the waves the well-arm'd fleet reſign,
And when in foreſts fell the timely pine.
Nor vain to mark the varying ſigns our care,
Nor the four ſeaſons of th'adjuſted year;
Whene'er the hind a fleety ſhow'r detains,
Full many a work that ſoon muſt coſt him pains
To hurry forward, when the ſky is fair,
He may with prudent foreſight now prepare;
Now to a point the blunted ſhare may beat;
Scoop troughs from trees, mark flocks, or ſacks of wheat;
Long ſpars and forks may ſharpen; or ſupply
Amerian twigs the creeping vine to tie;
With *Rubean* rods now baskets may be wove,
Now grain be ground with ſtones, now parch'd upon the ſtove.
Nor do the laws of man, or gods above,
On ſacred days ſome labours diſapprove;
No ſolemn rite ſhould e'er forbid the ſwain,
The mead with ſudden ſtreams o'erflow'd, to drain:
To raiſe ſtrong fences for the ſpringing corn,
To lay the ſnare for birds, to burn the thorn;
Nor to forbear to waſh the bleating flock,
And ſoundly plunge them in the healthy brook.
Oft the ſlow aſs's ſides the driver loads,
With oil, or apples, or domeſtic goods,
And for the mill brings an indented ſtone,
Or with black lumps of pitch returns from town.
For various works behold the moon declare
Some days more fortunate—the fifth beware!
Pale *Orcus* and the furies then ſprung forth,
Iapetus and *Coeus*, heaving earth
Produc'd, a foul abominable birth!
And fierce *Typhoeus*, *Jove* who dar'd defy,
Leagu'd in conjunction dire to ſtorm the ſky!
Oſſa on *Pelion*, thrice to uplift they ſtrove,
And high o'er nodding *Oſſa* roll above
Olympus ſhagg'd with woods; th'almighty fire
Thrice daſh'd the mountains down with forky fire.

Next

Next to the tenth, the ſeventh to luck inclines,
For taming oxen, and for planting vines;
Then beſt her woof the prudent houſewife weaves;
Better for flight the ninth, adverſe to thieves.
Ev'n in cold night ſome proper taſks purſue,
Or when gay morn impearls the field with dew;
At night dry ſtubble, and parcht meadows mow,
At night, fat moiſture never fails to flow;
One, by the glowing ember's livid light,
Watches and works the livelong winter's night,
Forms ſpiky torches with his ſharpen'd knife;
Mean while with equal induſtry his wife,
Beguiling time, ſings in the glimmering room,
To chear the labours of the rattling loom,
Or on the luſcious muſt while bubbles riſe,
With leaves the trembling cauldron purifies.
But cut the golden corn in mid-day's heat,
And the parcht grain at noon's high ardor beat.
Plough naked; naked ſow; the buſy hind
No reſt but in bleak wintry hours can find;
In that drear ſeaſon, ſwains their ſtores enjoy,
Mirth all their thought, and feaſting their employ;
The genial time to mutual joys excites,
And drowns their cares in innocent delights.
As when a freighted ſhip has touch'd the port,
The jovial crews upon their decks reſort,
With fragrant garlands all their ſterns are crown'd,
And jocund ſtrains from ſhip to ſhip reſound.
Yet then from leafleſs oaks their acorns ſtrip,
From bays and myrtles bloody berries ſlip,
For noxious cranes then plant the guileful ſnare,
O'er tainted ground purſue the liſtening hare;
Pitch toyls for ſtags, and whirling round the ſtring,
Smite the fat doe with *Balearic* ſling,
While on the ground the ſnow deep-cruſted lies,
And the clogg'd floods puſh down thick flakes of ice.
Why ſhould I ſing autumnal ſtars and ſkies;
What ſtorms in that uncertain ſeaſon riſe?
How careful ſwains ſhould watch in ſhorter days,
When ſoften'd ſummer feels abated rays:
Or what, in ſhow'ry ſpring, the farmer fears,
When ſwell with milky corn the briſtling ears.
When hinds began to reap, and bind the field,
All the wild war of winds have I beheld
Riſe with united rage at once, and tear
And whirl th'uprooted harveſt into air,
With the ſame force, as by a driving blaſt
Light chaff or ſtubble o'er the plains are caſt.

Oft

Oft in one deluge of impetuous rain,
All heav'n's dark concave ruſhes down amain,
And ſweeps away the crops and labours of the ſwain.
The ſwelling rivers drown the oxen's toil,
The toſſing ſeas in furious eddies boil;
Great *Jove* himſelf, whom dreadful darkneſs ſhrouds,
Pavilion'd in the thickneſs of the clouds,
With light'ning arm'd his red right hand puts forth,
And ſhakes with burning bolts the ſolid earth:
The nations ſhrink appall'd; the beaſts are fled;
All human hearts are ſunk, and pierc'd with dread:
He ſtrikes vaſt *Rhodope*'s exalted crown,
And hurls huge *Athos*, and *Ceraunia* down.
Thick fall the rains; the wind redoubled roars;
The god now ſmites the woods, and now the ſounding ſhores.
Warn'd by theſe ills, obſerve the ſtarry ſigns,
Whither cold *Saturn*'s joyleſs orb inclines,
Whither light *Hermes*' wand'ring flame is driv'n;—
Firſt to the gods be all due honours giv'n;
To *Ceres* chief her annual rights be paid,
On the green turf beneath a fragrant ſhade,
When winter ends, and ſpring ſerenely ſhines,
Then fat the lambs, then mellow are the wines,
Then ſweet are ſlumbers on the flowery ground,
Then with thick ſhades are lofty mountains crown'd.
Let all thy hinds bend low at *Ceres*' ſhrine;
Mix honey ſweet, for her, with milk and mellow wine;
Thrice lead the victim the new fruits around,
And *Ceres* call, and choral hymns reſound:
Preſume not, ſwains, the ripen'd grain to reap,
Till crown'd with oak in antic dance ye leap,
Invoking *Ceres*, and in ſolemn lays,
Exalt your rural queen's immortal praiſe.
Great *Jove* himſelf unerring ſigns ordains,
Of chilling winds, and heats, and driving rains;
The moon declares when bluſtring *Auſter* falls,
When herds ſhould be confin'd near ſhelt'ring ſtalls;
When winds approach, the vex'd ſea heaves around,
From the bleak mountain comes a hollow ſound,
The loud blaſts whiſtles o'er the echoing ſhore,
Ruſtle the murmuring woods, the riſing billows roar.
From the frail bark that ploughs the raging main,
The greedy waves unwillingly refrain,
When loud the corm'rant ſcreams and ſeeks the land,
And coots and ſea-gulls ſport upon the ſand;
And the tall hern his marſhy haunts forſakes,
And tow'rs to heav'n above the 'cuſtom'd lakes:
Oft ſtars fall headlong thro' the ſhades of night,
And leave behind white tracks of trembling light,

In circles play light chaff and wither'd leaves,
And floating feathers dance upon the waves.
But when keen lightnings flash from *Boreas'* pole,
From *Eurus'* house to west, when pealing thunders roll,
The country swims, all delug'd are the dales,
And every pilot furls his humid sails.
Sure warnings still the stormy showers precede;
The conscious cranes forsake the vapoury mead,
The heifer tossing high her head in air,
With broader nostrils snuffs the gale afar;
Light skims the chirping swallow o'er the flood,
The frogs croak hoarsely on their beds of mud;
Her eggs abroad the prudent pismire bears,
While at her work a narrow road she wears.
Deep drinks the bow *; on rustling pinions loud,
The crows, a numerous host! from pasture homeward crowd.
Lo! various sea-fowl, and each bird that breeds
In *Asian* lakes, near sweet *Cayster's* meads,
O'er their smooth shoulders strive the stream to fling,
And wash in wanton sport each snowy wing;
Now dive, now run upon the watry plain,
And long to lave their downy plumes in vain:
Loudly the rains the boding rook demands,
And solitary stalks across the scorching sands.
Nor less the virgins' nightly tasks that weave
With busy hands, approaching storms perceive,
While on the lamp they mark the sputtering oil,
And fungous clots the light, adhesive soil,
Nor less by certain marks may'st thou descry
Fair seasons, in the calm, and stormless sky;
Then shine the stars with keener lustre bright,
Nor *Cynthia* borrows from her brother's light.
No fleecy clouds flit lightly thro' the air,
The mists descend, and low on earth appear.
Nor *Thetis'* halcyons basking on the strand,
Their plumage to the tepid sun expand:
Nor swine deep delving with the sordid snout,
Delight to toss the bundled straw about.
To watch the setting sun, the sullen owl
Sits pensive, and in vain repeats her baleful howl;
Nisus appears sublime in liquid air,
And *Scylla* rues the ravish'd purple hair:
Where with swift wings she cuts th' etherial way,
Fierce *Nisus* presses on his panting prey,
Where *Nisus* wheels, she swiftly darts away.
With throats compress'd, with shrill and clearer voice,
The tempest gone, the cawing rooks rejoice;
Seek with unusual joys, on branches hung
Their much-lov'd nests, and feed their callow young. Not

* *Deep drinks the bow.*] Alludes to the ridiculous notion of the antients, that the rainbow sucked up water with its horns from lakes and rivers.

Not that to them a genius heav'n hath lent,
Or piercing foreſight of each dark event,
But when the changeful temper of the skies,
The rare condenſes, the denſe rarifies,
New motions on the alter'd air impreſt,
New images and paſſions fill their breaſt:
Hence the glad birds in louder concert join,
Hence croaks th'exulting rook, and ſport the kine.
But if thou ſhalt obſerve the rapid ſun,
And mark the moons their following courſes run,
No night ſerene with ſmiles, ſhall e'er betray,
And ſafely may'ſt thou truſt the coming day:
When the young moon returning light collects,
If 'twixt her horns we ſpy thick gloomy ſpecks,
Prepare ye mariners and watchful ſwains
For waſteful ſtorms and deluges of rains!
But if a virgin-bluſh her cheeks o'erſpread,
Lo, winds! they tinge her golden face with red;
But the fourth evening if ſhe clearly riſe,
And ſail unclouded through the azure skies,
That day, and all the following month behind,
No rattling ſtorm ſhall feel of rain or wind:
And ſailors ſay'd from the devouring ſea,
To *Glaucus* vows prefer and *Panope*.
Nor leſs the ſun, when eaſtern hills he leaves
And when he ſinks behind the bluſhing waves,
Prognoſtics gives: he brings the ſafeſt ſigns
At morn, and when the ſtarry evening ſhines:
When with dark ſpots his opening face he clouds,
Shorn of his beams, and half his glory ſhrouds,
Suſpect ye ſhowers: the ſouth from ocean borne,
Springs noxious to the cattle, trees and corn.
When ſcatter'd are his rays; with paleneſs ſpread
When faint *Aurora* leaves *Tithonus'* bed;
Ill can thin leaves their ripening grapes defend!
Such heaps of horrid hail on rattling roofs deſcend!
Obſerve too, when he ends his heav'nly race,
What various colours wander o'er his face:
The dusky, rain; the fiery, wind denotes;
But if with glowing red he mingle ſpots,
Then ſhowers and winds commixt ſhalt thou behold
In dreadful tempeſt thro' black aether roll'd;
In ſuch a night, when ſoon the waves will roar,
None ſhould perſuade to looſe my bark from ſhore.
But if his orb be lucid, clear his ray,
When forth he uſhers, or concludes the day,
Fear not the ſtorms: for mild will be the breeze,
And *Aquilo* but gently wave the trees.
In fine, what winds may riſe at evening late,
What ſhowers may humid *Auſter* meditate,

By

By ſureſt marks th'unerring ſun declares,
And who, to call the ſun deceitful, dares?
He too foretells ſedition's ſecret ſchemes,
Tumults and treaſons, wars and ſtratagems.
He too, bewailing her unhappy doom,
When fell her glorious *Caeſar*, pitied *Rome*;
With dusky redneſs veil'd his chearful light,
And impious mortals fear'd eternal night:
Then too, the trembling earth, and ſeas that rag'd,
And dogs, and boding birds dire ills preſag'd:
What globes of flame hath thund'ring *Aetna* thrown,
What heaps of ſulphur mix'd with molten ſtone,
From her burſt entrails did ſhe oft expire,
And deluge the *Cyclopean* fields with fire!
A clank of arms and ruſhing to the wars,
The ſound of trampling ſteeds, and clattering cars,
Heard thro' th'aſtoniſh'd sky, *Germania* ſhock'd,
The ſolid *Alps* unuſual tremblings rock'd!
Thro' ſilent woods a diſmal voice was heard,
And glaring ghoſts all grimly pale appear'd,
At dusky eve; dumb cattle ſilence broke,
And with the voice of man (portentous!) ſpoke!
Earth gapes aghaſt; the wondering rivers ſtop;
The brazen ſtatues mourn, and ſweats from ivory drop;
Monarch of mighty floods, ſupremely ſtrong,
Eridanus, whole foreſts whirl'd along,
And rolling onwards with a ſweepy ſway,
Bore houſes, herds, and helpleſs hinds away:
The victims' entrails dire events forebode!
Wolves howl in cities! wells overflow with blood.
Ne'er with ſuch rage did livid lightnings glare,
Nor comets trail ſuch lengths of horrid hair!
For this, *Philippi* ſaw, with civil rage,
The wretched *Roman* legions twice engage;
Emathia, (heav'n decreed!) was twice imbru'd,
And *Haemus'* fields twice fatten'd with our blood.
The time at length ſhall come, when lab'ring ſwains,
As with their ploughs they turn theſe guilty plains,
'Gainſt hollow helms their heavy drags ſhall ſtrike,
And claſh 'gainſt many a ſword, and ruſty pike;
View the vaſt graves with horror and amaze,
And at huge bones of giant heroes gaze.
Ye greater guardian gods of *Rome*, our pray'r,
And *Romulus*, and thou, chaſte *Veſta*, hear!
Ye, who preſerve with your propitious powers,
Etrurian *Tiber*, and the *Roman* towers!
At leaſt permit this youth to ſave the world
(Our only refuge!) in confuſion hurl'd:
Let ſtreams of blood already ſpilt attone
For perjuries of falſe *Laomedon*!

The

The gods, great *Caeſar*, envy and complain,
That men and earthly cares thy ſteps detain;
Where ſacred order, fraud, and force confound,
Where impious wars and tumults rage around,
And ev'ry various vice and crime is crown'd:
Diſhonour'd lies the plough; the baniſh'd ſwains
Are hurried from th'uncultivated plains;
The ſickles into barbarous ſwords are beat,
Euphrates here, and there the *Germans* threat.
The cities break of mutual faith the bands,
And ruthleſs *Mars* raves wild o'er all the lands.
As when four furious courſers whirl away
The trembling driver, nor his cries obey,
With headlong haſte ſwift-pouring o'er the plains,
The chariot bounds along, nor hears the reins.

*** We have omitted the notes to this *Georgic*, as they would have extended the article to too great a length.

ART. XXVI. *The hiſtory of the* Peloponneſian *war, tranſlated from the* Greek *of* Thucydides. *By* William Smith, M. A. Quarto, 2 *vols.* 1l. 1s. *in ſheets.*

THE public is here preſented with a tranſlation of one of the beſt hiſtories of antiquity; a hiſtory full of important inſtruction. The pernicious conſequences of faction in ſtates, the tendency that power rigorouſly or wantonly exerciſed has to make men deſperate, and that liberty, when abuſed, has to make them inſolent; is no where more ſtrongly repreſented, than in the grave and judicious THUCYDIDES. In him too we ſee falſe patriots and venal orators dreſſed out in genuine colours, and thoſe who employ their eloquence and abilities to promote the public intereſt, and exert themſelves to the utmoſt of their power in the ſupport of liberty, drawn at full length and in juſt proportions.

With regard to the tranſlation now before us, we ſhall only ſay, that its merit is ſuperior to any praiſes we can beſtow, and that it will, we are perſuaded, approve itſelf to the judgment of ſuch, (and ſuch only are proper judges) as have an *Attic* taſte, and are well acquainted with the turn and manner of the original. That our readers may ſee, in ſome meaſure, how our ingenious tranſlator has ſucceeded, both in the *oratorial* and *narrative* part, we ſhall preſent them with the celebrated oration of *Pericles*, made at the public funeral of the *Athenians*, and the account of the plague at *Athens*, both in the ſecond book of the hiſtory of THUCYDIDES.

Oration by Pericles.

'Many of thoſe, who have ſpoken before me on theſe occaſions, have commended the author of that law which we 'are now obeying, for having inſtituted an oration to the honour of thoſe who ſacrifice their lives in fighting for their 'country. For my part, I think it ſufficient, for men who 'have proved their virtue in action, by action to be honoured 'for it—by ſuch as you ſee the public gratitude now performing about this funeral; and—that the virtues of many ought 'not to be endangered by the management of any one perſon, 'when their credit muſt precariouſly depend on his oration, 'which may be good, and may be bad. Difficult indeed it is, 'judiciouſly to handle a ſubject, where even probable truth 'will hardly gain aſſent. The hearer, enlightened by a long 'acquaintance, and warm in his affection, may quickly pronounce every thing unfavourably expreſt, in reſpect to what 'he wiſhes and what he knows,—whilſt the ſtranger pronounceth all exaggerated, through envy of thoſe deeds, which 'he is conſcious are above his own atchievement. For the 'praiſes beſtowed on others are then only to be endured, when 'men imagine they can do thoſe feats they hear to have been 'done: they envy what they cannot equal, and immediately 'pronounce it falſe. Yet, as this ſolemnity hath received its 'ſanction from the authority of our anceſtors, it is my duty 'alſo to obey the law, and to endeavour to procure, as far as 'I am able, the good-will and approbation of all my audience.

'I ſhall therefore begin firſt with our forefathers, ſince both 'juſtice and decency require we ſhould on this occaſion beſtow 'on them an honourable remembrance. In this our country 'they kept themſelves always firmly ſettled, and through their 'valour handed it down free to every ſince ſucceeding generation. Worthy indeed of praiſe are they, and yet more worthy are our immediate fathers; ſince enlarging their own 'inheritance into the extenſive *empire* which we now poſſeſs, 'they bequeathed *that* their work of toil to us their ſons. Yet 'even theſe ſucceſſes, we ourſelves here preſent, we who are 'yet in the ſtrength and vigor of our days, have nobly improved, and have made ſuch proviſions for this our *Athens*, 'that now it is all-ſufficient in itſelf to anſwer every exigence 'of war and of peace. I mean not here to recite thoſe martial exploits by which theſe ends were accompliſhed, or the 'reſolute defences we ourſelves and our fathers have made 'againſt the formidable invaſions of barbarians and *Greeks*—your own knowledge of theſe will excuſe the long detail.

'But—by what methods we have rose to this height of glory 'and power; by what polity and by what conduct we are thus 'aggrandized, I shall first endeavour to shew; and then pro-'ceed to the praise of the deceased. These, in my opinion, 'can be no impertinent topics on this occasion; the discussion 'of them must be beneficial to this numerous company of *A-'thenians* and of strangers.

'We are happy in a form of government which cannot en-'vy the laws of our neighbours;—for it hath served as a model 'to others, but is original at *Athens*. And this our form, as 'committed not to the *few*, but to the whole body of the 'people, is called a *Democracy*. How different soever in a 'private capacity, we all enjoy the same general equality our 'laws are fitted to preserve; and superior honours just as we 'excel. The public administration is not confined to a par-'ticular family, but is attainable only by merit. Poverty is 'not an hindrance, since whoever is able to serve his country, 'meets with no obstacle to preferment from his first obscurity. 'The offices of the *state* we go through without obstructions 'from one another; and live together in the mutual endear-'ments of private life without suspicions; not angry with a 'neighbour for following the bent of his own humour, nor 'putting on that countenance of discontent, which pains tho' 'it cannot punish---so that in private life we converse together 'without diffidence or damage, whilst we dare not on any 'account offend against the public, through the reverence we 'bear to the magistrates and the laws, chiefly to those *enacted* 'for redress of the injured, and to those *unwritten*, a breach 'of which is allowed disgrace. Our laws have further pro-'vided for the mind most frequent intermissions of care, by 'the appointment of public recreations and sacrifices through-'out the year, elegantly performed with a peculiar pomp, the 'daily delight of which is a charm that puts melancholy to 'flight. The grandeur of this our *Athens* causeth the produce 'of the whole earth to be imported here, by which we reap a 'familiar enjoyment, not more of the delicacies of our own 'growth, than of those of other nations.

'In the affairs of war we excel those of our enemies, who 'adhere to methods opposite to our own. For we lay open '*Athens* to general resort, nor ever drive any stranger from us, 'whom either improvement or curiosity hath brought amongst 'us, lest any enemy should hurt us by seeing what is never 'concealed. We place not so great a confidence in the pre-'paratives and artifices of war, as in the native warmth of 'our souls impelling us to action. In point of education, the

'youth

'youth of ſome people are inured, by a courſe of laborious 'exerciſe, to ſupport toil and hardſhip like men; but we, not-'withſtanding our eaſy and elegant way of life, face all the 'dangers of war as intrepidly as they. This may be proved 'by facts, ſince the *Lacedemonians* never invade our territories 'barely with their own, but with the united ſtrength of all 'their confederates. But, when we invade the dominions of 'our neighbours, for the moſt part we conquer without diffi-'culty, in an enemy's country, thoſe who fight in defence of 'their own habitations. The ſtrength of our whole force no 'enemy yet hath ever experienced, becauſe it is divided by 'our naval expeditions, or engaged in the different quarters of 'our ſervice by land. But if any where they engage and de-'feat a ſmall party of our forces, they boaſtingly give it out a 'total defeat; and if they are beat, they were certainly over-'powered by our united ſtrength. What tho' from a ſtate of 'inactivity rather than laborious exerciſe, or with a natural 'rather than an acquired valour, we learn to encounter dan-'ger?—this good at leaſt we receive from it, that we never 'droop under the apprehenſion of poſſible misfortunes; and 'when we hazard the danger, are found no leſs courageous 'than thoſe who are continually inured to it. In theſe reſpects 'our whole community deſerves juſtly to be admired, and in 'many we have yet to mention.

'In our manner of living we ſhew an elegance tempered 'with frugality, and we cultivate philoſophy without ener-'vating the mind. We diſplay our wealth in the ſeaſon of 'beneficence, and not in the vanity of diſcourſe. A confeſ-'ſion of poverty is diſgrace to no man; no effort to avoid it 'is diſgrace indeed. There is viſibly in the ſame perſons an 'attention to their own private concerns and thoſe of the pub-'lic; and in others engaged in the labours of life, there is a 'competent ſkill in the affairs of government. For we are 'the only people who think him that does not meddle in ſtate 'affairs—not indolent, but good for nothing. And yet, we 'paſs the ſoundeſt judgments, and are quick at catching the 'right apprehenſions of things; not thinking that words are 'prejudicial to actions, but rather the not being duly prepared 'by previous debate, before we are obliged to proceed to exe-'cution. Herein conſiſts our diſtinguiſhing excellence, that 'in the hour of action we ſhew the greateſt courage, and yet 'debate before hand the expediency of our meaſures. The 'courage of others is the reſult of ignorance; deliberation 'makes them cowards. And thoſe undoubtedly muſt be owned 'to have the greateſt ſouls, who, moſt acutely ſenſible of the

'miſeries of war and the ſweets of peace, are not hence in the 'leaſt deterred from facing danger.

'In acts of beneficence, further, we differ from the many. 'We preſerve friends, not by receiving but by conferring ob- 'ligations. For he, who does a kindneſs, has the advantage 'over him, who, by the law of gratitude, becomes a debtor 'to his benefactor. The perſon obliged is compelled to act 'the more inſipid part, conſcious that a return of kindneſs is 'merely a payment, and not an obligation. And we alone 'are ſplendidly beneficent to others, not ſo much from intereſt- 'ed motives, as for the credit of pure liberality. I ſhall ſum 'up what yet remains, by only adding—that our *Athens* in 'general is the ſchool of *Greece*; and, that every ſingle *Athe-* 'nian amongſt us, is excellently formed by his perſonal quali- 'fications, for all the various ſcenes of active life, acting with 'a moſt graceful demeanor, and a moſt ready habit of diſpatch.

'That I have not upon this occaſion made uſe of a pomp 'of words, but the truth of facts, that height to which, by 'ſuch a conduct, this *ſtate* hath roſe, is an undeniable proof. 'For we are now the only people of the world, who are found 'by experience to be greater than in report---the only people 'who, repelling the attacks of an invading enemy, exempts 'their defeat from the bluſh of indignation, and to their tribu- 'taries yields no diſcontent, as if ſubject to men unworthy to 'command. That we deſerve our power, we need no evi- 'dence to manifeſt. We have great and ſignal proofs of this, 'which entitle us to the admiration of the preſent and of fu- 'ture ages. We want no *Homer* to be the herald of our 'praiſe; no poet to deck off a hiſtory with the charms of 'verſe, where the opinion of exploits muſt ſuffer by a ſtrict 'relation. Every ſea hath been opened by our fleets, and 'every land been penetrated by our armies, which have every 'where left behind them eternal monuments of our enmity 'and our friendſhip.

'In the juſt defence of ſuch a *ſtate*, theſe victims of their 'own valour, ſcorning the ruin threatned to it, have valiantly 'fought, and bravely died. And every one of thoſe who ſur- 'vive is ready, I am perſuaded, to ſacrifice life in ſuch a cauſe. 'And for this reaſon have I enlarged ſo much on national 'points, to give the cleareſt proof that in the preſent war we 'have more at ſtake than men whoſe public advantages are not 'ſo valuable; and to illuſtrate by actual evidence, how great 'a commendation is due to them who are now my ſubject, 'and the greateſt part of which they have already received. For 'the encomiums with which I have celebrated the *ſtate*, have

'been earned for it by the bravery of *theſe*, and of men like 'theſe. And ſuch compliments might be thought too high and 'exaggerated, if paſſed on any *Grecians*, but them alone. 'The fatal period, to which theſe gallant ſouls are now reduced, is the ſureſt evidence of their merit---an evidence begun in their lives and compleated in their deaths. For it is 'a debt of juſtice to pay ſuperior honours to men, who have 'devoted their lives in fighting for their country, tho' inferior 'to others in every virtue but that of valour. Their laſt ſervice effaceth all former demerits,---it extends to the public; 'their private demeanors reached only to a few. Yet, not 'one of theſe was induced to ſhrink from danger through 'fondneſs of thoſe delights which the peaceful affluent life beſtows,---not one was the leſs laviſh of his life, through that 'flattering hope attendant upon want, that poverty at length 'might be exchanged for affluence. One paſſion there was 'in their minds much ſtronger than theſe,—the deſire of vengeance on their enemies. Regarding this, as the moſt honourable prize of dangers, they boldly ruſhed towards the 'mark, to glut revenge, and then to ſatisfy thoſe ſecondary 'paſſions. The uncertain event they had already ſecured in 'hope, what their eyes ſhewed plainly muſt be done they 'truſted their own valour to accompliſh, thinking it more 'glorious to defend themſelves and die in the attempt, than to 'yield and live. From the reproach of cowardice indeed they 'fled, but preſented their bodies to the ſhock of battle; when, 'inſenſible of fear, but triumphing in hope, in the doubtful 'charge they inſtantly dropt --and thus diſcharged the duty 'which brave men owe to their country.

'As for you, who now ſurvive them---it is your buſineſs 'to pray for a better fate---but, to think it your duty alſo to 'preſerve the ſame ſpirit and warmth of courage againſt your 'enemies; not judging of the expediency of this from a mere 'harangue---where any man indulging a flow of words may 'tell you what you yourſelves know as well as he, how many 'advantages there are in fighting valiantly againſt your enemies---but rather, making the daily increaſing grandeur of 'this community the object of your thoughts and growing 'quite enamoured of it. And, when it really appears great 'to your apprehenſions, think again, that this grandeur was 'acquired by brave and valiant men; by men who knew their 'duty, and in the moments of action were ſenſible of ſhame; 'who, whenever their attempts were unſucceſsful, thought it 'diſhonour their country ſhould ſtand in need of any thing 'their valour could do for it, and ſo made it the moſt glori-

'ous *preſent*. Beſtowing thus their lives on the public, they 'have every one received a praiſe that will never decay, a ſe-'pulchre that will always be moſt illuſtrious---not that in 'which their bones lie mouldering, but that in which their 'fame is preſerved, to be on every occaſion, when honour is the 'employ of either word or act, eternally remembered. This 'whole earth is the ſepulchre of illuſtrious men; nor is it the 'inſcription on the columns in their native ſoil alone that 'ſhews their merit, but the memorial of them, better than 'all inſcriptions, in every foreign nation, repoſited more dura-'bly in univerſal remembrance, than on their own tomb. From 'this very moment, emulating theſe noble patterns, placing 'your happineſs in liberty, and liberty in valour, be prepared 'to encounter all the dangers of war. For, to be laviſh of 'life is not ſo noble in thoſe whom misfortunes have reduced 'to miſery and deſpair, as in men who hazard the loſs of a 'comfortable ſubſiſtence, and the enjoyment of all the bleſſings 'this world affords, by an unſucceſsful enterprize. Adverſity 'after a ſeries of eaſe and affluence ſinks deeper into the heart 'of a man of ſpirit, than the ſtroke of death, inſenſibly re-'ceived, in the vigor of life and public hope.

'For this reaſon, the *parents* of thoſe who are now gone, 'whoever of them may be attending here, I do not bewail,--- 'I ſhall rather comfort. It is well known to what unhappy 'accidents they were liable from the moment of their 'birth; and, that happineſs belongs to men who have reach-'ed the moſt glorious period of life, as theſe now have who 'are to you the ſource of ſorrow,---theſe, whoſe life hath re-'ceived its ample meaſure, happy in its continuance, and 'equally happy in its concluſion. I know it in truth a diffi-'cult task, to fix comfort in thoſe breaſts, which will have 'frequent remembrances in ſeeing the happineſs of others, of 'what they once themſelves enjoyed. And ſorrow flows not 'from the abſence of thoſe good things we have never yet ex-'perienced, but from the loſs of thoſe to which we have been 'accuſtomed. They who are not yet by age exempted from 'iſſue, ſhould be comforted in the hope of having more. The 'children yet to be born will be a private benefit to ſome, in 'cauſing them to forget ſuch as no longer are, and will be a 'double benefit to their country, in preventing its deſolation, 'and providing for its ſecurity. For thoſe perſons cannot in 'common juſtice be regarded as members of equal value to 'the public, who have no children to expoſe to danger for its 'ſafety.---But you, whoſe age is already far advanced, com-'pute the greater ſhare of happineſs your longer time hath

'afforded

'afforded for ſo much gain, perſuaded in yourſelves, the re-
'mainder will be but ſhort, and enlighten that ſpace by the
'glory gained by theſe. It is greatneſs of ſoul alone that
'never grows old; nor is it wealth that delights in the latter
'ſtage of life, as ſome give out, ſo much as honour.---

'To you, the *ſons* and *brothers* of the deceaſed, whatever
'number of you are here, a field of hardy contention is open-
'ed. For him, who no longer is, every one is ready to com-
'mend, ſo that to whatever height you puſh your deſerts,
'you will ſcarce ever be thought to equal, but to be ſomewhat
'inferior to theſe. Envy will exert itſelf againſt a competi-
'tor, whilſt life remains; but when death ſtops the compe-
'tition, affection will applaud without reſtraint.

'If after this it be expected for me to ſay any thing to *you*,
'who are now reduced to a ſtate of widowhood, about female
'virtue, I ſhall expreſs it all in one ſhort admonition;---it is
'your greateſt glory not to be deficient in the virtue peculiar
'to your ſex, and to give the men as little handle as poſſible
'to talk of your behaviour, whether *well* or *ill*.

'I have now diſcharged the province allotted me by the
'laws, and ſaid what I thought moſt pertinent to this aſſembly.
'Our departed friends have by facts been already honoured.
'Their children, from this day till they arrive at manhood,
'ſhall be educated at the public expence of the *ſtate*, which
'hath appointed ſo beneficial a meed for theſe and all future
'relicts of the public conteſts. For wherever the greateſt re-
'wards are propoſed for virtue, there the beſt of patriots are
'ever to be found.---Now, let every one reſpectively indulge
'the decent grief for his departed friends, and then retire.'

The account of the plague is as follows.---'In the very be-
'ginning of the ſummer, the *Peloponneſians* and allies, with
'two thirds of their forces, made an incurſion as before into
'*Attica*, under the command of *Archidamus*, ſon of *Zeuxida-*
'*mus*, king of the *Lacedæmonians*; and having formed their
'camp, ravaged the country.---

'They had not been many days in *Attica* before a ſickneſs
'began firſt to appear among the *Athenians*, ſuch as was re-
'ported to have raged before this in other parts, as about *Lem-*
'*nos* and other places. Yet a plague ſo great as this, and ſo
'dreadful a mortality, in human memory could not be para-
'llel'd. The phyſicians at firſt could adminiſter no relief,
'through utter ignorance; nay they died the faſteſt, the
'cloſer their attendance on the ſick, and all human art was
'totally unavailing. What ſupplications were offered in the

'temples, whatever recourſe to oracles and religious rights, 'all were inſignificant; at laſt expedients of this nature they 'totally relinquiſhed, overpowered by calamity. It broke 'out firſt, as it is ſaid, in that part of *Æthiopia* which borders 'upon *Egypt*; it afterwards ſpread into *Egypt*, and *Lybia*, and 'into great part of the *king's* dominions, and from thence it 'on a ſudden fell on the city of the *Athenians*. The conta-'gion ſhew'd it ſelf firſt in the *Pyræus*, which occaſioned a 'report that the *Peloponneſians* had cauſed poiſon to be thrown 'into the wells, for as yet there were no fountains there. After 'this it ſpread into the upper city, and then the mortality very 'much increaſed. Let every one, phyſician or not, freely 'declare his own ſentiments about it; let him aſſign any 'credible account of its riſe, or the cauſes ſtrong enough 'in his opinion to introduce ſo terrible a ſcene---I ſhall only 'relate what it actually was; and as from an information in 'all its ſymptoms, none may be quite at a loſs about it, if 'ever it ſhould happen again, I ſhall give an exact detail of 'them, having been ſick of it myſelf, and ſeen many others 'afflicted with it.

'This very year, as is univerſally allowed, had been more 'than any other remarkably free from common diſorders; or, 'whatever diſeaſes had already ſeized the body, they ended at 'length in this. But thoſe who enjoyed the moſt perfect health 'were ſuddenly, without any apparent cauſe, ſeized at firſt 'with head-achs extremely violent, with inflammations, and 'fiery redneſs in the eyes. Within---the throat and tongue 'began inſtantly to be red as blood; the breath was drawn 'with difficulty, and had a noiſome ſmell. The ſymptoms 'that ſucceeded theſe were ſneezing and hoarſeneſs, and not 'long after the malady deſcended to the breaſt, with a violent 'cough: but when once ſettled in the ſtomach, it excited 'vomitings, in which was thrown up all that matter phyſicians 'call diſcharges of bile, attended with exceſſive torture. A 'great part of the infected were ſubject to ſuch violent hiccups 'without any diſcharge, as brought upon them a ſtrong con-'vulſion, to ſome but of a ſhort, to others of a very long 'continuance. The body, to the outward touch, was nei-'ther exceeding hot, nor of a pallid hue, but reddiſh, livid, 'mark'd all over with little puſtules and ſores. Yet inwardly 'it was ſcorched with ſuch exceſſive heat, that it could not 'bear the lighteſt covering or the fineſt linen upon it, but 'muſt be left quite naked. They longed for nothing ſo much 'as to be plunging into cold water; and many of thoſe who 'were not properly attended, threw themſelves into wells;

'hurried

'hurried by a thirſt not to be extinguiſhed; and whether they 'drank much or little, their torment ſtill continued the ſame. 'The reſtleſsneſs of their bodies, and an utter inability of com-'poſing themſelves by ſleep, never abated for a moment. And 'the body, ſo long as the diſtemper continued in its height, 'had no viſible waſte, but withſtood its rage to a miracle, ſo 'that moſt of them periſhed within nine or ſeven days, by 'the heat that ſcorched their vitals tho' their ſtrength was 'not exhauſted; or, if they continued longer, the diſtemper 'fell into the belly, cauſing violent ulcerations in the bowels, 'accompanied with an inceſſant flux, by which many, reduced 'to an exceſſive weakneſs, were carried off. For the malady 'beginning in the head, and ſettling firſt there, ſunk after-'wards gradually down the whole body.

'And whoever got ſafe through all its moſt dangerous ſtages, 'yet the extremities of their bodies ſtill retained the marks of 'its violence. For it ſhot down into their privy members, 'into their fingers and toes, by loſing which they eſcaped with 'life. Some there were who loſt their eyes; and ſome, who 'being quite recovered, had at once totally loſt all memory, 'and quite forgot, not only their moſt intimate friends, but 'even their ownſelves. For as this diſtemper was in general 'virulent beyond expreſſion, and its every part more grievous 'than yet had fallen to the lot of human nature, ſo in one 'particular inſtance it appeared to be none of the natural in-'firmities of man, ſince the birds and beaſts that prey on hu-'man fleſh, either never approached the dead bodies, of which 'many lay about uninterred, or certainly periſhed if they ever 'taſted. One proof of this is, the total diſappearance then 'of ſuch birds; for not one was to be ſeen, either in any other 'place, or about any one of the carcaſſes. But the dogs, 'becauſe of their conſtant familiarity with man, afforded a 'more notorious proof of this event.

'The nature of this peſtilential diſorder was in general---- 'for I have purpoſely omitted its many varied appearances, or 'the circumſtances particular to ſome of the infected in con-'tradiſtinction to others---ſuch as hath been deſcribed. None 'of the common maladies incident to human nature prevailed 'at that time; or whatever diſorder any where appeared, it 'ended in this. Some died merely for want of care, and 'ſome with all the care that poſſibly could be taken; nor was 'any one medicine diſcovered, from whence could be pro-'miſed any certain relief, ſince that which gave eaſe to one, 'was prejudicial to another. Whatever difference there was 'in bodies, in point of ſtrength, or in point of weakneſs, it

'availed

'availed nothing; all were equally ſwept away before it, in 'ſpite of regular diet and ſtudied preſcriptions. Yet the moſt 'affecting circumſtances of this calamity were---that dejec- 'tion of mind which conſtantly attended the firſt attack; for 'the mind ſinking at once into deſpair, they the ſooner gave 'themſelves up without a ſtruggle---and that mutual tender- 'neſs in taking care of one another, which communicated the 'infection, and made them drop like ſheep. This latter caſe 'cauſed the mortality to be ſo great. For if fear with-held 'them from going near one another, they died for want of 'help; ſo that many houſes became quite deſolate for want 'of needful attendance: and if they ventured, they were 'gone. This was moſt frequently the caſe of the kind and 'compaſſionate.

'Such perſons were aſhamed, out of a ſelfiſh concern for 'themſelves, entirely to abandon their friends when their 'menial ſervants, no longer able to endure the groans and la- 'mentations of the dying, had been compelled to fly from 'ſuch a weight of calamity. But thoſe eſpecially, who 'had ſafely gone through it, took pity on the dying and the 'ſick, becauſe they knew by experience what it really was, 'and were now ſecure in themſelves; for it never ſeized any 'one a ſecond time, ſo as to be mortal. Such were looked 'upon as quite happy by others, and were themſelves at firſt 'overjoyed in their late eſcape, and the groundleſs hope that 'hereafter no diſtemper would prove fatal to them. Beſide 'this reigning calamity, the general removal from the country 'into the city was a heavy grievance, more particularly to 'thoſe who had been neceſſitated to come hither. For as 'they had no houſes, but dwelled all the ſummer-ſeaſon in 'booths where there was ſcarce room to breathe, the peſti- 'lence deſtroyed with the utmoſt diſorder, ſo that they lay 'together in heaps, the dying upon the dead, and the dead 'upon the dying. Some were tumbling one over another in 'the public ſtreets, or lay expiring round about every foun- 'tain, whither they had crept to aſſuage their immoderate 'thirſt. The temples in which they had erected tents for 'their reception, were full of the bodies of thoſe who had ex- 'pired there. For in a calamity ſo outrageouſly violent, and 'univerſal deſpair, things ſacred and holy had quite loſt their 'diſtinction. Nay, all regulations obſerved before in matters 'of ſepulture were quite confounded, ſince every one buried 'wherever he could find a place. Some whoſe ſepulchres 'were already filled by the numbers which had periſhed in 'their own families, were ſhamefully compelled to ſeize thoſe

'of

'of others. They ſurprized on a ſudden the piles which others 'had built for their own friends, and burned their dead upon 'them; and ſome, whilſt one body was burning on a pile, 'toſſed another body they had dragged thither upon it, and 'went their way.

'Thus did the peſtilence give their firſt riſe to thoſe iniquitous 'acts which prevailed more and more at *Athens*. For every 'one was now more eaſily induced openly to do what for decency 'they did only covertly before. They ſaw the ſtrange mutability of outward condition, the rich untimely cut off, and 'their wealth pouring ſuddenly on the indigent and neceſſitous; 'ſo that they thought it prudent to catch hold of ſpeedy enjoyments, and quick guſts of pleaſure, perſuaded that their 'bodies and their wealth might be their own merely for the 'day. Not any one continued reſolute enough to form any 'honeſt or generous deſign, when ſo uncertain whether he 'ſhould live to effect it. Whatever he knew could improve 'the pleaſure or ſatisfaction of the preſent moment, that he 'determined to be honour and intereſt. Reverence of the 'gods or the laws of ſociety laid no reſtraints upon them; either judging that piety and impiety were things quite indifferent, ſince they ſaw that all men periſhed alike; or throwing away every apprehenſion of being called to account 'for their enormities, ſince juſtice might be prevented by 'death; or rather, as the heavieſt of judgments to which man 'could be doomed, was already hanging over their heads, 'ſnatching this interval of life or pleaſure before it fell.'

We ſhall conclude our account of this excellent tranſlation with acquainting our readers, that there are three diſcourſes prefixed to it: the firſt of which contains an account of the life of *Thucydides*; in the ſecond, his qualifications as an hiſtorian are conſidered; and in the third, the reader is preſented with a ſurvey of his hiſtory. Mr. *Smith* hath alſo given ſome *notes*, deſigned only for the *Engliſh* readers; his tranſlation is likewiſe accompanied with *maps* of antient *Greece* and *Sicily*.

ART. XXVII. *Memoirs of ſir* Charles Goodville, *and his family: in a ſeries of letters to a friend.* 12mo. 2 *vols.* 6 *s.* *Browne*, &c.

WHAT we have formerly obſerved of another writer in this way, may be applied to the author of the performance now before us, *viz.* That he would probably have ſucceeded better had he thought fit to diſplay his abilities in a different form. He poſſeſſes talents both for pleaſing and inſtructing

ſtructing his readers; but is not a compleat maſter of the art of compounding and varying his characters and incidents, ſo as to make a perfect harmonious ſyſtem of many complicated parts. Yet upon the whole, he ſeems to be a perſon of no mean abilities: his reflections are generally juſt and ſolid, and many of them important and ſtriking. 'Tis true, as he is a ſerious writer, his gravity frequently renders him rather too tedious, and formal; but this is ſometimes diverſified by an agreeable vein of good humour and pleaſantry, without the intermixture of any thing looſe or immoral.

With regard to his language and ſtile, they would be deemed not inelegant, were his manner free from one peculiarity, which in our opinion muſt not a little diſguſt a reader of judgment and taſte. This is a remarkable deficiency of ear, and want of ſkill in our author's punctuation; which moſt remarkably appears in his too frequent uſe of commas: whence his ſtile is often rendered harſh, troubleſome to the reader, and ſometimes the ſenſe is almoſt unintelligible. Some geniuſes, we know, imagine this ſort of accuracy beneath their notice, who, themſelves, often write ill through a mere diſregard of it; but the caſe is different with our author, who takes pains to perplex his diction, and unpoliſh his ſtile, if we may uſe the expreſſion. For inſtance, vol. I. p. 120. (which we have turned to caſually, without ſelecting the moſt exceptionable paſſage in the work)—'I am determined,* not to leave poor *Frankly*,* 'to the care of ſervants;* in ſo melancholy,* and critical a 'ſituation; therefore,* muſt, in part, let her know the mo'tives,* for my ſtaying. Mademoiſelle *Felice* replied, That 'part, then, ſhe muſt be acquainted with, I am convinced, 'will be too much,* for the ſoftneſs of her diſpoſition.' In theſe few lines we have put aſteriſms at no leſs than ſeven places, where there ought to have been no kind of pauſe whatever, except a ſingle comma at the word *ſervants*, inſtead of the ſemicolon.—But we beg our reader's pardon for detaining him ſo long upon points and commas, being ſenſible that leſs humble critics would have ſcorned to ſtoop to ſuch low game—yet it is certainly not leſs neceſſary for a writer to underſtand this branch of his art, than that he ſhould know how to ſpell.

To return to the more eſſential buſineſs of this article. Tho' this work is entitled the memoirs of ſir *Charles Goodville* and his family, yet the moſt conſiderable perſonages introduced into it, are two of the ſervants; the one a worthy young woman that waits on ſir *Charles*'s lady, the other (named *Melfort*) the ſon of a farmer, who was employed in the quality of a houſe-ſteward. Theſe two make a match together,

ther, with the approbation of their patrons; but *Melfort*, whoſe conduct is really irreproachable, is ſoon after diſcarded, together with his wife, on a falſe accuſation of forgery. This produces the utter ruin of the unfortunate pair; who are involved in a variety of wretchedneſs, and moſt affecting diſtreſs; under all which, however, they bear up with becoming fortitude, and never depart from that dignity of behaviour which innate virtue and conſcious innocence inſpire; ſtrengthened by true principles of religion, and a rational truſt in providence, tempered with genuine humility and unfeigned reſignation to whatſoever fate ſhould be allotted them.

The conſequence of this is ſuch as it ought to be, in all works of imagination at leaſt, if we do not always find it ſo in the living world. The honeſt and virtuous couple are, after a due courſe of ſevere trial, raiſed from all their diſtreſs; reſtored to the good opinion of the friends they had loſt, by the cleareſt proofs of their innocence, and of the injury that had been done them; and placed in ſuch a ſituation for the reſidue of their days, as their paſt ſufferings, and their integrity had merited.

The hiſtory of *Melfort* and his wife makes the moſt intereſting part of this work. Among the higher, tho' not more important characters it contains, thoſe of ſir *Charles Goodville* and his lady are the moſt inſignificant: they are very good ſort of people, but the author has not found them ſufficient employment. There is a lady, ſiſter to ſir *Charles*, who makes a tolerable figure as a ſprightly coquet; and whoſe ſtory is not unentertaining. Certain fops, beaus, and rakes are likewiſe introduced, but they have all of them ſo little to do, that the work rather languiſhes for want of incident and buſineſs. *Sentiment*, indeed, ſeems to be more the author's talent than *invention*; and in our opinion he would appear to more advantage as an eſſayeſt, than as a writer of novels. For, tho' he is no unjuſt obſerver of nature, and does not repreſent her in falſe colours; tho' he adheres to probability, and does not affront our underſtandings with the marvellous; yet he wants thoſe powers of imagination, and that force of humour, which alone can ſecure ſucceſs to thoſe who ſeek it by their labours in this branch of writing.

ART.

ART. XXVIII. *The* INSPECTOR. *Being a ſelect collection of the eſſays publiſhed in the* London Daily Advertiſer. 12mo. 2 *vols.* 6 s. ſew'd. *Whiſton, Ward, Davis, Griffiths, Meadows,* &c.

THE pieces reprinted in theſe volumes are ſo generally known, as to render it quite unneceſſary for us to ſay any thing of their character. The author has prefixed an advertiſement, which we ſhall lay before our readers, as it gives ſome account of the preſent edition.

'The *Inſpectors* began to be publiſhed in the month of '*March* 1751, and they have been continued without in-'termiſſion.

'In the courſe of this time many have been written on oc-'caſional ſubjects, and are not now to be underſtood: ſuch 'are omitted here; as are alſo a number of others, for reaſons 'not leſs obvious. The collection which theſe volumes con-'tain, reaches, under thoſe reſtrictions, down to laſt ſpring. 'What can be ſaid in its favour is, that, ſuch as they have 'been, theſe are the beſt of them; and that they are ſome-'thing more correct. The nature of the original publication 'rendered it impoſſible for their author to amend the errors of 'the preſs.

'A great deal ought to be ſaid in apology for their imper-'fections; but when they are conſidered as the works of one 'perſon, demanded every day; and on ſo great a variety of 'ſubjects; the wonder will appear rather, that they are not 'more, than that they are not leſs faulty. All the merit the 'writer of them claims is, to have intended well. Whatſoever 'errors inexperience may have led him into, in the earlier pa-'pers, he hopes he has, in ſome degree, avoided them in the 'latter, and he will endeavour to do it more.

'What farther attention a life of which this is not the im-'mediate buſineſs can allow, he will pay to them: and having 'thus far purſued a deſign of making himſelf, in ſome degree, 'uſeful to the world, he will not now deſiſt; being convinced, 'for he has found it ſo, that however great may be his defi-'ciencies, the candour of the public is greater.'

N. B. The two volumes contain 152 numbers of theſe daily eſſays.

ART.

ART. XXVIII. *A diſſertation on the numbers of mankind in antient and modern times; in which the ſuperior populouſneſs of antiquity is maintained. With an appendix, containing additional obſervations on the ſame ſubject, and ſome remarks on mr.* Hume's *political diſcourſe of the populouſneſs of antient nations.* 8vo. 4s. 6d. Millar.

THE queſtion concerning the comparative populouſneſs of antient and modern times will readily be allowed to be equally curious and important. This queſtion, tho' ſcarce capable of being determined to the ſatisfaction of the inquiſitive, the reader will yet find treated with great judgment and learning in the work now before us. Our ingenious author has ſhewn much reading, and has produced many ſtrong preſumptions in favour of the ſuperior populouſneſs of antient to modern times; whether what he has advanced be ſatisfactory or not, ſuch of his readers as are adepts in the ſubject muſt determine. The method in which he proceeds is as follows:

After ſome general obſervations to ſhew how differently mankind may increaſe in different ages and countries, and by the application of which to the hiſtory of particular nations, a proper judgment may be formed concerning the greater or ſmaller number of people at different periods, he goes on to ſhew that in moſt of thoſe countries, whoſe antient and preſent ſtate is beſt known, particularly thoſe which lie near the *Mediterranean* ſea, there have been fewer inhabitants in latter ages, and are fewer at preſent than were in more antient times, and that theſe countries were better peopled before the *Roman* empire was eſtabliſhed, than they have ever been at any ſucceeding period. In order to ſet this in the cleareſt light, he forms a calculation of the number of the antient inhabitants of the moſt noted countries on the coaſts of the *Mediterranean*, and compares them with the people of *England* in the preſent age. In this compariſon, he builds upon the obſervations made by *Templeman*, in his new ſurvey of the globe, concerning the bulk of moſt of the remarkable countries of the world, computed in ſquare miles; and follows the rule laid down by the learned dr. *Halley*, for determining the number of inhabitants in any city or ſtate, from the number of its fighting men.

After taking a view of *Egypt*, *Paleſtine*, *Greece*, *Italy*, *Sicily*, and *Gaul*, and, from particular calculations, forming ſome probable conjectures about the ſuperior populouſneſs of theſe countries in antient times, he proceeds to enquire into the cauſes of this phænomenon; and endeavours to make it appear, that antient

antient policy, antient manners, and antient cuſtoms were better calculated to make nations great and populous, than modern policy, modern manners, and modern cuſtoms. The cauſes which he aſſigns for the ſcarcity of people in modern times are as follows;---difference of religion, and of religious or moral inſtitutions; different cuſtoms with reſpect to ſervants and the maintenance of the poor; different rules of ſucceſſion to eſtates, and the right of primogeniture; the little encouragement given to marriage in modern times; the great number of ſoldiers in the ſtanding armies of *Europe*; too extenſive trade, and neglect of agriculture; the different extent of antient and modern governments; the ruin of the antient ſtates by the greater monarchies, eſpecially by the *Roman* empire; and the loſs of that antient ſimplicity which had long prevailed.

In treating of the influence of religion, he conſiders the different effects of chriſtianity and mahometaniſm, the two great changes that have been introduced into it ſince antient times. With regard to mahometaniſm, he obſerves that polygamy, which is allowed by it, and the inſtitution of eunuchs for guarding the fair, and of female ſlaves who aſſiſt theſe eunuchs, and ſeldom marry, cannot fail of having a baneful influence. What he ſays as to chriſtianity, is as follows.

'Some reckon the difficulty of obtaining divorces, according to the chriſtian inſtitution, another hindrance of the increaſe of mankind; as perſons may be childleſs by being improperly matched, tho' either of them might have children in another marriage, if divorces could be eaſily obtained. But, as there are many dangers both to parents and children from allowing divorces to be procured too eaſily; and as whatever loſs is ſuſtained by the difficulty of procuring them, is more than compenſated by other advantages; allowing divorces, merely for want of children, muſt have but an inconſiderable effect, as few inſtances can be ſuppoſed, where a married couple, pleaſed in other reſpects, would ſeparate on this account alone.

'Neither ought it to be reproached to the chriſtian religion, if any of the ſacred writers ſhould be found to declare, that celibacy is preferable to marriage in ſome particular ſituations, ſince it is certainly true: for circumſtances may be ſo diſcouraging, that neither of the ſexes are obliged to marry merely from public ſpirit, and to raiſe up citizens to the world.

'But tho' chriſtianity, in its genuine purity, is not unfriendly to ſociety; like the beſt inſtitutions, it may be abuſed and perverted to the moſt pernicious purpoſes. It muſt indeed

'be

'be confeſſed, that a dangerous opinion, unfavourable to pro-
'pagation, as if celibacy was to be preferred to marriage, crept
'in very early into the church; neither perhaps ſhall we be
'able to juſtify every edict of the chriſtian emperors upon this
'head; and it has been yet more unfortunate, that this opi-
'nion daily gained ground. Undoubtedly the great number
'of unmarried prieſts in all the *Roman* catholic countries,
'which make ſo great a part of *Europe*, and the multitude of
'women who live unmarried in convents, and profeſs perpe-
'tual virginity, fooliſhly imagining, that celibacy is a more
'holy ſtate than marriage, may juſtly be accounted one of the
'cauſes of the ſcarcity of people in all the countries under the
'pope's dominions. This ſuperſtitious and dangerous tenet
'moſt juſtly deſerves to be eſteemed a doctrine of thoſe *devils*
'who are the *ſeducers* and deſtroyers of mankind, and is very
'ſuitable to the views and deſigns of a church, which has diſ-
'covered ſuch an enormous ambition, and made ſuch havock
'of the human race, in order to raiſe, eſtabliſh, and preſerve
'an uſurped and tyrannical power. Beſides, as ſo great a part
'of the riches of every popiſh country is in the hands of
'prieſts and religious houſes, this muſt hurt trade, and pre-
'vent the culture of the lands, which cannot but have a bad
'effect in diminiſhing the numbers of the people.'

Another cauſe of the ſcarcity of people in modern times, our author thinks, is the difference of antient and modern cuſtoms, with reſpect to ſervants and the maintenance of the poor. He obſerves, that *Europe* has, for many ages, been over-run with vaſt multitudes of beggars, and has alſo abounded with ſuch as having no ſubſtance of their own, can only ſupport themſelves by daily labour. As frequently neither the firſt of theſe can be comfortably ſupported by begging, nor the ſecond by the profits of their labour; and few of either kind are able to provide for more than themſelves, little, he thinks, can be expected from perſons in ſuch a ſituation: ſince either they do not marry at all, or their marriages are not fruitful, or their children die, or become ſickly and uſeleſs, through the poverty or negligence of their parents.

'In antient times, ſays he, things were on a different foot-
'ing. For men were either able to ſupport themſelves, or,
'if they fell into poverty, became moſt commonly the pro-
'perty of rich men; and the maſters finding their account in
'the number of their ſlaves, for cultivating their lands, and
'working in all kinds of trades, encouraged them to marry,
'and took good care of their children, who became their pro-
'perty, and a valuable part of their riches.

"We do not mean by this to aſſert, either that in the antient world none of thoſe who were free, were in ſtraitned circumſtances, or that all the ſlaves were married, or well taken care of. Nothing leſs. The contrary, alas! is too evident from antient hiſtory. But we may preſume, that as the ſubſtance of the world was in the hands of ſuch as were free, there was a ſmaller number in proportion ſo poor, as not to be able to maintain families; and that the numerous crouds of ſlaves being the property of their maſters, and uſeful to them by their labour, they were in general tolerably well taken care of, at leaſt till they were old and uſeleſs. Further, as the matriages of their ſlaves muſt have been often for the advantage of the maſters; in ſuch caſes they would commonly be encouraged to marry, and their children be taken care of, and trained up to labour, and not to begging."

The rules of ſucceſſion, and the right of primogeniture, by which the eldeſt ſon, not only of the moſt opulent, but even of the middling and inferior families, carries off the greateſt part of the father's eſtate, that the family may be ſupported in grandeur and affluence, while the younger children get but a ſmall patrimony, our author thinks, may juſtly be accounted another cauſe of the ſcarcity of people in modern times. He obſerves, that this cuſtom may be accompanied with great advantages, if it be confined to a few great families, who by their grandeur and riches may be greatly ſerviceable to their country; but that, if it becomes ſo extenſive, as to produce a general inclination to raiſe and ſupport families by ſuch an unequal diviſion of the father's eſtate, it will prove a ſource of idleneſs to the eldeſt, and prevent the other ſons from marrying: ſince being born of the ſame parents, and educated in the ſame manner, they will naturally incline to live ſomewhat on a level with their elder brother, which they will ſeldom find poſſible, unleſs they keep themſelves free from the embarraſſments of a family.

The great number of ſoldiers in modern armies, among whom there are few that marry, and by whoſe means ſo many women are debauched, and venereal diſtempers ſpread ſo wide, our author juſtly obſerves is an unhappy policy on many accounts, adapted in particular to increaſe idleneſs, and leſſen the numbers of the people, and is entirely different from the policy of the moſt antient ages.

The taſte for a peaceful and rural life, which prevailed ſo much in antient times, he thinks, muſt be numbered among the cauſes of the great populouſneſs of the antient world; and

the decay of this taſte, among the cauſes of the preſent ſcarcity of people: 'It is needleſs, ſays he, to enquire minutely in 'what manner the antients cultivated their lands, and who 'were employed for this purpoſe; this much is certain, that 'many of them made uſe of ſlaves, while they themſelves had 'the chief overſight. Agriculture was of old in great honour; 'the plough was in the hand of the proprietor, who himſelf 'took the chief direction of the tillage of his farm. Thus 'the lands were wonderfully improved. Among the moderns 'it is quite otherwiſe: Ruſtic labour is in little honour, and 'as people of rank often deſpiſe it, the methods of culture are 'left to be invented and brought to perfection by the mean 'and the ignorant, and the expences lie upon the poor la-'bourer. In this ſituation, neither are the beſt methods found 'out, nor are the labourers able to purſue them. This muſt 'occaſion barrenneſs of lands, and greatly hinder the increaſe 'of the people.

'How much agriculture was in eſteem in the happieſt times 'of the *Greek* and *Roman* republics, is evident from their hiſ-'tory. It was reckoned the moſt innocent, moſt uſeful, moſt 'pleaſant, and moſt honourable employment. The greateſt 'men took delight in it. Thoſe who commanded victorious 'armies, ſhone in the moſt auguſt aſſemblies, and had the 'chief direction of public affairs, did not only amuſe them-'ſelves with agriculture, but ſtudied it, and often employed 'much of their time in it. In this way they ſupported their 'families in a ſimple and frugal manner; in this way they pro-'moted the intereſt of their country. Sometimes theſe an-'cient huſbandmen have been ſuddenly called from the plough, 'and the tillage of their little farms, to the command of ar-'mies, and the defence of their country; and having vanquiſh-'ed their enemies, and delivered the ſtate from the danger, 'which threatened it, both crowned with laurels, and then 'returned with pleaſure to their rural employments.—This 'ſimplicity of taſte continued long among the *Romans*, and 'was only deſtroyed by the ruin of their commonwealth, and, 'by that univerſal corruption of manners, which was both the 'cauſe and the effect of it.'

Our author farther derives the ſcarcity of people in modern times, from the extent of many of the modern, compared with that of the antient ſtates. 'Before the days of *Alexander* 'the *Great*, ſays he, and even in ſucceeding times, till the '*Roman* empire was eſtabliſhed, the weſtern parts of the 'world conſiſted of ſmall and independent governments. 'Cæſar deſcribes many ſuch in *Gaul*. *Italy*, *Greece*, the *Leſ-*

'ſer Aſia, and the *African* coaſts, and almoſt all the iſlands in 'the *Mediterranean* and *Ægæan* ſeas, were independent ſtates 'of this kind, containing commonly one city, and around it 'a ſmall territory, that was well improved: for lands which 'lie near conſiderable cities, may generally be obſerved to be 'richly cultivated. The extent of moſt of the governments of '*Europe* is much larger in modern times. This continent 'was antiently divided into many hundreds, perhaps ſome 'thouſands, of independent governments: there are not per-'haps fifty at preſent. In conſequence of this a ſmall ſpot near 'the metropolis, or any conſiderable city, is finely cultivated, 'while places at a diſtance lie neglected. From hence it evi-'dently appears, that ſtates of a ſmall extent muſt in a pecu-'liar manner be favourable to populouſneſs: for the territory 'of ſuch ſtates, extending but a ſmall way round the metro-'polis, cannot fail to be cultivated to the full.

The ſcarcity of people in modern times appears to our author to be not a little owing to the ruin of the antient governments by the *Roman* empire, and the havock the *Romans* made among the ſmaller ſtates and cities, before they could fully eſtabliſh their ſovereign power. The mighty change wrought on the world by the conqueſts of *Alexander the great*, and his ſucceſſors, and afterwards by the *Roman* empire, he likewiſe conſiders as helping gradually and inſenſibly to diminiſh the numbers of mankind, by introducing luxury, and deſtroying the ſimplicity of taſte and manners. 'If we conſider the ſtate of 'the antient world, ſays he, while governments were ſmall, 'before ſo many arts, merely ornamental, had been invent-'ed; mankind, we ſhall find from the accounts of hiſtorians, 'lived in a ſimple and frugal manner, and were employed 'chiefly in agriculture, and the neceſſary arts of life; equality 'obtained in a great meaſure; and even when the fortunes 'of particular perſons happened to be unequal, ſimplicity in-'general prevailed both among high and low. There was 'little grandeur, ſumptuouſneſs, or operoſe workmanſhip in 'their equipages, cloaths, or tables, in reſpect of that which 'was introduced under the great monarchies. This frugal 'and ſimple manner of living continued long: it was not ba-'niſhed at once, but decayed gradually, as luxury and a falſe 'taſte prevailed. During the period of eight hundred years 'from the ſiege of *Troy* to the conqueſts of *Alexander the Great*, 'even after the finer arts of painting, ſculpture, and architec-'ture had attained the greateſt perfection, much of the an-'tient ſimplicity and ſobriety remained in other reſpects, and 'was chiefly deſtroyed by that corruption of taſte which was

'introduced by the greater monarchies. Till they aroſe, the 'changes of manners were much ſlower; but ſo ſoon as ſuch 'mighty empires were raiſed, falſe refinements, and extrava- 'gant ſumptuouſneſs ſuddenly over-ran the world; and be- 'ginning at courts and palaces, made rich by oppreſſion, they 'ſpread by degrees to places more diſtant, till at length the in- 'fection growing univerſal, a taſte for all kinds of expenſive 'ornaments increaſing continually, and the great people re- 'quiring ſo much attendance, a much greater number in pro- 'portion applied themſelves to arts merely ornamental, fewer 'to agriculture and neceſſary occupations. In conſequence of 'this, great tracts of land being left uncultivated every where, 'food, and all the neceſſaries of life, became ſcarce and dear. 'This again prevented marriage, as many would not chooſe 'to ſubject themſelves to the incumbrance of a family, but 'would rather plunge into debauchery and irregular amours. 'Beſides, the greater monarchies raiſing high taxes, and op- 'preſſing the more diſtant parts under their juriſdiction, mul- 'titudes would leave thoſe diſtant provinces, and take up their 'reſidence near the center of the government: their not be- 'ing married, would make this more eaſy: the magnificence 'and ſplendor, ſhows and diverſions, exceſſes and debaucheries 'of the courts of princes, would allure vaſt numbers. By all 'theſe methods, the world daily declined in temperance, fru- 'gality and virtue, and of courſe the people were continually 'diminiſhed; tho' after a manner ſo ſlow as was hardly to be 'perceived. Nor indeed has the world ever recovered the 'antient taſte of frugality and ſimplicity, but is either barba- 'rous, and in a great meaſure deſtitute of arts and agriculture, 'or corrupted by luxury and falſe refinements.

'The natural progreſſion from ſimplicity to refinement, and 'from that to luxury, would take place in ſmall ſtates as well 'as in extenſive monarchies; but in the latter, the ſucceſſive 'changes would follow each other more quickly, at the ſame 'time that luxury would be carried to a greater height than 'in the former. Thus in the falſe refinements and extrava- 'gancies of ſuch over-grown monarchies, we may ſee one 'conſiderable cauſe of the ruin of the world.'

Our author now proceeds to take notice of ſome paſſages of authors, which ſhew, that in antient times there was a great diſproportion between the prices of neceſſaries and thoſe of things ornamental; that while the latter were very high, the former were very low; and that even in times of luxury, and great plenty of money, food, and the common neceſſaries of life, might have been purchaſed at a very low rate. After this

he goes on to make ſome obſervations on the ſtate of *Scotland*, and concludes his diſſertation in the following manner.

'Philoſophers, ſays he, have been adviſing, and divines calling upon mankind to cultivate frugality, temperance, ſimplicity, contentment with a little, and patience of labour, demonſtrating that theſe humble virtues are the only means by which they can expect to ſecure ſolid, laſting, and independent felicity. They have painted their charms in the moſt lively colours; deſcribed in the moſt inviting manner, that inward peace and tranquility of mind, which is the inſeparable attendant on theſe ſober virtues; and taught, that it is in this way alone that men can enjoy happineſs, freedom, and independence. Such has been the language of philoſophy; ſuch has been the language of religion.

'But the cultivation of theſe virtues not only makes individuals happy; but, from what has been maintained in the preceding *diſſertation*, appears further to be the ſureſt way of rendering the earth populous, and making ſociety flouriſh. It was ſimplicity of taſte, frugality, patience of labour, and contentment with a little, which made the world ſo populous in antient times. The decay of theſe virtues, and the introduction of a corrupted and luxurious taſte, have contributed in a great meaſure to diminiſh the numbers of mankind in modern days.

'From hence we may conclude, that it is not the prevalency of luxury, but of ſimplicity of taſte among private citizens, which makes the public flouriſh: and that private vices are far from being, what a notable writer has employed the whole force of his genius to demonſtrate them to be, public benefits. Indeed it is ridiculous to condemn elegance and refinement of every kind. If diſplayed in public works, and things of a durable nature, they contribute to promote the happineſs, as well as the grandeur of ſociety, and will be no hindrance to populouſneſs. But if diſplayed in every the leaſt trifle in private life, and employed to ſatisfy the ridiculous taſte and whimſical fancies of each particular citizen, muſt contribute in a great degree to diminiſh the number of mankind, as the conſtant labour, great expence, and vaſt number of hands, by which this luxury is maintained, muſt make the neceſſaries of life ſcarce and dear.

'In this manner the moſt humble virtues are found to be not only conſiſtent with, but greatly conducive to the populouſneſs and grandeur of ſociety.'

In his appendix our author endeavours to illuſtrate more fully ſome things only hinted at in the diſſertation, and to obviate

the

the objections urged by the ingenious mr. *Hume*, who gives the preference to modern times in reſpect of populouſneſs. Mr. *Hume* conſiders the inſtitution of ſlavery among the antients as unfavourable to propagation, both becauſe the ſlaves were cruelly treated by their maſters, and becauſe the males and females were not allowed to have mutual intercourſe. Our author endeavours to make it appear, that ſlaves were not only not ſo harſhly treated as mr. *Hume* imagines, but were commonly well treated; that their treatment did not debilitate them or hinder them from propagating; that intereſt, no leſs than humanity, led the maſters to encourage them to propagate; that they multiplied exceedingly; and that the *vernæ*, or home-born ſlaves, were extremely numerous. This point he conſiders at great length, and then proceeds to ſhew that modern inſtitutions and modern manners are far leſs favourable to populouſneſs, than thoſe which obtained in antient ages. In this part of his work, and indeed through the whole of it, there are many judicious obſervations founded upon an extenſive acquaintance both with antient and modern hiſtory; but the bounds we have aſſigned to this article will not allow us to give any further extracts.

ART. XXIX. *A letter from a phyſician in town to his friend in the country, concerning the diſputes at preſent ſubſiſting between the* fellows *and* licentiates *of the college of phyſicians in* London. 8vo. 1 s. Millar.

IN our laſt, p. 144. we mentioned another pamphlet upon this ſubject; wherein was contained a ſlight ſketch of the grounds of the preſent diſpute between the *fellows* and the *licentiates*; with a propoſal for accommodating the differences. *This* performance explains the matter at a greater length, and with ſome additional and ſtriking circumſtances. It is written on the ſide of the *licentiates*, and gives a clear and comprehenſive view of the behaviour and proceedings of both parties, from the beginning of the diſpute to the preſent time. It is a well written piece, and may afford entertainment even to thoſe who, having no connection with the faculty, may not think themſelves intereſted in the controverſy; which is likely to be determined only in a court of juſtice, the *licentiates* having commenced a proſecution, in order to procure that redreſs of their grievances which, it is ſaid, they have in vain ſolicited in a more amicable way.

Our author treats the college with becoming reſpect; for, notwithſtanding the behaviour of its leading members to the *licentiates*, has drawn from him this obſervation, *That corporate bodies, when they think themſelves ſubjected to no controul or viſitation, do not always make equity the rule of their conduct; and that particular members will give into unjuſtifiable meaſures, when the blame is to reſt on the whole body:* yet he allows, 'That the 'deciſions of the college, with regard to the qualifications of 'ſuch as offer to ſerve the public in a medical capacity, ought 'to be irreverſible;' and he declares, that 'they can have no 'ſuperior.' He adds, 'No one is ſo good a judge of a phy-'ſician's abilities as a phyſician; and no teſtimonial is adequate 'to that of the college: to erect a tribunal of any other fa-'culty, ſuppoſe of the law, would be juſt as improper as to 'oblige the lawyers and divines to procure their faculties from '*Warwick lane*: but in reſpect to the government of the 'college in a corporate capacity, the caſe is quite otherwiſe, 'and the more ſo, as ſome may be led to think, that as they 'ought to be uncontroulable in one caſe, ſo they may be deſ-'potic in every other; may frame laws, enjoin heavy and ar-'bitrary fines, exact ſubmiſſions, in a word, invade not only 'the liberties but the properties of the ſubject, without any 'danger of being called to account for it.'

The excluſion of graduates of every univerſity in the world, except thoſe of *Oxford* and *Cambridge*, from being admitted into the freedom of the college, is indeed a notable grievance, and of which the *licentiates* ſeem with great juſtice to complain. This matter our author conſiders as a corrupt innovation of the very deſign and inſtitution of the college; of which he gives the following conciſe view.

'Learning, ſays he, of all kinds, you know, was at a very 'low ebb in the 15th century; the learned not many, the 'pretenders to it numerous, eſpecially in thoſe profeſſions, 'where to pretend is often as advantageous and lucrative as to 'know. The ſcience of medicine was but then ſlowly emerg-'ing from *Gothic* monkiſh barbariſm; the practice was open 'to every body; and *Pliny*'s ſarcaſm was perhaps now more 'juſtly applicable to the promiſcuous herd, who intruded into 'it, than at any other time *. K. *Henry* the 8th found it 'neceſſary to put a ſtop to this miſchief, and with that view,

* *In hac artium ſola evenit, ut quicunque medicum ſe profeſſo ſtatim credatur, cum ſit periculum in nullo mendacio majus.---Diſcunt noſtris periculis, & experimenta per mortes agunt: medicos tantum hominum occidiſſe impunitas ſumma eſt.* Plin. Nat. Hiſt. l. 29. c. 8.

by

'by the advice of his phyſicians, who were men of great 'learning, had ſtudied phyſic in the foreign univerſities, and 'brought home with them the regulations obſerved abroad in 'medical collegiate bodies; granted a charter, which was after-'wards confirmed by parliament; whereby ſix * phyſicians by 'name, and all other men of that faculty, of and in the city 'of *London*, were incorporated by the name of the college of 'phyſicians, with power to examine all ſuch perſons as prac-'tiſed phyſic in, or within ſeven miles of *London*, and to ad-'mit into the freedom and fellowſhip of the college, ſuch of 'them as ſhould from time to time be by them approved.

'In this, or any ſubſequent act, or charter, relative to the 'college, no notice is taken that thoſe who were thus to be 'admitted into the college, ſhould be graduates of any parti-'cular univerſity; much leſs that none but ſuch as had degrees 'from *Oxford* or *Cambridge* ſhould be admitted therein. To 'have annexed ſuch a limitation in the firſt eſtabliſhment, 'would have been improper, as the perſons named in this 'charter had procured their degrees abroad, and one of them 'was a foreigner by birth; and it cannot be ſhewn that in any 'ſubſequent enlargement, or confirmation of their privileges, 'the college ever attempted to obtain any ſuch limitation. 'The way was then open to every phyſician, to obtain the 'freedom and higheſt dignities in the college, from which no-'thing excluded him but the want of merit and knowledge in 'his profeſſion.

'By the charter the preſident was to be choſen yearly out 'of the freemen, commonalty, or fellows of the college; by 'the ſtatute which confirms the charter, eight elects were 'conſtituted, out of whom the preſident was to be choſen, 'with a power to the elects to chooſe their ſucceſſors out of 'the faculty at large, as the place of any became vacant; but 'ſtill this choice was not confined to any particular part of the 'fellows, or to the graduates of any univerſity; but good 'morals, ſound learning, proper age, and becoming gravity, 'were all the qualifications judged neceſſary to fill up this 'ſtation.

'We meet with no traces of an alteration in this plan, for 'a conſiderable time; nor reaſon to ſuſpect that doctors of 'phyſic, from whatever univerſities they came, after being 'examined, approved, and admitted by the college, could be 'excluded the freedom of the college, or the enjoyment of

* *John Chambre*; *Thomas Linacre*; *Fernando de Vittoria*, *Nicholas Halſewell*; *John Francis*; *Robert Yaxley*.

'any

'any privilege the college was entitled to, either in regard to 'their civil immunities or corporate functions. Nor is it eaſy 'to find out the preciſe time of, much leſs the occaſion for, 'any ſuch excluſion; nor the reaſon of making the *ſtatuta de* '*candidatis et de permiſſis*; or of interpreting the firſt, as hath 'lately been attempted, to import an excluſion of graduates of 'every univerſity in the world, except thoſe of *Oxford* and '*Cambridge*, from being admitted into the freedom and fel'lowſhip of the college, let their learning, experience, abili'ties, converſation, and the like, be never ſo unexceptionable; 'an interpretation that neither does honour to thoſe who firſt 'made it, nor to thoſe who continue to ſupport it.

'But, from whatever cauſe it proceeded, a diſtinction has 'been introduced among the members of the college, not in 'the leaſt warranted by the charter, between ſuch as have de'grees from *Oxford* or *Cambridge*, who ſtile themſelves *fellows*, 'and in *Latin*, *ſocii*; and ſuch as are by them ſtiled *licentiates*, 'or *permiſſi*, conſiſting of graduates from both *Britiſh* and fo'reign univerſities, and others admitted by the college. The 'former have by degrees aſſumed to themſelves the whole go'vernment of the college, the power of making laws, and 'diſcharging all the offices of dignity and truſt therein, and 'alſo of impoſing mulcts and fines on the latter at their plea'ſure. The latter are excluded from all offices in the college, 'have no votes in, nor are allowed to be preſent at the *comitia*, 'yet are compelled to pay larger fines on their admiſſion, and 'an annual tribute for the uſe of the college, which the *fellows* 'alone are benefited by.'

We ſhall conclude our account of this performance with one other ſhort extract, which may be conſidered as the apology for the conduct of the *licentiates*.

'If the *licentiates*, ſays the author, from the beſt informa'tion they can procure, apprehend, that thoſe now ſtiled *fel*'*lows* have no legal power to exclude any part of the faculty, 'qualified and admitted as their charter directs, from a parti'cipation of every privilege the *fellows* enjoy; if to them it 'appears, that this power has been inſenſibly uſurped, and is 'unjuſtly made uſe of, to aggrandize the credit of the uni'verſities of *Oxford* and *Cambridge*, at the expence of others, 'even in *Britain*, of ſuperior merit in regard to a phyſical 'education; if, I ſay, the *licentiates* view the affair in this 'light, ought it to be imputed to them as matter of blame, if 'as friends to liberty and juſtice, and in duty to themſelves and 'their ſucceſſors, they endeavour to put a ſtop to ſuch a diſor'der? And to contribute, as much as in them lies, to bring

'the

'the college back to its original inſtitution, from whence they 'think it has deviated, to their mutual prejudice? Eſpecially 'as it will upon enquiry appear, that medicine is not regularly 'taught, either in *Oxford* or *Cambridge*; that moſt of thoſe 'who apply themſelves to ſtudy it, though matriculated in ei-'ther of them, commonly have recourſe for inſtruction, ei-'ther to ſome other *Britiſh* or foreign univerſity; in many of 'which medicine is regularly taught: and conſequently *Oxford* 'or *Cambridge* cannot with any juſtice or propriety, lay claim 'to the privilege of having their members alone admitted into 'the freedom, fellowſhip, and government of the college of 'phyſicians, and excluding all others.'

ART. XXX. *The adventures of* Ferdinand *count* Fathom. *By the author of* Roderick Random. 12mo. 6 s. Johnſton.

AS the public is already very well acquainted with the genius and talents of this writer, for works of imagination, there is little occaſion for our ſaying much of his preſent performance.

He ſeems to have ſat down to this work with a fund of ideas gleaned from *Gil Blas*, *Guzman de Alfarache*, *Lazarillo de Tormes*, the *Engliſh rogue*, &c. His *Ferdinand Fathom* is a compound of all that is deteſtable in the heroes of theſe ludicrous romances, with a larger portion of wickedneſs, and without any tincture of their comic humour; an article which our author has more ſparingly uſed in this than in his former works of entertainment.

The character of *Fathom* is in truth that of the moſt execrable hypocrite (we will not ſay, that ever exiſted in real life, but) that the moſt inventive power of an author could poſſibly create, or the moſt fertile pen deſcribe. His adventures are a ſeries of ſuch acts of treachery, fraud, ingratitude, and the moſt unparallel'd wickedneſs, that the recital becomes quite intolerable to the humane reader. The merit of other works of this kind has been, that the incidents they afforded gave the higher pleaſure in the peruſal, from the ſuppoſition of their reality; but here, we imagine, the reader's greateſt ſatisfaction muſt ſpring from his continually bearing in mind the improbability that ſuch a monſter ever lived, or that ſuch unnatural cruelties and villanies were ever perpetrated.

That rogues of *Ferdinand*'s *caſt* may indeed have but too often appeared amongſt mankind, cannot be denied; for

every

every one that knows even but little of the world, muſt be convinced there are ſuch: but tho' hypocriſy and ingratitude are perhaps the growth of every clime, yet we are perſuaded, that it is not in nature to produce ſuch a *maſter-piece* of diaboliſm as *Ferdinand* count *Fathom*.

The character of this hero, is that of an agreeable, ſoft, ſober, ſpecious, ſmiling hypocrite; who, under the maſk of the moſt amiable deportment, and by the help of a very engaging perſon, paſſes for a miracle of goodneſs. Poſſeſſed of every exterior accompliſhment, and wanting nothing but an honeſt heart, he impoſes himſelf upon all his acquaintance, as the mirror of diſintereſted friendſhip, humanity, and benevolence; while theſe outward profeſſions only ſerve to conceal the vileſt ſchemes that an abandoned heart could poſſibly conceive: and all this from innate principles of wickedneſs; for *Ferdinand* was neither tutored in any ſchool of vice, nor ſeduced by the contagion of evil example.

In the recital of ſuch a wretch's exploits, can the reader be greatly intereſted? Or can any emotions be excited in his mind, but thoſe of horror and diſguſt? And therefore of what uſe, it may be demanded, can ſuch a recital prove? What tendency can it have towards the reader's inſtruction or advantage in any reſpect?—A point which writers in this way ſhould ever keep in view, as well as meer amuſement.—Let our author anſwer for himſelf: hear his apology.

He obſerves, (dedication, p. 5.) That almoſt all the heroes who have ſucceeded in works of the novel kind, on the *Engliſh* ſtage, are characters of tranſcendent worth, conducted through the viciſſitudes of fortune to that goal of happineſs which ever ought to be the repoſe of extraordinary deſert. 'Yet the ſame principle, ſays he, by which we rejoice at the 'remuneration of merit, will teach us to reliſh the diſgrace 'and diſcomfiture of vice, which is always an example of ex'tenſive uſe and influence, becauſe it leaves a deep impreſſion 'of terror upon the minds of thoſe who are not confirmed in 'the purſuit of morality and virtue, and while the balance 'wavers, enables the right ſcale to preponderate. In the drama, 'which is a more limited field of invention, the chief perſon'age is often the object of our deteſtation and abhorrence; 'and we are as well pleaſed to ſee the wicked ſchemes of a '*Richard* blaſted, and the perfidy of a *Maſkwell* expoſed, as 'to behold a *Bevil* happy, and an *Edward* victorious.'

Our author adds, 'The impulſes of fear, which is the moſt 'violent and intereſting of all the paſſions, remain longer than 'any other upon the memory; and for one that is allured to

'virtue

'virtue by the contemplation of that peace and happineſs 'which it beſtows, an hundred are deterred from the practice 'of vice, by that infamy and puniſhment to which it is liable 'from the laws and regulations of mankind.

'Let me not, therefore, ſays he, be condemned for hav-'ing choſen my principal character from the purlieus of trea-'chery and fraud, when I declare my purpoſe is to ſet him up 'as a beacon for the benefit of the unexperienced and unwary, 'who, from the peruſal of theſe memoirs, may learn to evade 'the manifold ſnares with which they are continually ſur-'rounded in the paths of life; while thoſe who heſitate on 'the brink of iniquity, may be terrified from plunging into 'that irremeable gulph, by ſurveying the deplorable fate of '*Ferdinand* count *Fathom*.'

Whether this apology will effectually plead our author's ex-cuſe with his readers, we leave them to determine;—But he has ſtill ſomething farther to offer in his own behalf, by way of compenſation for having introduced us into ſuch un-edifying company, and which we believe will have more weight than what he has already urged.

'That the mind, ſays he, might not be fatigued, nor the 'imagination diſguſted, by a ſucceſſion of vitious objects, I 'have endeavoured to refreſh the attention with occaſional in-'cidents of a different nature; and raiſed up a virtuous cha-'racter, in oppoſition to the adventurer, with a view to amuſe 'the fancy, engage the affections, and form a ſtriking con-'traſt, which might heighten the expreſſion, and give a *relief* 'to the moral of the whole.'

This part of our author's work is indeed, in our eſtimation, the moſt valuable, the moſt ſtriking, and the moſt worthy his abilities. The ſtory of *Melville* and *Monimia* affords as fine a leſſon as we remember to have ever met with, againſt that cri-minal *credulity* by which the peace of many families hath been deſtroyed, and the ruin of many innocent and unſuſpecting perſons effected.

The epiſode of the *Spaniard*'s hiſtory is well introduced, and executed in a manner that warmly intereſts the reader in the fate of *Don Diego de Zelos*; whoſe character is a national one, admirably drawn, and ſuſtained with great vigor and ſpi-rit throughout.

And tho' we are not greatly ſatisfied with following the infamous *Fathom* thro' the ſucceſsful part of his villain-ous adventures, it muſt be acknowledged that the author makes us ſome recompence when he brings this hero to

repentance. When accumulated vengeance bursts upon the guilty head of this wretch, his self-accusation, and retrospective view of his past conduct, is very pathetic, and adapted to answer the moral end which the author professes, as above, to have had in view.

"To what purpose, said he to himself, have I deserted the paths of integrity and truth, and exhausted a fruitful imagination, in contriving schemes to betray my fellow creatures; if, instead of acquiring a splendid fortune, which was my aim, I have suffered such a series of mortifications, and at last brought myself to the brink of inevitable destruction? By a virtuous exertion of those talents I inherit from nature and education, I might, long before this time, have rendered myself independent, and, perhaps, conspicuous in life: I might have grown up like a young oak, which being firmly rooted in its kindred soil, gradually raises up its lofty head, expands its leafy arms, projects a noble shade, and towers the glory of the plain: I should have paid the debt of gratitude to my benefactors, and made their hearts sing with joy for the happy effects of their benevolence: I should have been a bulwark to my friends, a shelter to my neighbours in distress: I should have run the race of honour, seen my fame diffused like a sweet-smelling odour, and felt the ineffable pleasure of doing good: whereas I am, after a vicissitude of disappointments, dangers, and fatigues, reduced to misery and shame, aggravated by a conscience loaded with treachery and guilt. I have abused the confidence and generosity of my patron; I have defrauded his family under the mask of sincerity and attachment; I have taken the most cruel and base advantages of virtue in distress; I have seduced unsuspecting innocence to ruin and despair; I have violated the most sacred trust reposed in me by my friend and benefactor; I have betrayed his love, torn his noble heart asunder, by means of the most perfidious slander and false insinuations; and finally, brought to an untimely grave the fairest pattern of human beauty and perfection. Shall the author of these crimes pass with impunity? Shall he hope to prosper in the midst of such enormous guilt? It were an imputation upon providence to suppose it.---Ah, no! I begin to feel myself overtaken by the eternal justice of heaven! I totter on the edge of wretchedness and woe, without one friendly hand, to save me from the terrible abyss."

On the whole, the history of count *Fathom* is a work of a mixed character, compounded of various and unequal parts. It abounds on the one hand with affecting incidents, with animated

pated deſcriptions, and alternate ſcenes of melting grief, tenderneſs and joy; diverſified with ſome few exhibitions of a humorous kind. On the other hand, (excluſive of the objections we have hinted at, with reſpect to the character of the principal perſonage) there are ſome extravagant excurſions of the author's fancy, with certain improbable ſtories, (from which, indeed, none of the novels we have ever read are free) marvelous adventures, and little incongruities; all which ſeem to be indications of the performance being haſtily, nay and carelеſſly compoſed. Yet, with whatever crudities it may be chargeable,— with all its imperfections, we may venture to pronounce that the work has ſtill merit enough to compenſate with the diſcerning reader for its defects: it carries with it ſtrong marks of genius in the author, and demonſtrations of his great proficiency in the ſtudy of mankind.

There is an admirable ſcene of humour in the firſt volume of this work, which, we doubt not, will very well entertain our readers.

Count *Fathom*, in the earlier part of his adventures, being at *Paris*, and a ſtranger in that city, unwarily contracts an intimacy with a ſet of gameſters, with whom the reader is made acquainted under the characters of a *French* abbé, a *Dutch* officer, a *Weſtphalian* count, and an *Engliſh* knight; whoſe deſigns upon him do not however immediately ſucceed; for being an adept in the ſame myſteries, he foils them at their own weapons.

While he is exulting in his ſucceſs, a very extraordinary perſonage falls in with the ſociety, the conſequence of whoſe arrival is related as follows.

'He one day chanced to be at the ordinary, when the com-
'pany was ſurprized by the entrance of ſuch a figure as had
'never appeared before in that place. This was no other
'than a perſon habited in the exact uniform of an *Engliſh*
'jockey. His leathern cap, cut bob, fuſtian frock, flannel
'waiſtcoat, buff breeches, hunting-boots and whip, were ſuf-
'ficient of themſelves to furniſh out a phænomenon for the
'admiration of all *Paris*: but theſe peculiarities were ren-
'dered ſtill more conſpicuous by the behaviour of the man
'who owned them. When he croſſed the threſhold of the
'outward door, he produced ſuch a ſound from the ſmack of
'his whip, as equalled the exploſion of an ordinary cohorn;
'and then broke forth into the hollow of a fox-hunter, which
'he uttered with all its variations, in a ſtrain of vociferation,
'that ſeemed to aſtoniſh and confound the whole aſſembly, to
'whom he introduced himſelf and his ſpaniel, by exclaiming

'in

'in a tone ſomething leſs melodious than the cry of mackarel 'or live cod, "By your leave, gentlevolks, I hope there's 'no offence, in an honeſt plain *Engliſhman*'s coming with 'money in his pocket, to taſte a bit of your *French* frigaſee 'and ragooze."

'This declaration was made in ſuch a wild, fantaſtical man-'ner, that the greateſt part of the company miſtook him for 'ſome ſavage monſter or maniac, and conſulted their ſafety by 'ſtarting up from the table, and drawing their ſwords. The '*Engliſhman* ſeeing ſuch a martial apparatus produced againſt 'him, recoiled two or three ſteps, ſaying, "Waunds, a believe 'the people are all bewitched: what do they take me for a 'beaſt of prey; is there no body here that knows ſir *Stentor* '*Stiles*, or can ſpeak to me in my own lingo?" He had no 'ſooner pronounced theſe words, than the baronet, with marks 'of infinite ſurprize, ran towards him, crying, "Good Hea-'ven! ſir *Stentor*, who expected to meet with you in *Paris*?" 'Upon which the other eyeing him very earneſtly, "Odds 'heartlikens, cried he, my neighbour ſir *Giles Squirrel*, as 'I am a living ſoul!" With theſe words, he flew upon him 'like a tyger, kiſſed him from ear to ear, demoliſhed his pe-'riwig, and diſordered the whole œconomy of his dreſs, to 'the no ſmall entertainment of the company.

'Having well nigh ſtifled his countryman with embraces, 'and beſmeared himſelf with pulville from head to foot, he 'proceeded in this manner; "Mercy upon thee, knight, 'thou art ſo tranſmographied, and bedaubed, and bedizened, 'that thou mought rob thy own mother without fear of in-'formation. Look ye here now, I will be truſſed, if the very 'bitch that was brought up in thy own boſom, knows thee 'again. Hey, ſweetlips, here huſſy, damn the tupad, do'ſt n't 'know thy old meaſter. Ey, ey, thou may'ſt ſmell till *Chriſt-'mas*. I'll be bound to be hanged, knight, if the creature's 'noſe an't foundered by the damned ſtinking perfumes you 'have got among you."

'Theſe compliments being paſt, the two knights ſat down 'by one another, and ſir *Stentor* being aſked by his neighbour, 'upon what errand he had croſſed the ſea, gave him to un-'derſtand, that he had come to *France*, in conſequence of 'a wager with ſquire *Snoffle*, who had laid a thouſand 'pounds, that he, ſir *Stentor*, would not travel to *Paris* by 'himſelf, and for a whole month, appear every day at a cer-'tain hour, in the publick walks, without wearing any other 'dreſs, than that in which he ſaw him. "The fellow has 'got no more ſtuff in his pate, continued this polite ſtranger,

'than

than a jack-aſs, to think I could not find my way hither, thof I could not jabber your *French* lingo. Ecod! the people of this country are ſharp enough to find out your meaning, when you want to ſpend any thing among them: and as for the matter of dreſs, bodikins! for a thouſand pounds, I would engage to live in the midſt of them, and ſhew myſelf without any cloaths at all. Odd's heart! a true-born *Engliſhman* needs not be afeard to ſhew his face, nor his backſide neither, with the beſt *Frenchman* that ever trod the ground. Thof we *Engliſhmen* don't beplaiſter our doublets with gold and ſilver, I believe as how we have our pockets better lined than moſt of our neighbours; and for all my bit of a fuſtian frock, that coſt me in all but forty ſhillings, I believe, between you and me, knight, I have more duſt in my fob, than all theſe powdered ſparks put together. But the worſt of the matter is this; here is no ſolid belly-timber in this country: one can't have a ſlice of a delicate ſirloin, or nice buttock of beef, for love nor money. A pize upon them! I could get no eatables upon the ruoad, but what they call bully, which looks like the fleſh of *Pharoah*'s lean kine ſtewed into rags and tatters; and then their peajohn, peajohn, rabbet them! one would think every old woman of this kingdom hatched pigeons from her own body."

'It is not to be ſuppoſed, that ſuch an original ſat unobſerved. The *French* and other foreigners, who had never been in *England*, were ſtruck dumb with amazement, at the knight's appearance and deportment; while the *Engliſh* gueſts were overwhelmed with ſhame and confuſion, and kept a moſt wary ſilence, for fear of being recognized by their countryman. As for our adventurer, he was inwardly tranſported with joy at ſight of this curioſity. He conſidered him as a genuine, rich, country booby, of the right *Engliſh* growth, freſh as imported; and his heart throbbed with rapture, when he heard ſir *Stentor* value himſelf upon the lining of his pockets: he foreſaw, indeed, that the other knight would endeavour to reſerve him for his own game; but he was too conſcious of his own accompliſhments to think he ſhould find great difficulty in ſuperſeding the influence of ſir *Giles*.

'Mean while, the new comer was by his friend, helped to ſome ragout, which pleaſed his palate ſo well, that he declared he ſhould now make a hearty meal, for the firſt time ſince he had croſſed the water; and while his good humour prevailed, he drank to every individual around the table. *Ferdinand* ſeized this opportunity of inſinuating himſelf into

'his favour, by ſaying in *Engliſh*, he was glad to find there 'was any thing in *France* that was agreeable to ſir *Stentor*: 'to this compliment the knight replied with an air of ſur-'prize, "Waunds! I find here's another countryman of 'mine in this here company. Sir, I am proud to ſee you 'with all my heart." So ſpeaking, he thruſt out his right 'hand, acroſs the table, and ſhook our hero by the fiſt, with 'ſuch violence of civility, as proved very grievous to a *French* 'marquis, who, in helping himſelf to ſoup, was joſtled in 'ſuch a manner, as to overturn the dividing ſpoon in his own 'boſom. The *Engliſhman* ſeeing the miſchief he had produ-'ced, cried, "no offence, I hope," in a tone of vociferation, which the marquis in all probability miſconſtrued: for 'he began to model his features into a very ſublime and pe-'remptory look, when *Fathom* interpreted the apology, and at 'the ſame time informed ſir *Stentor*, that altho' he himſelf had 'not the honour of being an *Engliſhman*, he had always en-'tertained a particular veneration for the country, and learn-'ed the language in conſequence of that eſteem.

"Blood! anſwered the knight, I think myſelf the more 'obliged to you for your kind opinion, than if you was my 'countryman in good earneſt: for there be abundance of we 'Engliſh, no offence, ſir *Giles*, that ſeem to be aſhamed of 'their own nation, and leave their homes to come and ſpend 'their fortunes abroad, among a parcel of—you underſtand 'me, ſir—a word to the wiſe, as the ſaying is—" Here he 'was interrupted by an article of the ſecond courſe, that ſeem-'ed to give him great diſturbance: this was a roaſted leveret 'very ſtrong of the fumet, which happened to be placed di-'rectly under his noſe. His ſenſe of ſmelling was no ſooner 'encountered by the effluvia of this delicious fare, than he 'ſtarted up from table, exclaiming, "Odd's my liver! here's 'a piece of carrion, that I would not offer to e'er a hound in 'my kennel; 'tis enough to make any chriſtian vomit both 'gut and gall;" and indeed, by the wry faces he made while 'he ran to the door, his ſtomach ſeemed ready to juſtify this 'laſt aſſertion.

'The abbé, who concluded from theſe ſymptoms of diſguſt, 'that the leveret was not ſufficiently ſtale, began to exhibit 'marks of diſcontent, and deſired that it might be brought to 'the other end of the table, for his examination. He accord-'ingly hung over it with the moſt greedy appetite, feaſting 'his noſtrils with the ſteams of animal putrefaction; and at 'length declared that the morceau was paſſable, tho' he owned 'it would have been highly perfect, had it been kept another

'week. Nevertheleſs, mouths were not wanting to diſcuſs 'it, inſipid as it was: for in three minutes there was not a 'veſtige to be ſeen of that which had offended the organs of 'ſir *Stentor*, who now reſumed his place, and did juſtice to the 'deſert. But what he ſeemed to reliſh better than any other 'part of the entertainment, was the converſation of our ad-'venturer, whom after dinner he begged to have the honour 'of treating with a diſh of coffee; to the ſeeming mortifica-'tion of his brother knight, over which *Fathom* exulted in his 'own heart.

'In ſhort, our hero, by his affability and engaging deport-'ment, immediately gained poſſeſſion of ſir *Stentor*'s good 'graces: inſomuch, that he deſired to crack a bottle with 'him in the evening, and they repaired to an auberge, whither 'his fellow knight accompanied them, not without manifeſt 'ſigns of reluctance. There the ſtranger gave a looſe to jol-'lity; tho' at firſt he damned the *Burgundy* as a poor thin li-'quor, that ran thro' him in a twinkling, and inſtead of 'warming, cooled his heart and bowels: however, it inſen-'ſibly ſeemed to give the lie to his imputation; for his ſpirits 'roſe to a more elevated pitch of mirth and good fellowſhip; 'he ſung or rather roared the early horn ſo as to alarm the 'whole neighbourhood, and began to ſlabber his companions 'with a moſt bear-like affection. Yet, whatever haſte he 'made to the goal of ebriety, he was diſtanced by his brother 'baronet, who from the beginning of the party had made little 'other uſe of his mouth, than to receive the glaſs, and now 'ſunk down upon the floor, in a ſtate of temporary annihi-'lation.

'He was immediately carried to bed by the direction of '*Ferdinand*, who now ſaw himſelf in a manner poſſeſſor of 'that mine, to which he had made ſuch eager and artful ad-'vances. That he might, therefore, carry on the approaches 'in the ſame cautious manner, he gradually ſhook off the 'trammels of ſobriety, gave a looſe to that ſpirit of freedom 'which good liquor commonly inſpires, and in the familiarity 'of drunkenneſs, owned himſelf head of a noble family of '*Poland*, from which he had been obliged to abſent himſelf 'on account of an affair of honour, not yet compromiſed.

'Having made this confeſſion, and laid ſtrong injunctions of 'ſecreſy upon ſir *Stentor*, his countenance ſeemed to acquire 'from every ſucceeding glaſs, a new ſymptom of intoxication: 'they renewed their embraces, ſwore eternal friendſhip from 'that day, and ſwallowed freſh bumpers, till both being in all 'appearance, quite over-powered, they began to yawn in con-

'cert, and even nod in their chairs. The knight ſeemed to 'reſent the attacks of ſlumber, as ſo many impertinent at-'tempts to interrupt their entertainment; he curſed his own 'propenſity to ſleep, imputing it to the damned *French* cli-'mate, and propoſed to engage in ſome paſtime that would 'keep them awake. "Odd's fleſh, cried the *Briton*, when 'I'm at home, I defy all the devils in hell to faſten my eye-'lids together, if ſo be as I am otherwiſe inclined. For 'there's mother and ſiſter *Nan*, and brother *Numps*, and I, 'continue to divert ourſelves at all-fours, brag, cribbidge, te-'totum, huſsle-cap, and chuck-varthing; and tho'f I ſay it, 'that ſhould n't ſay it, I won't turn my back to e'er a he 'in *England*, at any of theſe paſtimes: and ſo, count, if you 'are ſo diſpoſed, I am your man, that is in the way of friend-'ſhip, at which of theſe you ſhall pleaſe to pitch upon."

'To this propoſal *Fathom* replied, he was quite ignorant of 'all the games he had mentioned; but, in order to amuſe ſir '*Stentor*, he would play with him at lanſquenet, for a trifle, 'as he had laid it down for a maxim, to riſk nothing conſi-'derable at play. "Waunds, anſwered the knight, I hope 'you don't think I come here in queſt of money. Thank 'God! I have a good landed eſtate worth five thouſand a 'year, and owe no man a half-penny; and I queſtion whe-'ther there be many counts in your nation, no offence, I 'hope, that can ſay a bolder word. As for your lambſkin-net, 'I know nothing of the matter: but I will toſs up with you 'for a guinea, croſs or pile as the ſaying is, or if there's ſuch 'a thing in this country, as a box and dice, I love to hear the 'bones rattle ſometimes."

'*Fathom* found ſome difficulty in concealing his joy, at the 'mention of this laſt amuſement, which had been one of his 'chief ſtudies, and in which he had made ſuch progreſs, that 'he could calculate all the chances with the utmoſt exactneſs 'and certainty. However, he made ſhift to contain himſelf 'within due bounds, and with ſeeming indifference, conſent-'ed to paſs away an hour at hazard, provided the implements 'could be procured. Accordingly, the landlord was conſult-'ed, and their deſire gratified; the dice were produced, and 'the table reſounded with the effects of their mutual eager-'neſs. Fortune, at firſt, declared for the *Engliſhman*, who 'was permitted by our adventurer to win twenty broad pieces; 'and he was ſo elated with his ſucceſs, as to accompany every 'lucky throw with a loud burſt of laughter, and other ſavage 'and ſimple manifeſtations of exceſſive joy, exclaiming in a 'tone ſomething leſs ſweet than the bellowing of a bull;

"Now

"Now for the main, count,—odd! here they come—here "are the ſeven black ſtars, i'faith. Come along my yellow "boys—odd's heart! I never liked the face of *Lewis* before."

'*Fathom* drew happy preſages from theſe boyiſh raptures, 'and after having indulged them for ſome time, began to avail 'himſelf of his arithmetic, in conſequence of which the 'knight was obliged to refund the greateſt part of his winning: 'then he altered his note, and became as intemperate in his 'chagrin, as he had been before immoderate in his mirth. 'He curſed himſelf and his whole generation, damned his bad 'luck, ſtamped with his feet upon the floor, and challenged '*Ferdinand* to double ſtakes. This was a very welcome 'propoſal to our hero, who found ſir *Stentor* juſt ſuch a ſub-'ject as he had long deſired to encounter with; the more the '*Engliſhman* laid, the more he loſt, and *Fathom* took care to 'inflame his paſſions, by certain well-timed ſarcaſms upon his 'want of judgment, till at length he became quite outrageous, 'ſwore the dice were falſe, and threw them out at the win-'dow; pulled off his periwig, and committed it to the flames, 'ſpoke with the moſt rancorous contempt of his adverſary's 'ſkill, inſiſting upon his having ſtripped many a better man, 'for all he was a count, and threatning that before they part-'ed, he ſhould not only look like a *Pole*, but alſo ſmell like a 'pole-cat.

'This was a ſpirit which our adventurer induſtriouſly kept 'up, obſerving that the *Engliſh* were dupes to all the world; 'and that in point of genius and addreſs, they were no more 'than noiſy braggadocios. In ſhort, another pair of dice was 'procured; the ſtakes were again raiſed, and after ſeveral vi-'ciſſitudes, fortune declared ſo much in favour of the knight, 'that *Fathom* loſt all the money in his pocket, amounting to 'a pretty conſiderable ſum. By this time he was warmed 'into uncommon eagerneſs and impatience; being equally 'piqued at the ſucceſs and provoking exultations of his anta-'goniſt, whom he now invited to his lodgings, in order to de-'cide the conteſt: ſir *Stentor* complied with his requeſt; the 'diſpute was renewed with various ſucceſs, till towards day-'light, *Ferdinand* ſaw this noiſy, raw, unexperienced ſimple-'ton, carry off all his ready caſh, together with his jewels, with 'almoſt every thing that was valuable about his perſon; and to 'crown the whole, the victor at parting, told him with a moſt 'intolerable ſneer, that ſo ſoon as the count ſhould receive 'another remittance from *Poland*, he would give him his 'revenge.'

Our author afterwards lets his readers into the myſtery of this adventure; which was no other than a ſcheme laid by the party, to entrap, and revenge themſelves on, the unſuſpecting count *Fathom*.

ART. XXXI. *Concluſion of the account of the parliamentary hiſtory of* England. *The firſt eight volumes.*

IN ſome former numbers * we have given ſpecimens of the nature and deſign of this copious and entertaining hiſtory, that our readers might be able to form a juſt idea of the original ſources and vaſt importance of our *Engliſh* conſtitution of government, and wherein its moſt eſſential intereſts conſiſt. To the account we have exhibited of the ſtrict and zealous attention which our parliaments have frequently ſhewn, for preſerving their rights and liberties, it may be highly expedient to annex ſome obſervations on their proceedings in relation to the trade, manufactures, and commerce of this kingdom.

In the earlier periods of our hiſtory it doth not appear that theſe important ſubjects were brought under a parliamentary inſpection and inquiry. It ſeemeth very probable, that matters of this kind were principally conducted by our kings and their miniſters of ſtate. Many writers of the *Engliſh* hiſtory have cenſured *Edward* IV. as taking a very impolitic and injurious meaſure in 'making a preſent to the king of *Spain* of ſome *Cotſ-* 'wold ſheep; the breed of which have been very detrimental 'to the *Engliſh* woolen manufactory, which our authors 'juſtly repreſent as a natural branch of trade, ever ſince. But 'they obſerve, that one old hiſtorian †, has in ſome meaſure 'cleared him from that aſperſion, by remarking, that long ere 'this, ſheep muſt have been common in *Spain*, as is apparent 'by a patent, granted by *Henry* II. in the 31ſt year of his 'reign, 1185, to the weavers of *London*, that if any *Engliſh* 'cloth was found to be mixed with *Spaniſh* wool, the mayor 'of *London* ſhould ſee it burnt.'

That we may digeſt our narrative of the tranſactions of our parliaments, in reference to trade and manufactures, into ſome

* See *Reviews* for *December* and *January* laſt.

† J. STOWE, p. 419. A league of friendſhip and commerce having been ratified between king *Edward*, *Henry* king of *Caſtile*, and *John* king of *Arragon*; the former judging it very beneficial to *England*, made the latter a preſent of theſe ſheep, anno 1465.

19

regular and conſiſtent ſcheme or order, we muſt look back to the reign of *Edward* III. where we meet with ſome of the firſt notices of their reſolutions upon the materials which are neceſſary for the compoſition of them.

In the parliament which met 13 *October*, 36 *Edward* III. 1362. we are told, that the 'ſtaple of wools was appointed 'though not by expreſs ſtatute, yet with the conſent of both 'houſes, to be removed from *London* to *Calais*. For we find 'by the records, that when the lords were commanded to 'ſpeak what they thought of the merchants removing to *Ca-*'*lais*, they all agreed, that it ſeemed to be a matter very pro-'fitable to the realm. The commons indeed demurred a little 'at the firſt, till they could talk with ſome merchants; but, 'at laſt, they complied with the lords alſo. Whereupon the 'king ſent over twenty-ſix of the ableſt and moſt conſider-'able merchants in the kingdom, to hold the ſtaple there. 'Theſe merchants were, alſo, ordered to keep and defend the 'town, every man having a guard of ſix men at arms, and 'four archers at the king's charge. Beſides the mayor of the 'town, the king by his charter conſtituted another called the 'mayor of the *ſtaple* at *Calais*; the king being to receive 'twenty ſhillings, and the aforeſaid merchants, wardens of 'the town, forty pence more, as cuſtom on every ſack of 'wool there bought.'

At this remote diſtance of time we can only form very precarious conjectures concerning the nature and extent of our manufactures in the woolen trade; it is not likely that they were very conſiderable, as the legiſlature judged it moſt conducive to the national intereſt to export ſuch vaſt quantities of its unmanufactured materials into foreign parts.

'In the reign of *Henry* VI. 1425, an act paſſed againſt the 'exportation of ſheep beyond ſea, without the king's licence; 'becauſe, by carrying of ſheep into *Flanders*, and other parts, 'the wool of *England* would become at length of little value, 'and the woolen manufacture of the nation be greatly dimi-'niſhed. To remedy this, they laid on a heavy tax of forty 'three ſhillings a ſack upon exported wools, which was ten 'ſhillings more than ever was paid before for the like quan-'tity. It was alſo enacted in this parliament, that all mer-'chant ſtrangers, within fifteen days after they are landed, in 'any part of this kingdom, ſhall take lodgings or other habi-'tations in the town or place where the port is, under ſome '*Engliſhmen*; and ſhall not make ſale of any goods or mer-'chandize till they are ſo ſettled, and then ſell all their mer-'chandize within forty days next enſuing; and if any goods

'remain unſold after that time, they ſhall be forfeited to the 'king's uſe.'

By theſe prudent precautions and reſtrictions, we are aſſured, 'a double benefit was intended; firſt, that the king might not 'be defrauded of his cuſtoms; and next, that ſtrangers might 'not, by keeping their goods and merchandizes, underſtand the 'wants of the nation, and ſo raiſe the prices.'

Again, in the 18 *Henry* VI. 1439. it was further enacted, 'That merchant ſtrangers ſhall not ſell their merchandizes one 'to another in *England*, but that every ſuch merchant ſhall 'have an hoſt or ſurveyor appointed him at his landing, by 'the chief officer of the town or place where he ſhall land, 'who ſhall keep a regiſter of all he buys and ſells, and take 'two pence in the pound of him for all merchandizes by him 'bought or ſold, and the ſaid merchants ſhall ſell and buy all 'within eight months.'

Within a ſhort time after, 22 *Henry* VI. 1442. another meaſure for the regulation of commerce was injoined, which ſeemed to be well calculated for the public good, *viz.* 'That 'no officer of the cuſtoms, or ſearcher, ſhall have a ſhip of his 'own, uſe merchandize, keep a wharf or inn, or be a factor; 'in order to avoid the many frauds that would naturally enſue 'from them.'

To encourage and increaſe the exportation of our manufactures, and to guard againſt the encroachments of foreigners, it was enacted 27 *Henry* VI. 1447. 'That if woolen cloths 'made in this realm ſhould be prohibited or not accepted in '*Holland*, *Brabant*, and *Zeland*, under the dominion of the 'duke of *Burgundy*, then no merchandize, growing or wrought 'within any of his countries, ſhall come into *England*, on pain 'of forfeiture thereof.'

There are few genuine patriots but who will readily acknowledge, that the obvious deſign of this regulation was to promote the national intereſt, by a more enlarged exportation of it's manufactures. And, perhaps, if the like ſalutary proviſions had been more generally eſtabliſhed and ſtrictly obſerved, many of our manufactures would now be in a more flouriſhing condition, as well as our commerce more extended, and the threatening introduction and conſumption of the produce and manufactures of our acuteſt rivals in trade, and our bittereſt and moſt formidable enemies, happily prevented.

The government and ſtaple at *Calais* being often mentioned in relating parliamentary tranſactions, our authors have thought it proper to give ſome account of it, extracted from the memoirs of *Philip de Comines*; (having before hinted

from

from a reſolution of parliament, that the ſubſidies and cuſtoms of the ſtaple of *Calais*, in the reign of *Edward* III. was three-ſcore and eight thouſand pounds yearly). That author tells us, "that this was the richeſt jewel in the *Engliſh* crown, and "the moſt profitable government in *Chriſtendom*, if not in the "whole world. That he was there ſeveral times, during the "differences between the houſes of *York* and *Lancaſter*, and "was told by the chief officer of the ſtaple for cloth, that he "would willingly farm the government of the town at fifteen "thouſand crowns *per annum*; for the government of *Calais* "receives all profits on that ſide of the ſea, has the benefit of "convoys, and the entire diſpoſal and management of the "garriſon *. And in another place the ſame author tells us, "that it is almoſt incredible what prodigious returns for their "wools the merchants make twice every year from that "place."

In the parliament held 8 *Edward* IV. 1468. our authors obſerve, 'that many good laws were made for the encourage-'ment of the woolen manufactories, *&c.* but they refer the 'reader to the *ſtatute-books*, for more information about them.'

Among the wiſe and excellent laws which were made in the reign of *Henry* VII. for the promotion of trade, it was enacted, 'that no payment in gold ſhould be made to any mer-'chant ſtranger, the better to keep treaſure within the realm; 'for that gold was the metal that lay in the leaſt room.' And there were alſo ſtatutes made, as lord *Bacon* relates, in his celebrated hiſtory of the reign of this politic and judicious prince, "for the maintenance of drapery, and the keeping of wools "within the realm; and not only ſo, but for ſtinting and li-"miting the prices of cloth; one for the finer, and another "for the coarſer ſort. Which I note, ſays he, both becauſe "it was a rare thing to ſet prices by ſtatute, eſpecially upon "our home commodities; and becauſe of the wiſe model of "the act, not preſcribing prices, but ſtinting them not to ex-"ceed a rate, that the clothier might drape accordingly as he "might afford."

This reign alſo furniſheth a remarkable occurrence, which in the courſe and reſult of things, became very inſtrumental to the enlargement of property among the commons, and in conſequence thereof contributed greatly to the extenſion and improvement of trade and commerce: which was, as lord *Bacon* expreſſeth it, "the ſetting the gate open and wide, 7 *Henry* VII. "1492. for men to ſell or mortgage their lands without fines for

* *Les memoires de* Phil. *de* Comines, *liv.* iii. *c.* iv. and *c.* vi.

"alienation, to furniſh themſelves for the war," which the king had, by the advice and requeſt of parliament, declared againſt the *French* king. 'But though this act, for enabling perſons to 'ſell or mortgage their eſtates, proved ſo pernicious to the no-'bility at that time, and their poſterity after them, yet it has 'proved of infinite ſervice to the commons of *England*; who 'by theſe means have purchaſed, and do now enjoy, many eſ-'tates which antiently belonged to the chief nobility of the 'kingdom. And by thus weakening their powers, vaſſalage 'was taken off, and *Henry*'s title, which chiefly lay in the 'people, greatly ſtrengthened.' To which we may alſo add, that hereby the people of inferior rank have been excited and animated to greater induſtry in the proſecution of trade, from the proſpect of purchaſing eſtates, the property and poſſeſſion of which would be ſecured to themſelves and their deſcendants.

But theſe important views were much more expanded in the reign of his ſon and ſucceſſor, *Henry* VIII. by the happy ſubverſion of papal domination and avarice, in conſequence of the parliament's fixed reſolution to 'abrogate the pope's ſupremacy 'in *England*, and ſtrip the church of its overgrown poſſeſſions.'

It was enacted, 15 *Henry* VIII. 1523. 'That our mer-'chants might have eight days preference before ſtrangers, for 'buying of broad white woolen cloth, brought to *Blackwell-hall* 'in *London*; that ſtrangers uſing a handicraft, ſhould take no 'apprentices, nor above two journeymen, unleſs they were 'the king's ſubjects. That they ſhould cauſe a mark to be 'put on the wares and workmanſhip, to be known thereby. 'That if they were falſely and deceitfully made, they ſhould 'be forfeit.' In a ſubſequent act it was ordained, 'that be-'cauſe much wool was employed to uſes not ſo beneficial to 'the kingdom, and ſometimes tranſported by ſtrangers, none 'ſhould buy wool in ſome principal ſhires, to the number of 'twenty-eight, but thoſe who would make cloth or yarn 'thereof; and that ſtrangers ſhould not buy till the 2d of 'February.'

In the reigns of *Edward* VI. and of queen *Mary*, the parliaments were ſo much employed in managing eccleſiaſtical affairs; in the former, for ſtrengthening and enlarging the intereſts of the reformed religion; and in the latter, for the reſtoration of popiſh ſuperſtition, tyranny, and cruelty; that we find no remarkable efforts in the ſenate to extend or improve our trade. But in the long and proſperous adminiſtration of government under queen *Elizabeth*, we are preſented with a variety of uſeful proviſions and regulations, for the advantage of our manufactures and commerce.

In

In the firſt parliament of that wiſe and heroic princeſs, which conſiſted only of one ſeſſion, our authors have obſerved, "that 'beſides church matters, ſome care was taken of the ſtate of 'the nation in trade, &c. A few acts were made on mer-'chandize, ſhipping, the cloth and iron trade, &c.'

In the parliament of 1571, we are entertained with a long and learned debate on uſury, and the neceſſity of checking thoſe avaricious diſpoſitions which prompt to the criminal indulgence of that practice, judiciouſly argued from various conſiderations; "particularly from the loſs which may grow by "uſury, firſt to the queen, then to the commonwealth. To "the queen in this, that men not uſing their own money, but "finding great gain in uſury, do employ the ſame that way; "ſo that her cuſtoms muſt decreaſe. To the commonwealth, "for that, whoſo ſhall give hire for money, is to raiſe the "ſame in the ſale of the commodity. All trades ſhall be "taken away, all occupations loſt; for moſt men ſeeking "moſt eaſe and greateſt gain, without hazard or venture, "will forthwith employ their money to ſuch uſe." Theſe objections, among others, were offered by dr. *Thomas Wilſon*, the maſter of the requeſts, afterwards one of the ſecretaries of ſtate.

The moſt remarkable proceedings relating to monopolies, and excluſive grants of privileges by charters or letters patent, during this reign, occurred in the parliament which met 27 *October*, 43 *Elizabeth* 1601. after numerous complaints of grievances and oppreſſions had been laid before the ſenate. In purſuance of a motion for redreſſing the grievances complained of, a bill was brought in *Nov.* 20. intitled, *An act for the explanation of the common law in certain caſes of letters patents.* The debates on the different ſubjects enumerated in this ſalutary bill were drawn out to a conſiderable length: ſeveral of the members who exerted their talents on this occaſion, appeared to have been under great difficulties, from their apprehenſions, that the queen would reſent their zeal for removing the oppreſſions which the letters patent had introduced; as if their principal deſign was to impeach and infringe the royal prerogative, of which ſhe was known to be very jealous and tenacious. However ſome facts mentioned in the courſe of the debate, of ſo oppreſſive a nature and ſo injurious to the intereſts of trade and commerce, were ſo forcibly urged and ſupported, that a proper expedient was practiſed to bring the affair to the deſired concluſion. The queen, by ſending a meſſage to the houſe full of condeſcenſion and reſpect, ſo judiciouſly

waved

waved the rights of prerogative, as eaſily brought the perplexing affair to a moſt happy iſſue.

This royal meſſage entered into ſuch a diſtinct conſideration of particulars, that the inſerting it at large would exceed the limits of our deſigned brevity. But the ſubſtance may be thus repreſented, "That ſhe underſtood that divers patents "which ſhe had granted were grievous to the ſubjects; and "that the ſubſtitutes of the patentees had uſed great oppreſſion; that it was her fixed reſolution to defend her people "from all oppreſſions. That ſhe would take preſent order "of reformation: that ſome of the patents ſhould be preſently repealed, ſome ſuſpended, and none put in execution, but ſuch as ſhould firſt have a trial according to the "law, for the good of the people. That ſhe would ſuffer "none who were convicted of abuſes to eſcape with impunity." The like generous ſentiments were alſo declared in the queen's anſwer to the commons addreſs of thanks for her gracious meſſage; on which occaſion ſhe repeated her reſolution, "that all grants which were grievous to her people, and "the oppreſſions which were privileged under colour of patents, ſhould be revoked and cancelled; and that none "ſhould eſcape unpuniſhed who had oppreſſed the people, and "had been reſpectleſs of their duty, and regardleſs of her "honour."

We meet with ſome remarkable proceedings of the like kind in the long ſeries of debates upon the public grievances in the parliament held 30 *Jan.* 18 *James* I. 1620-1. 'The 'houſe of commons, as our authors relate, applied themſelves 'ſo cloſely to this point, and the cenſuring of delinquents in 'patents and monopolies at home, that they ſeemed to have 'in a manner entirely forgot the *Palatinate* and all other affairs abroad.

'In order to begin the reformation with themſelves, the 'firſt they laid hands on was a member of their own houſe, 'ſir *Giles Mompeſſom*, a projector and a great dealer and patentee. This man they convened before them, and ordered 'him into cuſtody of their ſerjeant at arms; but he being 'conſcious of his guilt, found means to eſcape and fled beyond 'ſea. The particulars of this affair beſt appear in the *Journals* of the lords, to whom the commons carried their complaint againſt the ſaid ſir *Giles*, and others concerned with 'him in the execution of his projects: all the judicial proceedings both againſt this man, and others of much higher 'rank, in the ſequel, being tranſacted before this ſupreme 'court of judicature.'

The

The report from the committee of grievances, and the articles of cenſure and impeachment which were formed upon that report, cannot be minutely deſcribed. We ſhall therefore conclude our account of theſe tranſactions with a brief narrative of the judgment which was given upon this occaſion, *viz.* "That ſir *Giles Mompeſſom* ſhall, from henceforth, be degraded of the order of knighthood, ſtand perpetually in the degree of a perſon outlawed for miſdemeanors and treſpaſſes. That he ſhall be impriſoned during life, be excepted out of all general pardons to be hereafter granted. That the profits of his lands for life, and all his goods and chattles be forfeited to the king, and he ſhall undergo a fine and ranſom of 10,000 *l.* He ſhall be diſabled to hold any office under the king, or for the commonwealth; and be ever held an infamous perſon."

We gave intimations of our deſign to point out ſome errors and imperfections we had obſerved in the peruſal of this work, which we have recommended to the public notice. Though we do not charge the authors with any intention to miſlead their readers, yet we think there are ſome ſpecimens of overſight, miſtake, and partial attachment, which cannot be juſtified nor overlooked.

They take notice with particular pleaſure and approbation of a juſt reflection made by mr. *Tindal* on *Rapin*'s hiſtory of *England*, for the remarks he had made on the fate of the *Plantagenet* race. "Let us cloſe, ſaith he, the hiſtory of the *Plantagenets* with a brief recapitulation of the moſt memorable accidents that befel the kings of this race, whilſt on the throne of *England*. In this ſummary of the fourteen foregoing reigns, it will be ſeen, not without aſtoniſhment, perhaps, that the happineſs and glory enjoyed by this race for above three hundred years, were almoſt nothing in compariſon of their misfortunes." 'And then he begins with a long detail of 'direful accidents, all tending to prove, that even God Al'mighty himſelf always acted in oppoſition to an hereditary 'title to the *Engliſh* crown. On which extraordinary recapi'tulation, his tranſlator and annotator, mr. *Tindal*, makes 'this juſt reflection.

"It were to be wiſhed, that ſo good an hiſtorian as *Rapin* had been more ſparing of God's judgments; ſuch remarks at beſt being a ſign of great weakneſs. But when they are built on falſities in fact, as is ſometimes the caſe, they are inexcuſable. Of this, adds he, we have an inſtance even in *Rapin* himſelf. And, as for the long liſt of God's judgments upon the houſe of *Plantagenet*, it contains nothing

"ex-

" extraordinary; nothing but what is very common in this " world, and what might eaſily be matched out of the hiſto- " ries of ſeveral other nations *."

As our authors have cited this paſſage with particular marks of eſteem and applauſe, they ſeem to have forgotten what a free and unguarded cenſure hath dropped from them, when they relate the violent and barbarous death of *Henry* VI. whoſe piety they do not call in queſtion; ' This victory was ſoon ' after followed by the death of the pious *Henry*, ſaid to have ' been murdered in the tower by the hands of *Richard* duke ' of *Glouceſter*, king *Edward*'s brother,' [afterwards known by the name and title of king *Richard* the third.] ' And thus ' dying as it were the like death as king *Richard* [the ſecond] ' proves that ſcripture maxim true, *that God viſits the ſins of the* ' *fathers on the children, even unto the third and fourth generation.*' If our authors had added the words immediately connected with the foregoing, in the ſecond commandment, [*of them that hate me*] they might poſſibly have reflected, that what they indefinitely call a *ſcripture maxim*, hath an immediate and ſpecial appropriate relation to the heinous crime of idolatry; a crime of the greateſt malignity when committed by a people who could not be inſenſible of the immutable obligations, and awful ſanctions of that peculiar covenant, by which they ſolemnly acknowledged JEHOVAH to be the only object of their worſhip, and the ſupreme monarch of their ſtate. Idolatry thus circumſtanced, commenceth the moſt aggravated ſpecies of treaſon.

We would rather impute to party prejudice, or a want of attention, than to want of decency, a perſonal reflection which our authors have thought proper to throw upon the late biſhop *Burnet*, vol. III. p. 236. ' Biſhop *Burnet* obſerves, ſay they, ' that there was no law that paſſed in this reign more contra- ' dicted and cenſured than this, [that is, the law allowing ' prieſts to marry] and has taken great pains to prove the va- ' lidity of it from the ſcriptures and the fathers ‡. He has ' alſo thoroughly examined the vows and other reaſons againſt ' it; and, in fine, hath endeavoured to convince the world, ' that there is much more chaſtity in a married than an un- ' married prieſt. His conduct ſhewed that he himſelf was ' thoroughly ſatisfied in this matter, having married no leſs ' than three wives to preſerve his own chaſtity.'

* RAPIN's hiſtory of *England*, folio, vol. I. p. 647, note 8.
† Vol. II. p. 338.
‡ Biſhop *Burnet*'s hiſtory of the reformation, vol. II. p. 89—93.

In

In mentioning the king's manner of going to the parliament held at *Weſtminſter*, *March* 19. 1603-4. in a chariot of eſtate, they aſſert, 'that the prince of *Wales*, with all the lords ſpi-'ritual and temporal, according to antient cuſtom, rode on 'horſeback from *Whitehall* to *Weſtminſter*, in their parliament 'robes.' Vol. V. p. 20. But that the aſcribing the dignity of prince of *Wales* to prince *Henry* was the effect of inattention, we may conclude from the conceſſion of our authors, p. 236, that he was not advanced to that honour till *June* 4. 1610.

We have already ſpecified ſome defects and miſtakes into which our authors have fallen in their accounts and liſts of the peers. That which they have given us, vol. V. p. 9. is in ſome places erroneous and defective, as well as redundant; but they have given it this title, *viz. The names and titles of all the temporal lords called by writ to the firſt parliament of king* James I. They refer to *Dugdale*'s ſummons to parliament, as partly their voucher, with this reſtriction; 'but the liſt there being very 'faulty, the errors are corrected by the lords *journals*.' We have carefully examined ſir *William Dugdale*'s liſt (which, he ſays, was copied from the rolls in the office of the *petit-bag*) and are ſurprized to find, that an author ſo celebrated for the authenticity of his dates, and the accuracy of his references in his *baronage*, ſhould here commit ſuch glaring and palpable miſtakes, ſome of which our compilers have tranſcribed, and not corrected.

Our authors have omitted in their liſt, *Edward* [*de Vere*] earl of *Oxford*, and *Edward* [*Seymour*] earl of *Hertford*; and they have inſerted, *Thomas* [*Cecil*] as earl of *Exeter*, and *Philip* [*Herbert*] as earl of *Montgomery*; tho' they were not advanced to thoſe honours till more than a year after the meeting of this parliament: the former *May* 4. 1605, the latter *June* 4. 1605 *.

In our reſearches into the hiſtory of the peerage, we have found a liſt of the peers, as it ſtood at the acceſſion of king *James* I. *March* 24. 1602-3. which we beg leave to lay before our readers as authentic, with ſome additional illuſtrations and improvements which we have made.

N. B. Thoſe printed in capitals, are the preſent peers; the others are ſince extinct.

* See *Segar*'s Honores Anglicani, p. 66. *Collins*'s peerage, vol. II. p. 63, 65, 90, 96, edit. 1735. Britiſh Compendium, vol. I. p 285, 286, 302, edit. 1731. *Robert Dale*'s exact catalogue of the nobility of *England*, p. 39. 43.

MAR.

MARQUIS.

WINCHESTER, POWLET DUKE of BOLTON.

EARLS.

Oxford, *de Vere*.
Northumberland, *Percy*.
SHREWSBURY, TALBOT.
Kent, *de Grey*.
DERBY, STANLEY.
RUTLAND, MANNERS, DUKE of RUTLAND.
Cumberland, *Clifford*.
Suſſex, *Ratcliff*.
HUNTINGDON, HASTINGS.
Bath, *Bourchier*.
Southampton, *Wriothesly*.
BEDFORD, RUSSEL, DUKE of BEDFORD.
PEMBROKE, HERBERT.
Hertford, *Seymour*, ſince duke of *Somerſet*.
LINCOLN, CLINTON.

VISCOUNTS.

MOUNTACUTE, BROWN.
Bindon, *Howard*.

BARONS.

AUDLEY, TOUCHET, Earl of *Caſtlehaven*, in *Ireland*.
WILLOUGHBY of ERESBY, BERTIE, DUKE of ANCASTER and KESTEVEN.
DE LA WAR, WEST.
BERKELEY, BERKELEY EARL of BERKELEY.
Stafford, *Stafford*.
Morley, *Parker*.
Darcy, *Darcy*, now in DARCY, EARL of HOLDERNESSE.
DUDLEY, *Sutton*, now in LEA.
Zouche, *Zouch*.
Scrope of *Bolton*, *Scrope*.
Grey of *Wilton*, *Grey*.
Lumley, *Lumley*.
STOURTON, STOURTON.
Ogle, *Ogle*.
Mountjoy, *Blount*.
Cobham, *Brooke*.
Monteagle, *Parker*.
Sandys, *Sandys*.
Vaux, *Vaux*.
WINDSOR, *Windſor*, now in HICKMAN, EARL of PLYMOUTH.
WENTWORTH of NETTLESTED, *Wentworth*, now in NOEL.
MORDAUNT, MORDAUNT, EARL of PETERBOROUGH.
Cromwell, *Cromwell*.
Eure, *Eure*.
Wharton, *Wharton*.
Sheffield, *Sheffield*.
RICH, RICH, EARL of WARWICK.
WILLOUGHBY of PARHAM, WILLOUGHBY.
PAGET, PAGET, EARL of UXBRIDGE.
Darcy of *Gbiche*, *Darcy*, now in SAVAGE, EARL RIVERS.
HOWARD of EFFINGHAM, then in *Howard*, Earl of *Nottingham*, now in HOWARD, EARL of EFFINGHAM.
NORTH, NORTH, EARL of GUILFORD.
CHANDOS, BRIDGES, DUKE of CHANDOS.
HUNDSDON, CARY.
ST. JOHN of BLETSO, ST. JOHN.
BUCKHURST, SACKVILLE, DUKE of DORSET.

BUR-

BURLEIGH, CECIL, EARL of EXETER.
COMPTON, COMPTON, EARL of NORTHAMPTON.
Norris, *Norris*, now in BERTIE, EARL of ABINGDON.
HOWARD, of WALDEN, HOWARD EARL of SUFFOLK and BERKSHIRE.

N. B. The titles and honours of duke of *Norfolk*, earl of *Arundel*, earl of *Eſſex*, and ſeveral others, were, at the acceſſion of king *James*, extinct by attainders; and ſome others in the phraſeology of the heralds, in *obeyance*, but afterwards revived and confirmed.

The critical reader may be aſſured, that we have uſed the utmoſt diligence to render the preceding liſt perfect and intelligible.

We ſhall only further obſerve at preſent, that the editors of the *parliamentary and conſtitutional hiſtory* of *England*, have lately publiſhed five additional volumes, as a continuation of their work, from *Nov.* 3. 1640, to the battle of *Naſeby*, and its conſequences, in *June*, 1645. Theſe volumes relate the parliamentary tranſactions of an intereſting and moſt important period of our hiſtory, wherein the greateſt delicacy, as well as ſtricteſt impartiality and fidelity are requiſite, in order to balance and adjuſt the diſagreeing claims and pretenſions of prerogative and privilege. But as we have not entered into a critical review of any part of theſe latter volumes, we ſuſpend our judgment till the evidences of the exactneſs, impartiality, and diligence of the compilers have been calmly and attentively ſurveyed and examined.

ART. XXXII. *The Earl of* Eſſex, *a tragedy, as it is acted at the theatre royal in* Covent-garden. *Written by mr.* Henry Jones, 8vo. 1s. 6d. Dodſley.

THIS play has had a conſiderable run, and was performed with univerſal applauſe. 'Tis written on *Banks*'s plan, but ſomewhat varied in the conduct, and much improved in diction. The notice taken by ſeveral judicious critics of the happy conduct of *Banks*'s ſcenery, (who all, however, unanimouſly decry his writing) has tempted others to adopt this ſubject, beſides mr. *Jones*; *viz.* mr. *James Ralph*, and mr. *Henry Brooke*, author of *Guſtavus Vaſa*; and thoſe who have ſeen them, generally allow the ſuperiority in point of merit to mr. *Jones*'s performance. Mr. *Brooke*'s, indeed, has not yet appeared in print, tho' frequently acted in *Ireland*.

Our author, who gained great reputation by his poems, printed by ſubſcription a few years ago, is peculiarly entitled to the notice and encouragement of the public, as he appears to be a man of extraordinary genius; and whoſe perſonal merit alſo joins to render him worthy of that patronage and favour he has met with, and which has deſervedly raiſed him from the obſcurity of a mechanical employment, as little ſuited to mr. *Jones*'s natural talents, as the ſame calling was to his great predeceſſor, *Ben. Johnſon.*

As a ſpecimen of our author's manner, we ſhall give the following ſhort extract from the fifth act of this play. Scene the Tower. *Eſſex* and *Southampton* in conference after ſentence of death had paſſed on them.

ESSEX.

O name it not, my friend ſhall live, he ſhall;
I know her royal mercy, and her goodneſs
Will give you back to life, to length of days,
And me, to honour, loyalty, and truth.
Death is ſtill diſtant far.

SOUTHAMPTON.

In life's firſt ſpring,
Our green affections grew apace, and proſper'd;
The genial ſummer ſwell'd our joyful hearts,
To meet and mix each growing fruitful wiſh.
We're now embark'd upon that ſtormy flood
Where all the wiſe and brave are gone before us,
Ere ſince the birth of time, to meet eternity.
And what is death, did we conſider right?
Shall we, who ſought him in the paths of terror,
And fac'd him in the dreadful walks of war?
Shall we, aſtoniſh'd, ſhrink, like frighted infants,
And ſtart at ſcaffolds, and their gloomy trappings?

ESSEX.

Yet ſtill I truſt long years remain of friendſhip.—
Let ſmiling hope drive doubt and fear away,
And death be baniſh'd far; where creeping age,
Diſeaſe and care, invite him to their dwelling.
I feel aſſurance riſe within my breaſt,
That all will yet be well.

SOUTHAMPTON.

Count not on hope—
We never can take leave, my friend, of life,
On nobler terms. Life! what is life! a ſhadow!
Its date is but the immediate breath we draw;
Nor have we ſurety for a ſecond gale.
Ten thouſand accidents in ambuſh lie
For the embody'd dream.
A frail and fickle tenement it is;

which

Which like the brittle glaſs, that meaſures time,
Is often broke, ere half its ſands are run.

ESSEX.

Such cold philoſophy the heart diſdains;
And friendſhip ſhudders at the moral tale.
My friend, the fearful precipice is paſt,
And danger dare not meet us more. Fly ſwift
Ye better angels, waft the welcome tidings
Of pardon, to my friend; of life and joy.

Enter LIEUTENANT.

LIEUTENANT.

I grieve to be the meſſenger of woe.
But muſt, my lords, intreat you to prepare
For inſtant death. Here is the royal mandate
That orders your immediate execution.

ESSEX.

Immediate execution!—What, ſo ſudden!
No meſſage from the queen? or *Nottingham?*

LIEUTENANT.

None, ſir.

ESSEX.

Deluded hopes! O worſe than death!
Perfidious queen, to make a mock of life!
My friend, my friend deſtroy'd! O piercing thought!
O diſmal chance!—In my deſtruction ruin'd!
In my ſad fall undone! Why could not mine,
My life attone for both; my blood appeaſe?
Can you, my friend, forgive me?

SOUTHAMPTON.

Yes, O yes,
My boſom's better half, I can. With thee
I'll gladly ſeek the coaſt unknown, and leave
The leſſening mark of irkſome life behind.
With thee, my friend, 'tis joy to die! 'tis glory!
For who would wait the tardy ſtroke of time,
Or cling like reptiles to the verge of being,
When we can bravely leap from life at once,
And ſpring triumphant in a friend's embrace?

Enter RALEIGH.

RALEIGH.

To you, my lord *Southampton*, from the queen
A pardon comes: your life her mercy ſpares.

ESSEX.

For ever bleſt be that indulgent power
Which ſaves my friend. This weight ta'en off, my ſoul
Shall upward ſpring, and mingle with the bleſt.

'Tis pity this author has fallen into an error, of which all who have written before him on the ſame ſubject have been likewiſe guilty, *viz.* making the worthy ſir *Walter Raleigh* ſo deſpicable a character; nay, ſo contemptible has the part been always deemed, that an actor of any degree of merit is not remembered ever to have appeared in it. It were to be wiſhed, that the tragic writers on this ſubject had rather given a feigned name to this tool of *Burleigh*, (who is not dealt juſtly by neither) wherein they would have been leſs culpable than in abuſing one of the greateſt ornaments of our *Britiſh* annals.

The epilogue to mr. *Jones*'s play (written by an unknown hand) is not unworthy the notice of our readers.

NEWS! news! good folks, rare news, and you ſhall know it—
I've got Intelligence about our Poet!
Who do you think he is?—You'll never gueſs;
An IRISH BRICKLAYER, *neither more or leſs.*
And now the ſecret's out, you cannot wonder,
That in commencing bard he made a blunder.
Has he not left the better for the worſe,
In quitting ſolid brick for empty Verſe?
Can he believe th'example of Old Ben,
Who chang'd (like him) the trowel for the pen,
Will in his favour move your critic bowels?
You rather wiſh, moſt poet's pens were trowels.
Our man is honeſt, ſenſible, and plain,
Nor has the poet made him pert, or vain:
No beau, no courtier, nor conceited youth;
But then ſo rude, he always ſpeaks the truth:
I told him he muſt flatter, learn addreſs,
And gain the heart of ſome rich patroneſs:
'Tis ſhe, ſaid I, your labours will reward,
If you but join the bricklay'r with the bard;
As thus—Should ſhe be old and worſe for wear,
You muſt new-caſe her, front *her and* repair;
If crack'd in fame, as ſcarce to bear a touch,
You cannot uſe your trowel *then too much;*
In ſhort, whate'er her morals, age, or ſtation,
Plaiſter *and* white-waſh *in your dedication.*
Thus I adviſ'd—but he deteſts the plan:
What can be done with ſuch a ſimple man?
A poet's nothing worth, and nought availing,
Unleſs he'll furniſh, where there is a failing.
Authors in theſe good times are made and us'd,
To grant thoſe favours nature has refus'd.
If he won't fib, *what bounty can he crave?*
We pay for what we want, not what we have.—
Nay tho' of every bleſſing *we have ſtore,*
Our ſex will always wiſh—a little more.—

If

If he'll but bend his heart to this his duty,
And ſell (to who will buy) wit, honour, beauty;
The bricklay'r ſkill for him the proper trade is,
Too rough to deal with gentlemen and ladies.—
In ſhort—they'll all avoid him, and neglect him,
Unleſs that you his patrons *will protect him.*

MONTHLY CATALOGUE, for *March* 1753.

MISCELLANEOUS.

I. *THE preſent ſtate of the ſtage* in *Great Britain* and *Ireland*, and the theatrical characters of the principal performers in both kingdoms impartially conſidered. 8vo. 1s. *Vaillant.*

This anonymous author has been at ſome pains to inform the town of what they knew before, *viz.* That meſſrs. *Garrick*, *Barry*, *Theo. Cibber*, and *Macklin* are the beſt actors in *England*; that mrs. *Pritchard* and mrs. *Clive* are valuable performers, tho' one is fatter than we could wiſh her, and the other not ſo young as ſhe has been; that mr. *Woodward* has more vivacity than judgment; that mr. *Meſſop* and mr. *Dexter* are likely to improve; that miſs *Macklin* is a promiſing genius; and that mrs. *Cibber* is an excellent tragedian. He likewiſe tells us (what the moſt juvenile are not now to learn) that tragedy is deſigned to puniſh vice, and comedy to laugh us out of our follies, *&c.*

If this pamphlet ſells, it will at leaſt anſwer ſome end—perhaps the principal one it was written for; unleſs he moſt charitably intended to give fame to a troop of unnoticed performers, who, but for this account of them, would never have been remembered; and it is likely will be forgot again the moment his readers have paſſed over their names.

From the liſt of unnoticed performers here hinted at, let us however exclude mr. *Sheridan* and mr. *Digges*, of the *Iriſh* theatre; the former having an eſtabliſhed reputation as an actor of merit, and the latter having in many parts given his ſpectators hopes of his becoming a very good one.

II. *The falſe aceuſers*: or, who drank the p****'s health? A ſermon lately preached in a chapel near St. *James*'s. 8vo. 6d. *Cooper.*

A nonſenſical catchpenny pamphlet.

III. *The ſecret hiſtory of the jubilee*, celebrated at *Rome* in the year 1750. exhibiting the *amours* and *intrigues* carried on there during that feſtival; in which the young *Britiſh* nobility

made no inconſiderable figure. Tranſlated from the *French* of monſ. *d'Avignon*. 8vo. 1s. *River*.

The reader will readily perceive by the title of this pamphlet, that it is not a work to be recommended by us.

IV. *A brief account of the* Vaudois, his *Sardinian* majeſty's ſubjects in the vallies of *Piedmont*. In a letter from a gentleman on his travels in *Italy*. 8vo. 6d. *Dodſley*.

This ſmall but entertaining piece is written in a ſenſible and genteel manner, and is an inſtance, to uſe the author's own words, 'that little objects may have their merit; and that a 'thinking man may often reap much improvement and uſe 'from the hiſtory of a ſmall country: tho' it ſhould appear to be 'of no manner of importance in the general hiſtory of *Europe*.'

V. *Capt.* Cranſtoun's *account* of the poiſoning the late mr. *Blandy*, declared ſolemnly by him before he died at *Furnes*, in *Flanders*, on the 30th of *November* laſt. 8vo. 6d. *Ricards*.

As this anonymous pamphlet carries with it no vouchers for its authenticity, we cannot but look upon it as a catch-penny performance.

VI. *The hiſtory of* Sophia Shakeſpear. 12mo. 3s. bound. *Reeve*, &c.

It would be ſome injuſtice to even the meaneſt productions of this kind, that we have lately had the diſagreeable taſk of peruſing, to rank the hiſtory of *Sophia Shakeſpear* in the ſame claſs with them. It is really beneath cenſure, and we want words to expreſs our contempt of it.

VII. *Letters to a gentleman of fortune*, relating to his conduct in life. By *Lionel Vane*, eſq; 8vo. 3s. bound. *Owen*.

All we can ſay of this performance is, that it has given us ſomewhat leſs diſguſt in the reading than the foregoing article: for tho' it be equally dull, it is by no means ſo illiterate.

VIII. *Memoirs of the life of* Robert Devereux, *earl of* Eſſex. 8vo. 1s. *Cooper*.

Collected from books which are ſo univerſally known, that we need ſay nothing more of this article.

IX. *The Dog's plea*: or reaſons moſt humbly ſubmitted by the barking fraternity of *Great Britain*, to the men their maſters. Shewing why *dogs* ought to be exempted from taxes. By *Brindle*. 8vo. 6d. *Griffiths*.

The author, with an affectation of ſatirical humour, endeavours to divert his readers by enumerating the various good properties of dogs in general; and proving, from their uſefulneſs to mankind, that they are not ſuch *ſad dogs*, *odd dogs*, and *worthleſs puppies*, as may be found, in ſufficient plenty, among the *human animals*.

X. *A genuine account of ſome tranſactions in the* East Indies, containing the moſt material occurrences on the coaſt of *Coromandel*, ſince the death of the late *Nabob* of *Arcot*, who was killed in battle in *July* 1749. 8vo. 1s. *Baldwin.*

The tranſactions here meant, are thoſe between the different *Eaſt India* powers, aſſiſted by the *French* on the one part, and the *Engliſh* on the other: including the notable exploits of mr. *Clive*, whoſe name has been of late ſo frequently and honourably mentioned in the news-papers—But what degree of credit is due to this anonymous account, we cannot take upon us to ſay.

XI. *The caſe and appeal of* James Aſhley, *of* Bread-ſtreet, London: addreſſed to the public in general, in relation to, 1. The apprehending *Henry Simons*, the *Poliſh Jew*, on a warrant iſſued out againſt him for perjury. 2. His trial and conviction of a capital miſdemeanour, laſt *Lent*-aſſizes, at *Chelmsford* for the county of *Eſſex*. 3. His ſecond trial, at the ſubſequent aſſizes, for the ſame offence, and *ſurprizing* acquital. 4. An action brought, and the cruel verdict obtained againſt the ſaid *James Aſhley*, and others. 8vo. 6d. Printed for and publiſhed by the *appellant.*

Mr. *Aſhley* here endeavours to refute every thing advanced againſt him in the *caſe of Henry Simons*; (ſee *Review* for *January* laſt) but with what ſucceſs, we leave the public to determine. It is to be hoped the myſtery of this extraordinary affair will one day be cleared up to every body's full ſatisfaction.

XII. *Thoughts of* Cicero. On the following ſubjects, *viz.* 1. Religion. 2. Man. 3. Conſcience. 4. The paſſions. 5. Wiſdom. 6. Probity. 7. Eloquence. 8. Friendſhip. 9. Old Age. 10. Death. 11. *Scipio*'s dream. 12. Miſcellaneous thoughts. Tranſlated from the *French* of the celebrated Abbé *de Olivet.* 12mo. 2s. 6d. *Griffiths.*

We have here the *Engliſh only*, reprinted, with ſome corrections, from the edition publiſhed in 1750. in *Latin*, *French*, and *Engliſh*. See *Review*, vol. III. where the reader will find ſome account of this valuable, tho' ſmall manual of antient wiſdom and morality.

XIII. *The caſe of* Elizabeth Canning *fairly ſtated.* Containing an impartial account of every thing that has happened, or been tranſacted in this ſtrange affair, from her being ſeized in *Moorfields*, to the preſent time. 8vo. 6d. *Cooper.*

Compiled from the printed trial at the *Old Bailey*, with ſome ſuperficial remarks. We are threatned with an inundation of pamphlets on this ſubject.

XIV. *A clear ſtate of the caſe of* Elizabeth Canning. By *Henry Fielding*, eſq; 8vo. 1s. *Millar.*

As there can be little occaſion for us to trouble our readers with any particulars relating to an affair which is ſo much canvaſſed in all the news-papers, we ſhall take no other notice of the pieces that may appear upon this ſubject, than what will barely ſuffice to point out ſuch of them as deſerve to be diſtinguiſhed from the jobbing productions of thoſe illiterati, who induſtriouſly avail themſelves of any occurrence that they think will catch the attention of the public. From the labours of theſe, the reputation of mr. *Fielding* will doubtleſs ſufficiently diſtinguiſh whatever appears under the ſanction of his name.

XV. *The truth of the caſe*; or, *Canning* and *Squires* fairly oppoſed. Being an impartial examination of the merits of this ſurprizing cauſe. 8vo. 6d. *Cooper.*

The writer of this pamphlet undertakes to refute what mr. *Fielding* has advanced in favour of *Canning*; but he knows nothing of the matter: he pretends to argue upon the facts that were known before, but he proves nothing that tends to lay open the *truth of the caſe.*

XVI. *The ſtory of* Elizabeth Canning *conſidered.* By dr. *Hill.* With remarks on what has been called, *a clear ſtate of her caſe*, by mr. *Fielding*; and anſwers to the ſeveral arguments and ſuppoſitions of that writer. 8vo. 1s. *Cooper.*

In this pamphlet dr. *Hill* endeavours to invalidate every thing urged by mr. *Fielding* in his *clear ſtate.* The doctor writes with great vivacity and ſome force; and ſeems to have the advantage in the diſpute, from his more intimate acquaintance with the oppoſite ſide of the queſtion to that on which mr. *Fielding* has engaged.

XVII. *The character of true love*: In which the excellence of that paſſion, and the deformity of the oppoſite vice, which people commonly take for love, are repreſented by the moſt lively images: being deſigned for the general promotion of virtue. Tranſlated from the author's original *French* manuſcript. By *J. Peyton.* 12mo. 2s. 6d. *Bouquet.*

This piece, which appears to be written by a friend to the intereſts of virtue, contains ſome good ſentiments; but, upon the whole, it is a ſpiritleſs and inſipid performance.

POLITICAL *and* COMMERCIAL, *&c.*

XVIII. *Remarks on two Bills for the better maintenance of the poor*, &c. In a letter to a member of parliament. By *Thomas Alcock, M. A.* 8vo. 6d. *Baldwin.*

For

For a ſpecimen of this gentleman's abilities for treating on this ſubject, ſee our *Review* for *February* 1752; where an abſtract is given of his former judicious tract concerning the poor laws. The *remarks* he has now publiſhed relate to the two bills brought laſt year into the houſe of commons, for the better regulation of the poor; the paſſing of either of which into a law was ſuſpended, that the matter might be more thoroughly canvaſſed and conſidered.

XIX. *A Scheme*, or *propoſal*, for making a navigable communication between the rivers of *Trent* and *Severn*, in the county of *Stafford*. By dr. *Thomas Congreve*, late of *Wolverhampton*, in the county of *Stafford*. 8vo. 6d. *Shuckburgh*.

In the preface to this public-ſpirited ſcheme, we are told, that the ingenious dr. *Congreve*, after many years obſervation on the country between the *Severn* and the *Trent*, formed a deſign of uniting theſe rivers, and was at the labour and expence of meaſuring and calculating every part of the levels in that diſtance; and hath publiſhed this proof of his ingenuity, without fearing the reproachful name of *projector*, uſually beſtowed, by the ignorant, on all thoſe who attempt any thing new for the ſervice of mankind: he hath ſhewn, by comparing it with other works of the ſame kind effected in other countries, that this deſign may be executed without any great difficulty or expence. A map of the whole deſign is given with the pamphlet.

XX. An *Attempt* to prove that a free and open trade between the kingdom of *Ireland* and all the ports of the ſouthern coaſts of *England*, would be highly advantageous to both kingdoms: and alſo that the reaſons hitherto offered for ſhutting up thoſe ports are falſe and deluſive, inconſiſtent with national prudence or policy, being all founded on error and miſtake. In a letter to the mayor and chamber of the city of *Exeter*. By a *truly impartial hand*. 8vo. 6d. *Birt*.

This anonymous writer aſſures us, with great confidence, that the ſmuggling of wool to *France*, either from *England* or *Ireland*, is almoſt a groundleſs ſuppoſition, having ſo little foundation in fact, as to be beneath any ſerious regard; that no ſuch practice has been carried on for twenty or thirty years paſt, except in ſo ſmall a proportion as not to merit the conſideration of the public; that it is indeed impoſſible to run wool to *France* in any material quantities, without being detected; and that the firſt alarms that were given to the nation on this topic, were only the artful ſurmiſes of thoſe in the oppoſition againſt ſir *Robert Walpole's* adminiſtration, in order to inflame the minds of the people with apprehenſions that our trade was ruined, and that we were in danger of becoming a province to *France*.

XXI.

XXI. *Conſiderations upon the important queſtion*, Whether it is abſolutely neceſſary and expedient to open the port of *Exeter*, and all the other ports in *England*, *Scotland*, and *Ireland*, for exporting and importing *Iriſh* wool and yarn. By *a lover of his country*. 8vo. 4d. *Owen.*

The author of this tract ſeems to underſtand his ſubject thoroughly; but he thinks and writes upon it in a manner very different from that of the author of the preceding article.

XXII. A *ſhort view* of the riſe, progreſs, and eſtabliſhment of the woolen manufacture in *England*, and of the continual attempts of the manufacturers to *monopolize* wool, and lower its price. In which their late complaints, relating to the *marking ſheep* and *winding wool*, are candidly conſidered. 8vo. 1s. *Owen.*

This pamphlet merits the conſideration of thoſe who have read the *complaints of the manufacturers*, &c. See *Review* for *September* laſt.

XXIII. *Propoſals at large* for the eaſy and effectual amendment of the roads, by ſome further neceſſary laws and regulations, concerning the wheels of all carriages, and the methods or rules of travelling, for the advantage of all perſons. To which are added, brief remarks and conſiderations on the foregoing *propoſals*, tending to prove the neceſſity and utility thereof. By a *gentleman*, 8vo. 1s. *Davis.*

The principal method here propoſed for amending and preſerving the roads, is by extending the breadth of the tier, or outward circumference of the wheels of all waggons, carts, *&c.* to nine inches at leaſt. This is not a new thought; but our judicious author has given it additional force, by his juſt remarks and obſervations.

XXIV. *An appendix*: or, *further reaſons* in ſupport of the [above] plan or propoſals for the amendment of the roads. By way of anſwer to ſeveral objections. By the ſame author. 8vo. 6d. *Davis.*

XXV. *An addreſs to the freeholders of the county of* Oxford, on the ſubject of the preſent election. 8vo. 4d. *Bouquet.*

This recommends the intereſts of lord *Parker* and ſir *Edward Turner.*

XXVI. *A review of the manufacturer's complaints againſt the wool-grower.* Part II. On falſe winding and wool-jobbing, 8vo. 1s. *Oſborne*, *&c.* See our laſt, p. 149—This writer has alſo publiſhed the *third* and *laſt* part of his review, concerning the advanced price of wool, for ſeveral years lately paſt. pr. 1s.

XXVII. *The ſtate of the corn trade conſidered*: in anſwer to all the objections againſt the *bounty* granted to encourage the

6*s*

exportation of *corn*, and its influence on the landed and navigation intereſt, clearly and fully explained. 8vo. 6d. *Birt.*

This pamphlet, which is written in a ſenſible manner, is an anſwer to certain letters publiſhed in ſeveral numbers of the *General Evening Poſt* laſt ſummer, and in the preſent winter; the author of which has endeavoured to prove, that the *bounty* on exported corn is prejudicial to the general ſtate of trade; of no advantage to the land owner; that it neither increaſes our ſhipping, nor adds to our naval ſtrength; that it impoveriſhes the nation, checks the progreſs of our manufactures, ſtops the improvement of our lands, and deſtroys, by degrees the employment of our ſhipping.—In oppoſition to this writer, our author ſhews, that we ſhould export but little corn without the bounty; that there are other corn countries rivalling us; that thoſe where it is generally demanded, may be forced to means to grow their own ſupplies; that it encourages the plough, improves and raiſes the value of our lands, is the means of keeping larger ſtocks of cattle, and enables the farmer to pay advanced rents; occaſions large ſtocks of corn to be kept in the kingdom, which reduces the price at home, and is therefore the life and ſupport of our manufacturers: that it increaſes our inhabitants; is the means of employing more ſubjects than any other branch of trade; brings immenſe ſums of money into the kingdom; increaſes our ſhipping; keeps our ſailors in our own ſervice; is the means of their getting freightage in foreign ports, and diſcourages the marine of other nations.—And the withdrawing the bounty, our author thinks, muſt have all the contrary effects.

XXVIII. *Remarks on the laws relating to the game*, and the aſſociation ſet on foot for the preſervation of it. In a letter from a country gentleman to his friend in town. 8vo. 6d. *Swan.*

The author objects to the ſeveral acts of parliament relating to the game, as obſcure, uncertain, and ſeemingly contradictory to one another; and wiſhes that the aſſociated gentlemen (whom he treats with good manners, tho' he thinks they are embarked in a ſcheme not entirely juſtifiable) would uſe their weight and intereſt for ſuch an alteration of the old laws, as would render them leſs perplexing and expenſive than they now are, rather than proceed to enforcing them while liable to various conſtructions: to obviate the inconveniences of which, he recommends the collecting all the game-laws into one act, to be laid out and explained in ſo perſpicuous a manner, as entirely to ſuit the apprehenſions of the meaner ranks among the country people, whom it chiefly concerns.

XXIX.

XXIX. *Conſiderations on the game-laws*, and the preſent practice of executing them; with a hint to the non-ſubſcribers. 8vo. 6d. *A. Dodd.*

This author attacks the aſſociation with great acuteneſs and ſeverity. He enters largely into his ſubject, which he ſeems to underſtand very intimately; and ſays abundance of things that deſerve the attention of all perſons interreſted in the killing, or the preſerving, of the game.

DIVINITY and CONTROVERSY.

XXX. *A genuine letter* from mr. *John Brainard*, employed by the *Scotch* ſociety for propagating the goſpel, a *miſſionary* to the *Indians* in *America*, and miniſter to a congregation of *Indians* at *Bethel*, in *Eaſt Jerſey*, to his friend in *England*. Giving an account of the ſucceſs of his labours, as well as the difficulties and diſcouragements that attend his miſſion among thoſe ſavages. 8vo. 2d. or 1s. 6d. *per* dozen. *Ward.*

XXXI. *An eſſay on deiſm*; or a panegyric upon the wits of the town. Inſcribed to the right hon. *Robert* lord *Romney*. By a gentleman of *Kent*. 8vo. 6d. *Owen.*

The author of this ſhort piece endeavours to laugh the deiſts into a right way of thinking, as argument, he ſuppoſes, can never prevail upon them. He conſiders the charge of prieſtcraft, ſo often brought by them againſt the religion of their country; ſhews how groundleſs it is, and that ſuch ſtrange abſurdities could never be advanced by them, if ignorance, vice, or prejudice had not mounted the ſaddle of their underſtandings.

XXXII. *An examination of the rev. mr.* Jackſon's *chronological antiquities*: in which the errors and defects of that elaborate performance are demonſtrated. In a letter to the author. By the rev. *John Kennedy*, rector of *Bradley* in *Derbyſhire*. 8vo. 1s. 6d. *L. Davis.*

This piece is intended to confirm and illuſtrate mr. *Kennedy*'s new method of ſtating and explaining the ſcripture chronology; (ſee *Review* for *July* laſt) wherein he endeavours to aſcertain the purity of our preſent *Hebrew* text, and to demonſtrate the certainty of its chronology upon the aſtronomical principles and data of the *Pentateuch.*

He treats mr. *Jackſon* very cavalierly, and ſpeaks with great confidence of his own new method; but whether there is ſufficient ground for this confidence or not, we ſhall not pretend to determine.

XXXIII. *Remarks on the conduct of* Joſhua *towards the* Canaanites. 8vo. 6d. *Baldwin.*

The

The author of this piece endeavours to shew, that in whatever light *Joshua*'s conduct towards the *Canaanites* be placed, it is every way defensible. If, says he, the transaction is considered as the action of *Joshua*, there is nothing in it beyond the common fate and fortune of war—if as done by the express command of God, it is upon an occasion where it highly became the majesty of heaven to interpose, for the honour of its own laws, the violation of which had been carried to the highest pitch of provocation—if those circumstances of aggravation, which seem most of all to expose the history to exception, be separately examined, there is not one of them but will admit of a fair and sober justification—And if to all this be added the consideration of another judicature, to correct a few appearing irregularities, inseparable from the present constitution of nature, the point is placed beyond the reach of any future objection.

What this author undertakes to vindicate is liable to very strong objections, to obviate which he has not, in our opinion, advanced any thing material.

XXXIV. *The blessing of* Judah *by* Jacob *considered*; and the æra of *Daniel*'s weeks ascertained. In two dissertations. By *Julius Bate, A. M.* 8vo. 1s. *Withers.*

The first of these dissertations contains nothing that merits a particular account; and with regard to the second, it would lead us beyond the bounds we must assign to this article, to give an account of the chronological criticisms contained in it. Such of our readers, therefore, as are not satisfied about the æra of *Daniel*'s weeks, must have recourse to the piece itself.

XXXV. *Animadversions upon a paper intitled*, A letter from a clergyman in the country, to his friend at *Deal*. In which, among other things, the case of subscribing to the thirty-nine articles of religion, *&c.* is largely considered. To which is annexed by the publisher, a copy of the said letter. 8vo. 1s. *Meadows.*

This is a sensible, genteel, and spirited answer to a scurrilous letter from a *clergyman in the country*, *&c.* which was distributed *gratis* about the county of *Kent*, in a detached half sheet, between the folds of the *Canterbury* news-letter of *November* 25, 1752. The letter-writer treats dr. *Carter* in a very abusive manner. Our author vindicates the doctor, who is charged with shuffling and prevaricating with *articles* and *subscriptions*: this gives our author occasion to consider the case of subscribing to the *thirty-nine* articles, and he endeavours to shew, that the church does not require subscription to be made in that precise sense, and no other, which she judges

to be agreeable to ſcripture, but that a miniſter is left at liberty to ſubſcribe the articles in any ſenſe which he apprehends to be conſonant to holy writ, and which he thinks they will bear.

POETICAL.

XXXVI. *A love-epiſtle in verſe.* Found at *Paris*, in the cell of an *Iriſh* carthuſian, after his death. 4to. 1s. *Owen.*

Thoſe who will take the pains of turning to our account of the *poems* in the laſt *Review*, p. 157. will diſpenſe with our ſaying nothing more of this piece, than that it is very nearly of the ſame nature, rank, and degree of merit with the *Cambridge* gentleman's Laura.

XXXVII. *The thought*, a poem. Addreſſed to the ladies. Folio, 6d. *Robinſon.*

The title of this pamphlet ſeems to be a miſnomer; for it is a very thoughtleſs and languid piece. It conſiſts only of ſome poor, trite verſes *about the ladies*; of whom the author ſays as many ſoft and ſweet things as any rhiming ſchool-boy could pick up to charm the firſt young miſs that ſtrikes his fancy. He points out what accompliſhments he would wiſh to find in the nymph who ſhall be the happy object of his peculiar choice; and concludes with the following very ſignificant lines.

With her, content in any clime I'd live,
Repos'd with eaſe, bereft of all my care;
At night's approach I'd bid my fair *adieu*,
And *on her panting boſom lie till morn.*

XXXVIII. *An ode to the moſt unpopular man living.* 4to. 6d. No publiſher's name.

An invective againſt ſome great man, on account, as we ſuppoſe, (for it is an obſcure piece) of the late differences relating to the tutorage of the *P*—— of *W*-----.

XXXIX. *An epiſtle to the rev. dr.* Young, occaſioned by his new tragedy, the *Brothers.* 4to. 6d. *Bouquet.*

There is nothing remarkable in this epiſtle, which conſiſts only of a few indifferent commendatory verſes in praiſe of dr. *Young.*

XL. *Miſcellaneous odes.* 1. The fifth ode of the fourth book of *Horace* to *Auguſtus* when abroad, imitated. 2. An ode to friendſhip. 3. An ode to the earl of *H*-----*t.* 4. An ode to the biſhop of *N*------*b.* 5. An ode to virtue. 4to. 1s. *Reeve.*

A performance not leſs inſignificant than the foregoing epiſtle.

ART.

ART. XXXIII. *The* Brothers. *A tragedy, acted at the theatre royal in* Drury-lane. 8vo. 1s. 6d. *Dodſley.*

THIS performance, which has given us leſs pleaſure than we have received from the former works of the learned and ingenious dr. *Young*, is founded on the ſtory of the two ſons of *Philip* king of *Macedon*; the youngeſt of whom, *Demetrius*, loſt his life by the unnatural machinations of his elder brother, *Perſeus:* who ſucceeded his father, and who was the laſt of the ſucceſſors of *Alexander the Great.* For the unfortunate end of *Perſeus* and his empire, ſee the *Roman* hiſtory, about the time of the ſecond *Punic* war.

The author of this tragedy has not greatly deviated in the incidents and cataſtrophe, from the facts related in the hiſtory. But as the unhappy fate of *Demetrius* might, ſingly, have proved inſufficient to excite all that tenderneſs and ſympathy of diſtreſs, requiſite to command the paſſions and the applauſe of a *Britiſh* audience, he has introduced another ſource of compaſſion, by connecting the fate of his hero with that of a young princeſs, who periſhes with her amiable lover.

Compared with moſt of our modern tragedies, the *Brothers* will appear to conſiderable advantage; but, viewed with the *Buſiris* and the *Revenge* of the ſame author, it will be deemed almoſt a cold and unaffecting performance. The truth is, the ſtory is leſs happily choſen, and the conduct of the play leſs animated with intereſting buſineſs; nor does it abound with that variety of noble ſentiments and ſtriking thoughts, or with that continual force of expreſſion, that are to be found in the *Revenge*, *&c.* Yet are there many paſſages in this tragedy that breath the genius and ſpirit of their author, and blaze with ſuperior luſtre among the leſs ſhining parts of the work.

The apoſtrophe to conſcience, uttered by king *Philip*, under the horrors of ſelf conviction, on a retroſpective view of the crimes of his paſt life, ſeems very lively and expreſſive of the real feelings of perſons in ſuch circumſtances.

> *Conſcience*, what art thou? thou tremendous pow'r!
> Who doſt inhabit us without our leave;
> And art, within ourſelves, another ſelf,
> A maſter-ſelf, that loves to domineer,
> And treat the monarch frankly as the ſlave.
> How doſt thou light a torch to diſtant deeds?
> Make the paſt, preſent; and the future, frown?
> How, ever and anon, awake the ſoul,
> As with a peal of thunder, to ſtrange horrors,
> In this long reſtleſs dream, which idiots hug,
> Nay, wiſe men flatter with the name of life?

The agonies of this unhappy father, on account of the fatal diſcord between his two ſons, of which he takes cognizance as judge, to acquit the one, as acting on the defenſive, and doom the aggreſſor to death; are finely deſcribed, and very naturally paint the miſerable ſituation of a fond parent, in ſuch a dreadful dilemma. The ſcene opening, diſcovers the court, king, &c. Enter *Perſeus* and *Demetrius* in chains, from different ſides of the ſtage. On ſeeing his ſons thus brought before him *Philip* breaks into the following pathetic exclamation.

I have no ſons; and that I ever had,
Is now my heavieſt curſe: and yet what care,
What pains, I took to curb their riſing rage!
How often have I rang'd thro' hiſtory
To find examples for their private uſe?
The *Theban* brothers did I ſet before them—
What blood! what deſolation! but in vain!
For thee, *Demetrius*, did I go to *Rome*,
And bring thee patterns thence of brother's love;
The *Quintii*, and the *Scipio's*: but in vain!
If I'm a monarch, where is your obedience?
If I'm a father, where's your duty to me?
If old, your veneration due to years?
But I have wept, and you have ſworn, in vain!—
How happy is your mother in the grave!
She, when ſhe bore you, ſuffer'd leſs: her pangs,
Her pungent pangs, throb thro' the father's heart.——
They that ſhould ſhelter me from ev'ry blaſt,
To be themſelves the ſtorm! *O lawleſs* ROME *triumphs!*
Oh! how they bring this hoary head to ſhame!
Conqueſt and fame, the labour of *my* life,
Now turn againſt me; and call in the world
To gaze at what *was Philip*, but who now
Wants e'en the wretch's privilege—a wiſh.
What can I wiſh? *Demetrius* may be guiltleſs,
What then is *Perſeus*? Judgment hangs as yet
Doubtful o'er *them*; but *I'm* condemn'd already;
For both are mine, and one—is foul as hell.
Should theſe two hands wage war; (theſe hands leſs dear!)
What boots it which prevails? In both I bleed.—

There is a particular beauty in the tranſition in the twelfth line from the bottom of the laſt quotation, where the king reflects on the triumph his hated enemies the *Romans* would enjoy over him on account of this melancholy event; which none but thoſe who have ſeen, or peruſed, this performance, and marked the character of the haughty and implacable *Philip*, can juſtly perceive, or ſufficiently admire.

We deſigned to have ſelected a few other paſſages from this tragedy, but find our intention abridged for want of room.

THE MONTHLY REVIEW,

For *APRIL*, 1753.

ART. XXXIV. *The ſtate of the printed* Hebrew *text of the old teſtament conſidered. A diſſertation in two parts. Part the firſt compares* 1 Chron. xi. *with* 2 Sam. v. *and* xxiii. *and part the ſecond contains obſervations on ſeventy* Hebrew *mſs. with an extract of miſtakes and various readings. By* Benjamin Kennicot, M. A. *Fellow of* Exeter *College.* Oxford, 1753. 8vo. 6s. Rivington.

OUR learned author has already given the public ſo valuable a ſpecimen of his critical talents in his two diſſertations on *the tree of life*, and *the ſacrifices of* Cain *and* Abel, that it is the leſs neceſſary to enlarge upon the character of this work. We ſhall therefore only add, that it abounds with variety of curious and important remarks for ſettling the true ſenſe of ſcripture, and that, (as far as we are able to judge) the whole is written in a juſt and lively ſpirit of criticiſm, equally removed from the inſipid trifles of pedantry on the one hand, and the extravagant conceits of enthuſiaſm on the other.

In the firſt part, after ſome general obſervations, to ſhew the probability that ſome errors may have been introduced into the *Hebrew* copies by the negligence of tranſcribers, (which ſubject he afterwards reſumes and conſiders more fully) he proceeds to examine the chapters in queſtion, with a view both to eſta-

eſtabliſh the certainty of ſome corruptions in the preſent text, and to point out the original reading in ſome of the many places ſo corrupted.—He introduces his criticiſm with the following obſervation.

'Theſe chapters, (ſays he) at leaſt ſo far as they unite in 'the ſame hiſtory, give us the hiſtory of *David*'s mighty men, 'i. e. the chief of thoſe men of valour, by whoſe firm aſſiſt-'ance and ſurpriſing bravery, he roſe from a low condition 'to the throne of *Judah*, and after ſeven years and ſix months, 'to that of *Iſrael*. And among other variations, which will 'be found in the two principal chapters containing the hiſtory 'of thoſe heroes, the firſt is—that in *Chronicles* we have ten 'verſes, which open the hiſtory, and give us the firſt hero; 'which verſes make no part of the 23d chapter in *Samuel*. 'The reaſon of which difference ſeems clearly to be this—'that this catalogue of *David*'s worthies is placed at the con-'cluſion of the hiſtory of his reign in *Samuel*, and at the be-'ginning of it in *Chronicles*. In the former, we have firſt the 'wonderful elevation of *David* to the throne: with the battles 'and occurrences which led on to that great event, and ſecured 'him in the poſſeſſion of his kingdom: and then, at the cloſe, 'we have a catalogue to perpetuate the memory of thoſe war-'riors, who had been particularly inſtrumental in promoting 'the ſucceſs, and eſtabliſhing the glory of their royal maſter. 'Whereas, in the latter, the hiſtory of *David* begins with 'him as king, and immediately mentions the heroes of his 'armies; and then proceeds to an abridgment of the hiſtory 'of his reign.—This is the different method of the hiſtory in 'thoſe two places. And the natural conſequence of this dif-'ference is, that, as theſe mighty men are recorded in the 'beginning of *David*'s reign in *Chronicles*, *there* we find them 'introduced with *Joab* at their head, with the reaſon of his 'being ſo particularly diſtinguiſhed: but in the concluding 'chapter of *Samuel*, when the hiſtory of *David*'s reign had al-'ready been given, *there Joab* might well be omitted: ſince no 'one could forget, that *Joab* was *David*'s chief mighty man, 'when he had been mentioned in almoſt every page, as cap-'tain-general of the armies of *Iſrael*.'

We ſhall now preſent the reader with that part of our author's tranſlation of theſe chapters, in which he has made the moſt conſiderable emendations, and by comparing them together, has ſupplied what was defective in each. For the critical arguments by which this verſion is ſupported we muſt refer to the book itſelf; and ſhall content ourſelves with giving his explication of a paſſage or two, and ſome general remarks that

may

may be moſt uſeful and entertaining. If the reader will take the pains to compare this verſion with that of our *Engliſh* bible, he may form ſome judgment of the merit of this performance, and to make it the eaſier, the variations are wrote in *Italics*.

2 SAM. v.

'6. Then the king and his 'men went to *Jeruſalem*, unto the *Jebuſites*, the inhabi-'tants of the land. And they 'ſpake unto *David*, ſaying, '*Thou ſhalt not come hither: 'for the blind and the lame ſhall 'keep thee off, by ſaying*, David *ſhall not come hither*.

'7. But *David* took the 'ſtrong hold of *Zion*, the ſame 'is the city of *David*.

'8. And *David* ſaid on that 'day, *Whoſoever (firſt) ſmit-'eth the* Jebuſites, *and through 'the ſubterraneous paſſage reach-'eth the lame and the blind, that 'are hated of* David's *ſoul, (be-'cauſe the blind and lame con-'tinued to ſay, He ſhall not come 'into his houſe) ſhall be head and 'captain. So* Joab, *the ſon of* 'Zeruiah, *went up firſt; and 'was appointed head.*

'9. And *David* dwelt in the 'ſtrong hold, and called it the 'city of *David*; and *David* 'built *in a circuit from* Millo, '*and round to the houſe (of* 'Millo.)

1 CHRON. xi.

'4. Then *David* and all *If-'rael* went to *Jeruſalem*, which 'was *Jebus*; for there the *Je-'buſites* were the inhabitants 'of the land.

'5. And the inhabitants of '*Jebus* ſaid to *David*; Thou 'ſhalt not come hither. But '*David* took the ſtrong hold 'of *Zion*: the ſame is the city 'of *David*.

'6. And *David* ſaid, Who-'ſoever firſt ſmiteth the *Jebu-'ſites*, ſhall be head and cap-'tain. So *Joab*, the ſon of '*Zeruiah*, went up firſt, and 'was appointed head.

'7. And *David* dwelt in the 'ſtrong hold; therefore they 'called it the city of *David*.

'8. And he built the city '*in a circuit from* Millo, *and* 'round to (*the beginning of*) '*that circuit*: *and* Joab *was* 'made *governor of the city*.

2 SAM. xxiii.

'8. Theſe are the names of 'the mighty men whom *Da-'vid* had. Jaſhobeam, *the* 'Hacmonite, *head of (an order 'of) three: he lifted up his 'ſpear againſt* 300 *ſoldiers* at 'one time.

'11. And this is the num-'ber of the mighty men, whom '*David* had. *Jaſhobeam*, the '*Hacmonite*; head of (an or-'der of) three: he lifted up 'his ſpear againſt 300 ſoldiers 'at one time.

'9. And next to him was 'Eleazar, the ſon of *Dodi*, the 'Ahohite; he was one of the 'three mighties: *he was* with 'David at *Paſdammim*.

'10. *And the Philiſtines* 'were there gathered together 'to battle, and the men of *Iſ-* 'rael fled: but he aroſe, &c. '&c.

'11. And after him was 'Shammah, &c.

'12. And the *Philiſtines* 'were gathered together at 'Lehi, where was a piece of 'ground full of *barley*; and 'the people fled from before 'the *Philiſtines*: but he placed 'himſelf in the middle, &c.

'13. Now *theſe* three, *who* 'were head men, *ſuperior to the* '(body of) thirty, went down, 'and came *over the rock* to *Da-* 'vid, into the cave of *Adullam*: 'and *the hoſt* of the *Philiſtines* 'was encamped in the valley 'of *Rephaim*.

'17. And he ſaid: The 'Lord forbid that I ſhould do 'this thing! *Shall I drink the* 'blood of *theſe men, who have* 'thus hazarded their lives! 'for at the hazard of their 'lives have they brought it.

'12. And next to him was 'Eleazar, the ſon of *Dodi*, the 'Ahohite; he was one of the 'three mighties: he was with 'David at *Paſdammin*.

'13. And the *Philiſtines* 'were there gathered together 'to battle, and the men of *Iſ-* 'rael fled: *but he aroſe, and* 'ſmote the Philiſtines, *until his* 'hand was weary, *and his hand* 'clave unto the ſword; (*and the* 'Lord wrought a great delive- 'rance on that day,) *and the* 'people returned after him only 'to ſpoil.

'14. *And after him was* 'Shammah, *the ſon of* Aga, *the* 'Hararite.

'15. *And the* Philiſtines 'were gathered together at Le- 'hi, where was a piece of 'ground full of barley; and 'the people fled from before 'the *Philiſtines*: but *he placed* 'himſelf in the midſt of the 'field, and ſaved it, and ſmote 'the *Philiſtines*: and the Lord 'wrought a great deliverance.

'16. Now *theſe* three, *who* 'were head men, *ſuperior to the* '(body of) thirty, went down 'over the rock to *David*, in- 'to the cave of *Adullam*: and 'the hoſt of, &c.

'20. And he ſaid: *The* 'Lord forbid, that I ſhould do 'this thing! Shall I drink 'the blood of theſe men, who, '&c.

'18. And

'18. And *Abiſhai*, the brother of *Joab*, the ſon of *Zeruiah*, he was *head of (an order of)* three; for he lifted up his ſpear againſt 300 *ſoldiers*; ſo he had a name among three.

'20. And *Benaihu*, the ſon of *Jehoiada*, the ſon of *a man of valour, mighty in exploits, of Kabzeel*; he ſlew two men of *Moab*, who were ſtouter than lions.—

'21. And he ſlew an *Egyptian, a man wonderful to behold*; and in the hand of the *Egyptian* was a ſpear, *like a weaver's* beam: but he went down, *&c.*

'24. *Aſahel*, the brother of *Joab, was (alſo) above the (following)* thirty.

'25. *Elhanan*, the ſon of *Dodo*, of *Bethlehem*: *Shamhoth* the *Harodite*:

'28. *Sibbecai*, the *Huſhathite*: *Ilai*, the *Ahohite*.

'33. *Gouni, of the ſons of Haſhem*: *Jonathan the ſon of Shammah*, the *Hararite*.

'34. *Ahiam*, the ſon of *Shacar*, the *Hararite*: *Eliphelet*, the ſon of *Ahasbai*, the *Maacathite*.

'35. *Eliam* the ſon of *Ahitophel*, the *Gilonite*: *Hetzrai*, the *Carmelite*:

'36. *Naarai, the ſon of Azbai*: *Joal, the brother* of *Nathan* of *Tzobah*.'

'21. And *Abiſhai*, the brother of *Joab*, he was head of '(*an order of*) three, *&c.*

'23. And *Benaihu*, the ſon of *Jehoiada*, the ſon of *a man of valour, &c.*

'24. And he ſlew an *Egyptian*, a man whoſe ſtature was five cubits high; and in the hand of the *Egyptian* was a ſpear like a weaver's beam: but he, *&c.*

'27. Alſo the mighty men of the armies were *Aſahel*, the brother of *Joab*. (*Then*) *Elhanan*, the ſon of *Dodo*, of *Bethlehem*:

'28. *Shamhoth* the *Harodite*:

'30. *Sibbecai*, the *Huſhathite*: *Ilai* the *Ahohite*.

'35. *Gouni*, of the ſons of *Haſhem*: *Jonathan*, the ſon of *Shammah*, the *Hararite*.

'36. *Ahiam*, the ſon of *Shacar*, the *Hararite*: *Eliphalet, the ſon of Ahasbai*, the *Maacathite*.

'37. *Eliam, the ſon of Ahitophel*, the *Gilonite*: *Hetzrai*, the *Carmelite*.

'38. *Naarai*, the ſon of *Azbai*: *Joal* the brother of *Nathan*, of *Tzobah*.

'43. *Adina*, the ſon of *Shiza*, the *Reubenite*, and head of the *Reubenites*; *but the thirty were his ſuperiors*.'

The number of *David*'s worthies is expreſly ſaid in *Samuel* to be 37, which according to our author is thus made out: *Jaſhobeam*, *Eleazar*, and *Shammah* compoſed the firſt order of three, who are often ſpoken of as ſuperior to the reſt: *Abiſhai*, *Benajah*, and *Aſahel* compoſed the ſecond order: then follow the thirty; and if *Joab*, who was captain-general, and therefore not included in any of the other diviſions, be added, the number will be compleat. In *Chronicles* another liſt of 15 is joined to the former, beginning with *Adina*, v. 43. and theſe our author obſerves are in a rank inferior to the thirty.

As that paſſage in 2 *Sam.* v. 6. *&c.* has ſome difficulty attending it, and our author's verſion varies conſiderably from the common one, it may not be improper to give the reader a ſhort view of his manner of explaining it. He begins with examining the other interpretations that have been advanced, and after ſhewing them to be inſufficient, he propoſes the following. 'The *Jebuſites*, ſays he, abſolutely depending on 'the advantage of their high ſituation, and the ſtrength of their 'fortification, looked upon this as a vain attempt of *David*'s, 'which therefore they might ſafely treat with inſolence and 'raillery! Full of this fond notion, they placed upon the walls 'of the citadel the few blind and lame that could be found 'amongſt them; and told *David*—*He ſhould not come thither*, 'for the blind and the lame were ſufficient to *keep him off*: which 'they ſhould effectually do only, *by their ſhouting*, David *ſhall* 'not come hither---*No* David *ſhall not come hither*, &c.' And this circumſtance he obſerves is confirmed by the teſtimony of *Joſephus*, in a paſſage he quotes to that purpoſe, "Now that 'theſe blind and lame were to inſult, and did inſult *David*, 'ſeems very evident from the words---*The blind and lame ſhall* '*keep thee off*, BY SAYING, *&c.* and alſo from the impoſſibility 'of otherwiſe accounting for *David*'s indignation againſt theſe 'wretches." After *David*, as the hiſtorian informs us, had taken the ſtrong hold of *Sion*, *i. e.* ſays our author, the town of the *Jebuſites*, he attacked the citadel, which was conſidered by the *Jebuſites* as impregnable: and this he ſuppoſes he took by a ſtratagem, like that by which *Cyrus* became maſter of *Babylon*; entering the place through a ſubterraneous paſſage, by which the beſieged were ſupplied with water. This he alſo ſupports by a quotation from *Joſephus*. He juſtifies his own tranſlation, and illuſtrates his ſenſe, by ſeveral juſt and ingenious remarks, which we have not room to inſert.---The reader will find interſperſed in this part, ſeveral occaſional critiques on other paſſages of ſcriptures, together with ſome general obſervations, that will ſerve as a key to many difficulties: we ſhall only add here

here a very probable conjecture of our author's, to account for the superſtitious reverence which it is well known the *Jews* had contracted for the name *Jehovah*. 'This (he obſerves) 'was the name of the god of the *Jews*, in contradiſtinction 'to all the deities of other nations; as being the name of the 'neceſſarily-exiſtent being. And the *Jews* perhaps had learnt 'at *Babylon*, amongſt the heathenish ſuperſtitions, to conceal 'the true name of the god of their country, to prevent its de-'ſtruction. For the heathens had very early a ſuperſtitious 'notion, that a country or city could not be taken, till the tu-'telar god, or preſiding genius, was invited out of it by in-'voking him in his real name. The *Jews* finding this a ſacred 'cuſtom obſerved by other nations, abſurdly adopted the ſame 'precaution; and reſolved that the true name of *their* god alſo 'ſhould be a ſecret, by declaring it unlawful to pronounce it.' In confirmation of this opinion he quotes *Virgil. Æn.* II. 351. *&c.* with ſeveral notes, and a paſſage from *Macrobius* to the ſame purpoſe.

The author concludes the firſt part of his work with ſome remarks on the prejudices amongſt *Jews* and *Chriſtians*, in favour of the preſent *Hebrew* copies; an extract from which, we imagine will not be diſagreeable to the reader. 'As theſe 'chapters contain the very ſame hiſtory, I have carefully com-'pared them, in order to diſcover their ſeveral variations; 'and have endeavoured likewiſe to fix the different nature of 'theſe variations, which of them may be fairly ſuppoſed to 'have been originally intended by the later author, and which 'of them remain to be charged upon the ignorance or care-'leſsneſs of the tranſcribers.---A large ſhare of them indeed 'has been aſcribed to this latter cauſe; and yet I am at the 'ſame time ſenſible, what prejudices obtain in favour of thoſe 'very tranſcribers. I do not mean here the prejudices of *Jews* 'in favour of *Jews*; ſince there are ſufficient proofs, that the 'exiſtence of miſtakes has been, by the wiſer part of them, in 'fact acknowledged in the *Hebrew* text. For, (not to inſiſt 'upon the various readings now found in their own favourite 'books of the *Miſna*, *Talmud*, *Gemara*, *&c.*) what elſe, but 'the various readings of ſome different copies, are the 200 'differences in letters and words, collected from the *Hebrew* 'copies uſed by the oriental and occidental *Jews*, *i. e.* the '*Jews* who lived at *Babylon* and *Palæſtine*? And what elſe 'are the 800 or 1000 notes called *keri* and *chetib*, and marked 'in the margin of their bibles by the *Jews* themſelves? Di-'recting, that ſuch and ſuch words, tho' writ in the text, are 'not to be read; and that ſuch and ſuch words are to be

'read, that are not writ- -that one word is ſometimes improperly made two, and that ſometimes two words are improperly united. And it muſt be added, that the *Jews* unanimouſly acknowledge, that there are at preſent 25 verſes, which have in them an *hiatus*, or gap, in which ſomething is wanting to complete the ſenſe.---But by the prejudices before mentioned, are meant ſuch prejudices in favour of the *Jewiſh* tranſcribers as are entertained by *Chriſtians*; but in different degrees. Some there are of theſe, who reſolutely maintain, that the care of the *Jews* in tranſcribing the holy books was ſuch, or that the providence of God ſo ſuperintended the *Jewiſh* tranſcribers, that they never miſtook at all. Theſe men may perhaps imagine, that what the *Jews* have told us of their paraphraſt *Jonathan*, was true of all their tranſcribers, *viz.* That if a fly pitched upon the book or the body of a tranſcriber (during his tranſcribing) ſo as to be likely to divert his attention, it was immediately conſumed by fire from Heaven.'---He quotes here a paſſage from *Wolfius*, in which he ſays expreſly---*Literis & vocalibus nullam labem aut corruptelam illatam eſſe exiſtimamus*; and the ſame author tells us in another place, that the divines in *Switzerland*, and eſpecially at *Geneva*, made it a rule with them *anno* 1678, that no miniſter ſhould be allowed to preach, that would not publickly declare his belief of the authenticity and divine authority of the *Hebrew* text, both vowels and conſonants, as it ſtands now, in the *Maſoretical* copies. 'Others (continues he) 'there are among *Chriſtians*, and theſe a conſiderable number, who agree, that the few miſtakes which the *Jewiſh* tranſcribers have made, are very ſlight and inconſiderable; ſuch as by no means materially affect the context, or pervert the true meaning of the inſpired writers. Whilſt ſcarce any allow, or appear to allow the exiſtence of ſuch conſiderable miſtakes, as have been pointed out in the compariſon of theſe chapters. Indeed, miſtakes of the ſame kind with the preceding are as obvious in other places; ſo that it is a wonder they have not been long ſince univerſally acknowledged. And yet, ſtrange as this may appear at firſt ſight, there are certain reaſons, which have led many ſerious men to conſider ſuch places, not as really corrupted, but only as containing difficulties beyond their power of explanation. Theſe reaſons are the attacks of *infidels* on one hand, and of *catholics* on the other; from which they endeavour to defend themſelves as *Chriſtians* and as proteſtants, by maintaining the integrity of the preſent ſacred text.---For the infidel, ſay they, will inſiſt---if there are miſtakes in the original text

'of

'of the bible, that our divine rule is then precarious, and con-
'sequently can be no rule at all. But will not every ſenſible
'*Chriſtian* allow, that the true text of the *new* teſtament is
'not rendered precarious by the multitude of various readings?
'And will not every ſenſible infidel allow, that the true text
'of all the heathen philoſophers, *&c.* is in fact eſtabliſhed by
'the careful compariſon of many copies and verſions.---But
'yet, ſay theſe proteſtants, the catholic will tell us---that we
'can have no ſafe reliance on a corrupted text; and muſt
'therefore refer for the true ſenſe of ſcripture to an infallible
'church and an authenticated vulgat. But inſinuations or aſ-
'ſertions of this kind are equally unreaſonable with the former.
'For do not proteſtants abſolutely deny the exiſtence of infal-
'libility in any particular man or ſociety, and conſequently in
'the church of *Rome?* And may they not ſafely deny it (if
'there were no other argument) upon the ſtrength of this
'plain maxim---That a biſhop, or council, which has erred,
'may err; and therefore is not infallible? And as to their
'vulgat verſion, tho' authenticated at the council of *Trent*,
'the wiſer catholics themſelves now allow, that there are many
'various readings in the different copies of it, and that it is
'capable of much improvement. And this; notwithſtanding
'the editors of the complutenſian bible (in which the vulgat
'is placed in the middle column between the *Hebrew* verity
'and the verſion of the 70) have, in the prologue, impiouſly
'reſembled the vulgat ſo placed, to *Jeſus Chriſt* crucified be-
'tween two thieves.' He introduces here a notable inſtance of bigotry and ignorance, (that may ſerve at leaſt to divert the reader) of one *Madruccius*, a *German* biſhop, who was among the loudeſt advocates at the council of *Trent*, for eſtabliſhing the *Latin* verſion, in oppoſition to the *Hebrew* and *Greek* originals, and upon that occaſion broke out into the following pathetic exclamation: *Utinam nunquam huc adveniſſent literarum* Græcarum Hebraicarum *que profeſſores! Nimirum, his nunc ærumnis non divexaretur eccleſia.* 'Whether attempts
'of this kind (continues our author) are in fact needleſs; or
'how far this attempt may be properly or improperly exe-
'cuted; is ſubmitted, with all due deference, to the judg-
'ment and candour of the learned. The author thinks of
'the books of holy ſcripture with the higheſt veneration; and
'his point in view is--the aſcertaining their original words
'and their true ſenſe. On which account, it will yield him
'real pleaſure to ſee his arguments, if falſe, rationally con-
'futed; and to find theſe invaluable books more clearly illuſ-
'trated,

'trated, and their true ſenſe more conſiſtently eſtabliſhed, 'upon any other ſcheme than his own.'---

In the ſecond part the author begins with telling us, that after the preceding obſervations were writ, and moſt of them printed off, he examined ſeveral manuſcript copies of the *Hebrew* bible in the *Bodleian* library, and to his great ſurprize found a large number of various readings, and ſome of them very conſiderable; tho' he had been often aſſured by very learned writers, that the *Jews* (the *later Jews* at leaſt) had tranſcribed their ſacred books ſo carefully, that no material difference could be found in any of the manuſcript copies now extant.---He introduces here ſome reflections on the uſe and importance of ſuch *various readings*, and then gives the following account of the ſenſe in which he uſes that phraſe. 'As 'to a various reading, my opinion is---*varia eſt lectio, ubicunque vitiè legitur*---Wherever in two copies of the ſame writing the one differs from the other in word or letter, or in 'the poſition of the ſame words or letters, every ſuch difference is properly a various reading. And ſince every variation from the original of an inſpired author is a variation for 'the worſe, every ſuch variation is properly a corruption. 'Conſequently, tho' every various reading proves a corruption to have happened, every various reading is not itſelf a 'corruption; becauſe one of the various readings may be the 'true reading.---Now as every author expreſſes himſelf in one 'certain and determinate manner, all various readings, found 'in any two copies of the ſame work, muſt be made either 'by omiſſion, addition, tranſpoſition, or change. And theſe 'can be owing only to one of theſe two general cauſes---chance 'or deſign.---Chance includes the articles of ignorance and 'careleſsneſs, through which a tranſcriber, for want of either 'knowledge or care, writes differently from his copy, or miſtakes the perſon who dictates to him: and this, both without intending it at firſt, and without perceiving it afterwards. 'Deſign includes the permitting a miſtake to continue, without correcting it, tho' made involuntarily; and this to prevent a blot, and conſequently to preſerve the apparent value 'of the copy: but chiefly it comprehends all ſuch variations 'as are made knowingly; whether for the intended correction and illuſtration, or for the corruption and embarraſſment 'of the copy ſo tranſcribed.' He then obſerves, that tho' the *Jews* have been charged with wilfully corrupting the text, yet it has never been proved; and the contrary ſeems at leaſt probable from their veneration for theſe books; from the impoſſibility of making material alterations without being detect-

ed

ed by the *Greek* verſion; and becauſe if they had any ſuch deſign they would certainly have altered thoſe prophecies that are moſt favourable to *Chriſtianity*. He concludes therefore, that the greateſt part by far of the corruptions are owing to chance; and yet even theſe are not ſo numerous as might have been expected. He proceeds then to give an account of the diſpute between *Ludovicus Capellus*, and *Buxtorf*, on the purity of the *Hebrew* Text in the printed copies; which was ſtrongly attacked by the former in his *Critica Sacra*, and as warmly maintained by the latter in his *Anticritica*. 'We ſhall not trouble the reader with the arguments on each ſide; but ſhall only obſerve, that *Capellus*, tho' he had certainly truth and reaſon on his ſide, found it difficult fully to anſwer his opponent, for want of being able to produce any various readings from the *Hebrew* manuſcripts. This defect our author has happily ſupplied in the extract he has made from the forementioned manuſcripts; of the nature and deſign of which he gives the following account. 'By this extract is not meant a catalogue of 'every miſtake, and of all the various readings to be found in 'the whole ſum of forty manuſcripts, that are now preſerved; 'or rather, that lie mouldering and decaying, through age, in 'the *Bodleian* library: but only a ſhort liſt of ſome miſtakes 'and corruptions found, by dipping here and there, in ſome 'of the moſt antient of theſe manuſcripts, in order to draw 'from them an unanſwerable argument againſt the pretended 'ſingular exactneſs, (or infallibility, ſhall I ſay?) of the *Jewiſh* 'tranſcribers. And by it is alſo meant a ſhort liſt of various 'readings, many that are undoubtedly true, where our printed 'copies are falſe; and ſome, that are not only different from 'the printed copies, but are the very readings tranſlated in the 'antient verſions.---And as theſe antient verſions will from 'hence receive a ſtrong ſanction, in proof that their authors 'did ſometimes read differently in their antient *Hebrew* co'pies; and ſince we may therefore the more ſafely recur to 'them for aſſiſtance in our diſtreſs; I ſhall for the greater con'firmation of the preſent general ſcheme, add ſome obſerva'tions on paſſages, whoſe illuſtration is owing to theſe antient 'verſions only: and both theſe for the more eaſy compariſon 'of them with the places to which they reſpectively belong, 'I ſhall intermix according to their order in the preſent diſ'poſition of the books in the *Engliſh* bible.'---After this account of his plan, he comes next to enquire into the authority of theſe manuſcripts, and the reaſons for preferring them to the printed copies: but as it would take up more room than can be allowed to this article, if we were to lay before the reader a full

full view of what he has advanced on this ſubject, we ſhall ſatisfy ourſelves with giving a ſhort account of our author's ſentiments upon the uniformity obſerved in the printed copies, and the ſuperior advantages of theſe manuſcripts. As to the former, he obſerves, that if the common notion of the perfect integrity of theſe copies be not allowed, (which he apprehends he has already ſufficiently confuted) we muſt aſſign ſome other cauſe. And this, he thinks, has been diſcovered by Father *Houbigant*, preſbyter of the oratory at *Paris*, who has proved that 'all the printed *Hebrew* copies are derived from the firſt 'edition, which was printed at *Venice* by *R. Jacob Ben-Chaim*; 'conſequently the authority of them all reſolves into the ſingle 'authority of that one.---And he obſerves that this edition of '*Ben-Chaim* was printed from late and faulty manuſcripts; 'which appears not only from the nature of the printed work 'itſelf, but from the very account which this rabbi has given 'of the manuſcripts he made uſe of. As a proof of this, Fa'ther *Houbigant* obſerves---that when *Leuſden* had publiſhed 'an edition of *Athias*'s *Hebrew* bible, and in the title declar'ed it to have been collated *cum antiquiſſimis & accuratiſſimis* '*exemplaribus*, becauſe his manuſcripts had the great *Maſſora* 'in the margin, under the form of bears, dogs, and other ani'mals; he was ſo much ridiculed by Father *Simon* for his 'want of judgment, that in his next edition the ſplendid men'tion of his moſt antient and moſt accurate manuſcripts was 'prudently and honeſtly omitted.' To what is here advan'ced our author adds, that even if this fact ſhould be denied, 'and if either of the later editions could be proved to have 'proceeded, not from any previouſly printed edition, but di'rectly and abſolutely from manuſcripts; yet ſtill---if theſe 'manuſcripts were very late ones---if the *Jews* corrected their 'late manuſcripts to the *Maſoretic* ſtandard---and if, by ac'counting no manuſcript to be compleatly accurate but what 'was completely conformable to this rule, they brought all 'the lateſt manuſcripts to be nearly uniform, and almoſt lite'rally the ſame---In ſuch a caſe, I ſay, the uniformity now 'obſervable in all the printed editions is fairly accounted for, 'even tho' they were not univerſally printed from one ano'ther.---This material point may be ſufficiently evident to any 'reaſonable perſon, who will examine the *Hebrew* manuſcripts 'now extant. Since he will find---that the older manuſcripts 'have a greater number of variations from the printed copies '---that many true readings are erazed and altered in the ma'nuſcripts, to make them more conformable to the *Maſora*; 'many parts of which muſt therefore have been formed from

'ob-

'observations made on bad copies---and that in the later centuries, the rabbies, having thus corrected some of the manuscripts which were less conformable, and transcribed others so as to make them more conformable to this *Masora*, have by this means made the later manuscripts generally uniform.' Our author having illustrated and confirmed these observations, proceeds to point out the peculiar advantages to be derived from the manuscripts, whether *older* or *later*. With respect to the *later*, he mentions, 1st. The uniniformity which obtains between them and our several printed editions. 2d. The proof to be derived from them, and all *Hebrew* manuscripts, that the *Jewish* transcribers were very fallible. And, 3d. We shall be enabled by these, and by all *Hebrew* manuscripts, the better to correct the mistakes in the printed copies; because when we know the manner of the *Jewish* writing, the lengthening and shortening of their letters, and the nature of the several mistakes made in these later manuscripts, we can the better judge how to correct similar mistakes made in the older manuscripts now lost. As to the *older* manuscripts, not having been rendered so conformable to the *Masoretic* standard, they will be deservedly reputed much 'more valuable; because they will 'be found to contain a much greater number of variations. 'They are also valuable as they contain many of the letters '(אהוי) called the *matres lectionis*: which, as the rabbinical 'punctuation began more and more to obtain, and at last to 'be writ at the same time with the letters of the text, began 'more and more to be omitted for expedition in writing, and 'to be supplied by their respective points.' The last instance of their value, and which he thinks more important than any other, is the sanction they give to the authority of the *Greek* and other antient versions, by their conformity with them: and these versions being thus authorized, (he observes) will when judiciously examined and carefully compared with the *Hebrew* text, and with one another, furnish us with true readings in a much greater number and of greater importance.'

Having made these observations on the authority of the printed editions of the *Hebrew* bible, and on the nature of the *Hebrew* manuscripts in general, he proceeds to enquire more particularly into the date and authenticity of 66 *Oxford Hebrew* manuscripts, which he has set down distinctly in his catalogue, and most of which are in the *Bodleian* library. It will be sufficient for us to observe, that he reckons some of them to be no less than 700 or 800 years old, tho' the greatest part are about 300 or 400. After the catalogue follows his extract

tract of miſtakes and various readings, which contains about 270 pages, and ſerves at once to confirm the preceding remarks, and to explain many obſcure and difficult paſſages in ſcripture. But as we have already given ſo full a view of his deſign, we ſhall only preſent the reader with his verſion of that ſublime paſſage in the 18th pſalm, as compared with 2 *Sam.* xxii. where we have it repeated. He introduces it with the following lively deſcription. 'Let me now entreat 'the reader to conſider this ode attentively; and perhaps 'he will view the greateſt image that was ever expreſſed 'in words---*David*, overflowing with gratitude to the divine 'providence, for delivering him from his numerous and mighty enemies, pours forth his ſoul in the ſtrongeſt expreſſions 'of his own miſery, and of God's majeſty---Diſtreſs, danger, 'death, had every way ſurrounded him---he ſupplicated God, 'and that ſo repeatedly, ſo earneſtly, that his voice aſcended 'to Heaven, and his cry entered the ears of the Almighty--- 'Then the earth ſhook, the foundation of the hills trembled; 'for God was wroth---He bowed the Heavens, he came down; 'darkneſs was under his feet---He rode, he flew upon the cherubim; he flew ſwiftly upon the wings of the wind---Darkneſs was as yet his pavilion; waters ſurrounded, and clouds 'concealed his glory! But---the brightneſs of his preſence 'ſoon ſcattered the clouds; they removed, they kindled into 'coals of fire! the blaze of glory burſt forth, and the whole 'univerſe was in flames!' His tranſlation, which is divided according to the *Hebrew* metre, is as follows---

At the brightneſs of his preſence his clouds remov'd;
They kindled into coals of fire:
Then *Jehovah* thundered in the Heavens;
And the Moſt High uttered his voice:
And he ſent forth his arrows, and ſcatter'd them;
And he multiplied light'nings, and deſtroyed them:
And the channels of the ſea were ſeen;
And the foundations of the world were diſcovered:
At thy rebuke, O *Jehovah!*
At the blaſt of the breath of thy noſtrils!

We ſhall conclude this extract with our author's remarks on lord *Bolingbroke*'s reflections on the uncertainty of the *Hebrew* text, in his letters on hiſtory.---'But whilſt we recede (ſays 'he) from the notion of the abſolute integrity of our preſent 'copies, we muſt be cautious how we fly off into the oppoſite extreme. I mean the notion, which has been advanced 'by a late noble author; who in the third of his letters on

'history lately printed, aſſerts---That *the ſcriptures of the old teſtament are come down to us broken and confuſed, full of additions, interpolations, and tranſpoſitions, made we neither know when nor by whom; and ſuch in ſhort, as never appeared on the face of any other book, on whoſe authority men have agreed to rely.* Now if this were in fact the caſe, the ſurprize would be the leſs with all men of judgment, when they conſider the antiquity of the *Hebrew* books, the ſhortneſs of their words, the likeneſs of their letters, and the vaſt number of copies taken: cauſes theſe, which conſtitute ſuch an apology, as no other book in the world is entitled to. But the preceding reflection of his lordſhip's, not being accompanied with proof, contains only *his opinion*; and we muſt remember, that it is the opinion of one, who, it is preſumed, knew nothing of the books he was cenſuring, but from tranſlations ---all of which have many faults of their own to anſwer for. That there are ſome miſtakes in the preſent copies is certain; but we deny that they are ſo *broken and confuſed* as repreſented; or that they are *full of additions, interpolations*, &c. ſince if *all the corrupted places* could be collected, tho' they would appear numerous by themſelves, they would probably be ſo *few* in compariſon of *the places uncorrupted*, as to bear but a very ſmall proportion.---But however that be, the old teſtament muſt be condemned at all events: and therefore we are told, that *ſome have talked of the beauty and gigantic ſize of* Adam, *others of* Cain *and* Abel's *quarrelling about a girl*, &c. But why would his lordſhip mention ſtories which entirely owe their exiſtence to the wild whim of *Jewiſh* rabbies, or the licentious imagination of *Mahometan* doctors; and yet aſſert, that they are *only* EXTENSIONS *of the* Moſaic *hiſtory*? Surely, if Bonzes *and* Talapoins *would almoſt bluſh to relate ſuch ſtories*, to mention the *Moſaic* hiſtory as furniſhing the matter for them, is ſo unjuſt a charge, as a Bonze *or* Talapoin *would have been totally aſhamed of*. In ſhort, there is ſomething ſo extraordinary in his lordſhip's remarks on ſacred hiſtory, that it naturally reminds me of what dean *Swift* obſerved in his letter to mr. *Pope*, *Dec.* 20. 1535.--- *If lord* B. *ever trifles, it muſt be when he turns divine.*---As his lordſhip has been pleaſed to ſelect one paſſage of holy ſcripture, and to treat it with a ſevere but unjuſt cenſure; it may be proper to offer a few remarks upon it. The paſſage is (*Gen.* ix. 25) *Curſed be* Canaan, *a ſervant of ſervants ſhall he be unto his brethren*:---Theſe words are not only a curſe, but a prophecy; or (more properly) the ſolemn prophecy of a curſe, which was to befall the poſterity of *Canaan*

for

'for their own impieties. That the patriarchs were favoured 'with the knowledge of future events, and were allowed to 'declare them on certain occaſions, is evident from the hiſto- 'ries of *Iſaac*, *Jacob*, &c. And that the *Canaanites* were 'to be puniſhed for their own impieties (and conſequently 'would have been ſo puniſhed, if *Noah* had never delivered 'the preceding prediction) is evident from *Gen.* xv. 16. *Levi* 'xviii. 24. *&c. Deut.* ix. 4. *&c.* Wherefore God, foreſeeing 'the great wickedneſs of that people, had determined their ſub- 'jection and ſlavery to the poſterity of *Shem* and *Japhet*; and 'theſe events having been revealed to *Noah*, he now declares 'them (partly as a preſent reward on *Shem* and *Japhet*, but 'principally) as a preſent puniſhment on *Ham*; who, tho' he 'had other ſons, is properly on this occaſion characterized as 'the father of *Canaan*, v. 18. and 22. Hence then it appears, 'that where his lordſhip ſays—*no writer but a* Jew *could im-* 'pute to the œconomy of the divine providence the accompliſh- 'ment of ſuch a prediction, he has quite miſtaken, or miſ-ſtated 'the caſe. For God did not execute the curſe, becauſe *Noah* 'had pronounced it; but *Noah* therefore pronounced it, be- 'cauſe God had determined to execute it.—But, ſays his lord- 'ſhip,—*Who does not ſee that the curſe and the puniſhment, in* 'this caſe, fell on Canaan *and his poſterity, excluſively of the reſt* 'of the poſterity of Ham? True: and who does not ſee the 'propriety of *Noah*'s particularly mentioning *Canaan?* It 'was plainly becauſe his poſterity, as they would be remark- 'able ſinners, were to be remarkable ſufferers.' He points out the accompliſhment of the prophecy in the ſubjection of the *Canaanites* to the poſterity of *Shem* (the *Iſraelites*) and of *Japhet* (the *European* powers); and after making ſome reflections on the nature of *Ham*'s puniſhment, ariſing from paternal affection, *&c.* he concludes with the following quotation from *Milton*, which he obſerves does full juſtice to this paſſage of ſcripture:

> Yet ſometimes nations ſhall decline ſo low
> From virtue, which is reaſon; that no wrong,
> But juſtice, and ſome fatal curſe annext,
> Deprives them of their outward liberty,
> Their inward loſt. Witneſs th' irreverent ſon
> Of him who built the ark; who, for the ſhame
> Done to his father, *heard* his heavy curſe,
> *Servant of ſervants* on his *vitious* race. B. xii. v. 97.

Art.

ART. XXXV. *The ſpirit of nations. Tranſlated from the* French. 8vo. 5s. *bound.* Lockyer Davis.

THE deſign of this work is to exhibit a general ſyſtem of man, to characterize nations, and to account for the various phænomena of the moral world; a deſign of prodigious extent, and which would require a vaſt compaſs of reading, and uncommon abilities to execute it in a proper manner. Our readers will readily perceive, that ſo extenſive a plan can be but very imperfectly executed within ſuch narrow limits as thoſe of a moderate *octavo*; and will not expect from us a regular and connected abſtract of a work, in which a great many ſubjects are ſtarted, but few, very few, treated with any degree of accuracy or exactneſs. The author ſeldom enters into a detail of facts, but ſuppoſes his readers to have a general idea of the hiſtory of the *Negroes*, *Americans*, *Chineſe*, and *Europeans*, of whom he principally treats; his reflections are, many of them, very juſt, and his conjectures ingenious; but, upon the whole, there is much more of imaginon than of judgment and ſolidity in the work.

That our readers may form ſome idea of his manner, we ſhall lay before them ſome ſhort ſpecimens, which will likewiſe enable them to judge of the merit of the tranſlation. The whole performance is divided into ſix books, each of which is ſubdivided into ſeveral chapters: in the firſt book, the phyſical cauſes of a nation's genius are conſidered; in treating of which ſubject, ſeveral fanciful things are advanced, with an account of which we ſhall not detain our readers.

In the firſt chapter of the ſecond book our author proceeds to conſider the moral cauſes of the genius of nations. This chapter is as follows: 'It is a very proper definition of moral 'cauſes, *that they are ſuch as do not increaſe wit, but are only 'an occaſion of improving mens genius.*

'Inſtitution to a people, is as education to individuals: 'by inſtitution I mean the firſt legiſlation, or form, which a 'nation receives from its original laws and cuſtoms; this, 'however, is not to be ſo ſtrictly underſtood, as to exclude 'all ſhorter or longer duration of the progreſs of theſe laws.

'It ought previouſly to be owned, that as to certain philo'ſophical points, the inſtitutions of modern nations are not to 'be compared to thoſe of the antients, as almoſt all theſe had 'the advantage of being founded by philoſophers. *Athens* and '*Sparta* were the two firſt formed ſtates of *Greece*. *Solon* and '*Lycurgus*, who had ſeen the ſucceſs of the plan conducted by

'*Minos* in *Crete*, and who partly copied after that wiſe prince, 'erected thoſe two celebrated republics. The ſagacious ſyſtem 'of *Egypt* ſerved as a model to all the eaſt.

'It is true, that the rudiments took effect with much more 'readineſs from the circumſtances of the early ages, and were 'of conſiderable advantage to them that lived about the time 'of the origin of things.

'The patriarchs had kept mankind to a ſtrict ſimplicity of 'uſages and manners of living. Ambition, the refinements of 'life procured by arts and ſciences, the tumultuous paſſions 'and luxury of cities, were either little known, or wanted 'opportunities of declaring themſelves; ſo that the temper of 'theſe people is partly to be attributed to the favourable epocha 'of their exiſtence. The firſt legiſlator was at full freedom 'in his arrangements. To work upon ingenuous tempers, 'happily prepared by rational cuſtoms, was a great advantage. 'Theſe legiſlators living in the infancy of nature, adapted 'their ſo wiſe and mild inſtitutions to a rural life, to philoſo-'phy, religion, poetry, and the neceſſary arts. There is no 'remembering without rapture, that their firſt princes and 'heroes were not above an attention to huſbandry, that they 'handled the ſpade, and directed the plough. As to theſe 'articles there's no compariſon.

'The *Orientals* and *Hebrews* were the parents of know-'ledge, and the *Greeks* no more than their ſcholars: how 'groſs their notions of prudence and virtue, till *Orpheus* and 'the travelled philoſophers taught them better! *Grotius*, in 'his treatiſe *de jure belli et pacis* very ſeldom quotes *Homer*; 'and when he does, it is the *Odiſſey*, the work of that poet's 'declining years, who very probably had ſwam with the vul-'gar ſtream in his high eſtimation of bodily ſtrength and cou-'rage, or, what is much the ſame, had never determinately 'compared theſe articles: yet this poet lived in the maturer 'ages of the world; for amidſt all the variances about the date 'of his birth, it falls in pretty near the time of *Pythagoras* and 'the firſt philoſophers.

'Thus was it from the philoſophers by profeſſion, that 'the *Greeks* derived their virtues and politeneſs, and accord-'ingly retained a reſpectful ſenſe of the benefit. Philoſophy 'was in ſome ſenſe a native of *Greece*, tho' tranſplanted thi-'ther from the eaſt, as an honourable attribute. In *France*, 'any ſlight difference of garb, or manner of living, diſguſts 'us extremely; but in *Greece*, the moſt momentous and moſt 'honourable offices of the ſtate were conferred on philoſophers: 'that people did not take upon them to ridicule the ſingulari-

'ties

ties of philoſophers, as they ſeemed originally to have a connection with a virtue which was then peculiar to them; a circumſtance wanting among the *Romans*, and even among the primitive *Chriſtians*.

'Further, the eaſtern eyes had ever been accuſtomed to the exterior of philoſophers, by their own beards and long robes; and without doubt, it is to our diſuſe of thoſe venerable habits, and the ſubſtituting airy dreſſing in their ſtead, that was owing the declenſion of gravity throughout the *French* nation.

'The antients were brought up in arts, ſpectacles, and literary aſſemblies; reſt was what they generally ſought, and we are all for motion. Our inſtitutions were formed in the midſt of war: the manners afterwards ſoftening, we fell under the maſters of the *Barbarian* ſchools. There was not ſo much as one regular language in all *Europe*; the *Latin* was in a manner forgot, and ſuch were the defects and ruſticity of the other, that gibberiſh was a fitter name for them than language.

'Thus the fundamentals of our inſtitution are war, nobility, and honour; three points exactly correſpondent, and the ſupports of monarchy: to theſe we add a free commerce with women, who among all the antients, the *Romans* excepted, were recluſes.

'But tho' it was with ſome reaſon, that the *Conſtantinopolitan Greeks*, ſeeing the high-ſpirited heroes of the *Cruſades*, could ſay, that lioneſſes and bears had ſuckled them; yet in the tenour of our firſt laws, they might have diſcerned the ſeed of thoſe qualities which have ſo glorioufly diſtinguiſhed *Europe* from the other parts of the world. *Polity* has left us nothing to complain of.

'It is on very weak reaſons, that the moſt antient nations admitted of ſlavery; poverty, a caſual ſale, and an exchange of goods for ſlaves, theſe were its beginnings: the policed *Grecians* abated nothing of the rigidity of natural right. Our fathers, though force, was their only law, yet they mitigated the exertion of it, and by exchanging ſervitude, properly ſo termed, which they never did revive againſt leſs odious privileges, they made the firſt ſtep towards the dignity of man. Nothing deſerves more notice than the ſpirit and firmneſs of our firſt inſtitutions. Our founders, 'tho' *Barbarians*, were heroes. Thoſe of antiquity were either philoſophers, perhaps, unjuſt to the people whom they held in contempt, or politicians of depraved knowledge. This view of general inſtitutions prepares for more particular diſquiſitions. Such were the advantages, and ſuch the capital

'imperfection of the antient inſtitutions; in manners they ſurpaſſed us, in policy we outdo them.'

In the ſubſequent chapters of this book our author treats of the *Greek* and *Roman* inſtitutions; of their education; of education among the different nations of *Europe*, and particularly the *French*. What he ſays of *French* education is as follows:

'The ſchool of virtues is quite another thing among us than 'with the antients, and it has been incontrovertibly made out 'in the foregoing chapters. The education of the *Greeks* 'was in the hands of philoſophers, who had travelled in the 'acquiſition of ſciences; beſides, the purity of religion has 'obliged us to correct the methods of antiquity, and to give 'an air of auſterity to the ſciences, by making recluſes of 'children, and putting them under a ſtrict diſcipline for the 'conduct of their education; whereas among the *Greeks*, boys 'were brought up in public, and under the inſpection of the 'magiſtracy.

'It muſt, however, be owned, that the modern genius has 'been always wanting in a due attention to ſenſations, intro-'ducing dryneſs and uniformity into the methods of educa-'tion, which the ingenious antients had diverſified with ſo 'many agreeable and inſpiriting contrivances.

'We are remiſs in education, having more right than the 'antients to depend on the eſtabliſhment of morality; but af-'ter all, never has the modern genius been ſeen to rightly 'unite in one point of view, the improvement of the body 'and mind. Before the revival of literature in the times of 'barbariſm, all that the fathers minded, was to form the body 'for ſtrength and agility by exerciſes; and ſince colleges were 'founded, the mind runs away with all the parent's care.

'It is true, that our education receives beauty, as our 'minds do improvements, from commerce with the ladies, 'which begins too ſoon in *France*, and too late in *England*; 'but ſtill this is not an equivalent: this commerce may, and 'does refine decorums, and is the beſt nurſery of thoſe quali-'ties which conſtitute a man of the world; but not in the 'leaſt of a taſte for arts, or of an aptitude for uſeful or ſeri-'ous employments.

'So that in many philoſophical articles, modern education 'falls far ſhort of that of the *Greeks* and *Romans*, equally in-'ured to labours, and experimented in buſineſs. If a *German* 'nobleman happens to take a liking to the civil law, or, which 'is more extraordinary, if an *Italian* or *French* lord gets a 'ſmattering of the ſciences at the colleges, the moſt ſerious 'care is taken to limit their proficiency; excellency is repre-

'ſented to them as quite out of character. A nobleman, eſ-
'pecially in *France*, for writing only ſuperficial memoirs of
'his life, or negotiations, or ſome ſhort and gay reflections,
'ſhall hardly eſcape the charge of tranſgreſſing what is called
'the *decorums of ignorance*: as to *England*, this cenſure ad-
'mits of abatement.

'The antient republics, and in our time *England*, and even
'*Holland*, have ſet before youth, without any diſtinction of
'rank and family, honourable and lucrative occupations at the
'bar, in the ſenate, in the navy, and in the colonies; views
'which *Plebeians* have not in *France*. The ſyſtem of nobi-
'lity turns almoſt entirely upon war, and its privileges are
'beſides an unſurmountable impediment to an uniformity of
'education, eſpecially among the *Germans* and *Poles*, the lat-
'ter keeping up the polity of fiefs in all its rigour.

'If the modern education be inferior to that of the antients
'in philoſophy, infinitely more is it in the diſcipline called
'*gymnaſtics*, which is converſant about the ſtrength and per-
'fection of the body. The *Grecian* people, aggregated into
'republics, inſtituted ſolemn meetings and games, to conſe-
'crate their traditions; all the bodily exerciſes they reduced
'to art and method, whereas before they depended on a ſlight
'or trick of the aſſailants: if carouſels and tournaments were
'in uſe among the principal nations of *Europe*, theſe were
'only meetings of the nobility, not of the nation, and conſe-
'quently not to be compared to the *Grecian* games, to which
'they were trained from their childhood by a ſuitable educa-
'tion. The *olympic* games included all the bodily exerciſes
'in their utmoſt perfection, and were the beſt of military
'ſchools; whereas, with all the jouſts and tournaments, our
'nobleſſe did not improve a whit in diſcipline.

'Among the moderns, the *French* education is famous
'throughout all *Europe*, of which there cannot be a better
'proof than the confluence of young foreigners ſent to imbibe
'our elements; all nations do this juſtice to *France*, that to
'it is owing whatever gracefulneſs of deportment, courteouſ-
'neſs of diſpoſition, and agreeableneſs of commerce, is found
'in *Europe*; a tour to *France* is almoſt neceſſary to the *Ger-*
'*mans*, *Dutch*, *Engliſh*, and northern gentry. *French* viva-
'city and foreign gravity make a moſt happy mixture in man-
'ners; it ſpreads over their ſerious ſtudies and tempers a va-
'luable varniſh, which was abſolutely wanting to it: and
'after all the carpings of ſome cynical *Lacedemonians*, who are
'blindly prejudiced againſt the graces of modern *Athens*, an

'intercourſe with *France* cannot naturally be dangerous to a 'foreigner.

'But the queſtion is, whether this education be equally ad-'vantageous to *France*, the land of its origin; eſpecially as 'perſons of diſtinction in this kingdom travel very little, and 'their vivacity does not eaſily impregnate with the foreign 'phlegm? This is one of the two heads on which our neigh-'bours arraign us; our ficklenefs, and government, are all that 'they have any thing to ſay againſt. Let us begin with the 'advantages of this education, which ſhall be exhibited in a 'portrait of the man of merit in *France*, whom all foreigners 'acknowledge to be the pattern of an amiable virtue; if this 'poſſibly might not ſatisfy *Plato*, who was for ſeeing virtue 'inwardly, and in its own figure, at leaſt he might break 'out into this *epiphonema*; *O virtue, what raptures doſt thou 'excite when thou art pleaſed to ſhew thyſelf to us in thine orna-'ments!*

'—The *Athenian* ambaſſador, at an audience of the ſenate 'of *Sparta*, had the confidence to expatiate on the ſuperior 'excellencies of his city, before its haughty rival, and to ap-'peal even to the judgment of *Greece*; "Our city, ſaid he, "is the ſchool of grace; the city of *Athens* is open to the "whole world. Our games, and our ſacrifices continue "throughout the year. We rely rather on valour, than on "wiles and ſtratagems: our youths are not hardened by ex-"erciſes above their ſtrength; our politeneſs is without luxu-"ry; our philoſophy without idleneſs; our judgments on events "are ſagacious, and our ſpeeches on affairs appoſite: acquaint-"ed with pleaſures, we face dangers. An *Athenian* is capable "of every kind of diſcipline, and has both inclination and ap-"titude for doing every thing accurately and gracefully."

'Whether I may preſume to lay before the *European* na-'tions this picture of *Athens* and *France*, I know not; but the 'warmeſt admirers of antiquity have often compared them to-'gether. Would one not think this *Athenian* miniſter had 'writ in *Paris*?

'The *French* have not only been the originals, from whence 'all *Europe* have copied the ſocial qualities; but to ſuch a per-'fection have they carried them, that *France* has afforded 'perſonages capable of conjoining the manners and talents of 'different offices, beyond what was ever ſeen among the *Ro-'mans* and *Athenians*. A *Roman* was both a ſenator and a ge-'neral, functions ſeparated with us; but the *Frenchman* of 'merit, in his office of a ſtateſman, will ſink the auſterity of 'that profeſſion, if it may be ſo called, in the airineſs and

'free-

'freedom of a ſoldier. This is an inſtance of urbanity, which 'we now ſhall explain.

'Exquiſite is the fruit produced by a right temperature of 'the different qualities and mixture of the world and philoſo- 'phy, buſineſs and pleaſure, dignity and politeneſs: the *Ro- 'mans* termed it *urbanitas*; the *Greeks*, *atticiſm*; and the '*French*, with whom it is in its perfection, have not yet hit upon 'any proper word for it. This was one of the fineſt effects 'of the *Roman* genius; and it firſt appeared in the firſt *Scipio*, 'and flouriſhed above three hundred years.

'An attention to what *Cicero* and *Quintilian* have left us 'concerning the *Roman* urbanity, informs us, that it conſiſted 'in a certain modulation of the voice, in a delicate and de- 'cent raillery, a compoſed carriage, and eſpecially in a ſecret 'tincture of erudition and philoſophy, which yet tranſpired in 'colloquy. *Horace* ſays, that a well-bred man ſhould maſk 'his ſtrength, and artfully affect weakneſs in a diſpute, rather 'than excite the rancour of his antagoniſt.

'The ground of urbanity lies in the manners, yet does not 'imply any ſolid character of probity and cordiality; but a 'verſatile facility of genius, readily accommodating itſelf to 'the temper of others, and aſſuming the appearances of vir- 'tue: hence follows a natural inclination to oblige, when 'our intereſt is unaffected; alſo a mildneſs which guards 'againſt all extremes in the diverſity of taſtes and ſentiments.

'The form of urbanity is no more than a punctual obſer- 'vance of the eſtabliſhed decorums, which give that graceful 'exterior, that conformity betwixt the carriage and the man- 'ners, and agreement of the import of the words with the 'ſound of the voice; in fine, all thoſe ſecret inexplicable in- 'gredients, which form the well-bred man, or man of the 'world. The idea of urbanity amongſt the *Romans* and other 'nations, appears to me explicitly contained in theſe re- 'flections.

'To begin with the latter, and the *Greeks*; the mixture of 'profeſſion to me appears to have opened many ways for the 'eaſy attainment of this ornamental quality: for thus, a man 'adapting himſelf alike to each of theſe profeſſions, is preſerv- 'ed from taking any deciſive bent, or any ſtrongly marked 'form of deportment. The denotative mein, the profeſſional 'phyſiognomy, which formerly diſtinguiſhed the gownſman, 'and ſtill does the *Venetian* nobles ſince they have left off war, 'are not the emanations of a divided mind.

'Of ſuch an alliance of the ſenatorial ſtatelineſs with the 'ſoldierly vivacity, the reſult was, according to *Cicero*, an

'easy dignity, and a reſpectable airineſs, which they who had 'never been out of the city could never come up to: for it 'is a moſt unjuſt prejudice of ſeveral writers to their own 'times, to ſuppoſe that the *Romans* were never poſſeſſed of it 'in any perfection. The *Romans*, it is true, were always 'ſerious; but it would be ſtrangely miſtaking the graces; 'the graces are neither wanton nor ſportive; they are like a 'flowered ſtuff with a grave ground: it is reaſon adorned 'and inſpirited. The graces are neither remiſs nor voluptu-'ous. *Plato* was for having philoſophers ſacrifice, particu-'larly to the graces: this he often preſſes upon *Xenocrates*?'

The above ſpecimens, we apprehend, will ſatisfy our readers in regard to this performance, and render it unneceſſary for us to give any farther account of it.

ART. XXXVI. *Employment for the microſcope. In two parts. I. An examination of ſalts and ſaline ſubſtances, their amazing configurations and cryſtals, as formed under the eye of the obſerver: with plain directions how to prepare ſuch ſubſtances, and preſerve them in conſtant readineſs for inſpection; whereby the curious may always be furniſhed with numberleſs objects hitherto little known. Alſo occaſional conſiderations on gems, poiſons, the vegetation of metals, the reſuſcitation of plants, the formation of amber, corals, and many other ſubjects.* II. *An account of various animalcules never before deſcribed, and of many other microſcopical diſcoveries; with obſervations and remarks: likewiſe a deſcription of the microſcope uſed in theſe experiments, and of a new micrometer ſerving to ſhew the ſize of magnified objects. Together with inſtructions for printing off any medal or coin. Illuſtrated with ſeventeen copper-plates.* By Henry Baker, *fellow of the royal ſociety, and member of the ſociety of antiquaries of* London. 8vo. 6s. Dodſley.

THIS curious writer, having formerly publiſhed three editions of a treatiſe entitled, *The microſcope made eaſy*, which ſufficiently evince its good reception among the admirers of thoſe always entertaining, and ſometimes uſeful, ſpeculations, has now added this *Employment for the microſcope*, which may be conſidered as a methodical extent and execution of his deſign: ſince a thorough ſkill of applying it was previouſly neceſſary to the various inveſtigations it was to be employed in. We cannot apprehend the reception of this will be leſs fa-

favourable than that of the former, with thoſe who have leiſure and diſpoſition for ſuch purſuits and amuſements; the number of whom it may rather increaſe, as the author appears to have applied his time, and exerciſed his talents, with great aſſiduity and accuracy in them. The firſt part contains a microſcopical examination of ſalts and ſaline ſubſtances, with their ſurprizing configurations and cryſtals, as formed under the inſpection of the obſerver. But as the beſt verbal deſcription of theſe appearances could convey but a very incompleat idea of them, nine copper-plates are appropriated to this part, a majority of which contain ſix figures, expreſſing as many drops, in which the different ſalts were diſſolved, and the various angles, ramifications, and figures they ſhot into under the microſcope, on the diminution of their *menſtruum*, by the heat of a lamp or candle, and, in a few, without heat. Some of the plates alſo exhibit the different formed cryſtals, further magnified, of the ſame foſſile ſalts, as thoſe of ſea-ſalt, alum, nitre, the different vitriols, *&c.* and of ſome of the chemical preparations, as *æs veneris*, diſtilled verdigreaſe, *&c.* The number of foſſile and chemical ſalts examined and delineated are forty-one, beſides the animal rheum, that diſtils from the noſe on taking cold, camphire and manna, as ſaline ſubſtances. The variety of the whole is indeed wonderfully delightful. But as the ſame drop, in moſt inſtances, exhibits various and ſometimes very different appearances, tho' always ſimilar, from the ſame ſolutions, the author diſtinguiſhes them into configurations and cryſtals; which diſtinction being material, and firſt made by himſelf, we ſhall give the author's reaſons for it in his own words.

'To give one ſingle inſtance of this, which takes place 'equally in moſt other ſubjects: the cryſtals of alum are well 'known, and their figures (when a ſolution of it is permitted 'to cryſtalize quietly and of itſelf) have been truly deſcribed 'and pictured by others to be *octaëdra*, conſiſting of hexan-'gular, triangular, and quadrangular planes: but nobody I 'believe has before diſcovered, at leaſt nobody hitherto has 'informed the world, that the particles of alum, when ſepa-'rated by diſſolution, and excited to action by a certain de-'gree of heat, ſo arrange themſelves, as to compoſe regular 'and delightful ſtar-like figures of different ſizes, many where-'of have long ſtreaming tails, and reſemble comets: that it 'ſhoots forth in ſome places figures like paliſadoes; and in 'others, an almoſt infinite number of parallel lines, moſt ex-'quiſitely ſtrait, exact, and fine; ſome croſſing others at 'right angles, and compoſing an appearance beyond deſcrip-

'tion

'tion beautiful. Indeed the production of the ſtar-like fi-
'gures depends on a certain nicety in the heat continued for
'a certain time, which one is not always ſure to hit pre-
'ciſely; and therefore, tho' they appear very frequently,
'they are not quite ſo conſtant in every trial as its other con-
'figurations; but I doubt not practice and obſervation will
'render them ſo in time.

'I muſt beg leave to call theſe arrangements of the par-
'ticles by the name of configurations, thereby to diſtinguiſh
'them from the cryſtalizations mentioned by others, whereto
'they bear little or no reſemblance. Cryſtalizations ſeem
'produced by a tendency or attraction of the ſaline particles
'towards certain points, about which they combine in regu-
'lar and determined forms, according to their reſpective kinds.
'Configurations owe their ſhapes moſt probably to different
'fits of repulſion and attraction, (thoſe two wonderful prin-
'ciples which occaſion moſt of the changes in nature) taking
'place at certain intervals and in certain proportions, and
'operating according to rules that are conſtant and uniform,
'tho' little known to us at preſent. Or if, to make the ſub-
'ject underſtood the better, I may be permitted to fetch a com-
'pariſon from a common ſuppoſition, without examining
'whether it be true or falſe, cryſtalization is like the retiring
'of the ſap into the roots of trees at the approach of winter,
'where during the cold ſeaſon it remains dormant and unac-
'tive: Configuration reſembles what reſults from the expan-
'ſion of the ſame ſap at the return of ſpring, when excited to
'action by the ſun's genial warmth, it puſhes every way,
'exerts its vegetative force, and becomes productive of buds,
'leaves, branches, bloſſoms and fruits. But the drawings of
'one and the other compared together and conſidered, will
'render this difference more intelligible than all the words in
'language.'

By the way, this retirement of the ſap into the roots of trees in winter, which our author adduces merely for the illuſtration of his ſubject, without rejecting or admitting it, ſeems ſcarcely to be admitted: the ſap not deſcending by any ſuch motion, which would be retrograde with reſpect to vegetables; but being very probably ſo condenſed by cold, in the branches, ſtem, and root too, that there is no further protruſion of the ſap; *i. e.* vegetation is ſuſpended, and the tree may be conſidered as in a dormant ſtate for that ſeaſon, analogouſly with ſome animals and inſects. And as there is then no *diſpendium* of the ſap in the branches, no perſpiration from the plant or the animal, neither is there any occaſion or even

room

room for the roots to attract nutriment from the ſoil, *&c.* even ſuppoſing the cold not to affect the juices in the root ſo much, or as ſoon, as thoſe in the branches. In all deciduous plants, which are not annuals, it is known the buds or germs for the following year's ſhoots are protruded before the leaf falls: now a receſs of the fluids into the root muſt cauſe them to wither and drop; but we find the tender bark green, and the wood moiſt, on a ſmall abſciſion; which ſufficiently atteſts the preſence of the conſerving humours, tho' in too denſe and torpid a ſtate for vegetable motion. In meer annuals, where the ſtem periſhes yearly, we may either ſuppoſe the canals in the wood to be obliterated, or grown rigid from exſiccation, by the ſummer and autumnal heats, as the ſtalk appears ſhrivelled and void of moiſture; or conſider the cold as a ſeptic they are not conſtituted to reſiſt; which is the caſe of the very roots of ſuch vegetables as need an annual reproduction from their ſeeds. This indeed is a palpable digreſſion from our author, but the intention of obviating a vulgar error, we hope, may render it excuſeable.

As a conſiderable number of the chapters in this firſt part are employed in references to their reſpective plates, in deſcriptions of their various and ſucceſſive appearances, and ſome directions for the management of particular objects, any quotation from ſuch chapters would be neither inſtructive nor entertaining, without the plates; wherefore we ſhall give the reader mr. *Baker*'s further reflections on the difference between the cryſtals and configurations of ſalts and ſaline ſubſtances, which are ſomewhat deſcriptive, at the ſame time, of the mode of their formation.

'In many of the following ſolutions, innumerable little 'maſſes may be diſcovered, hurrying about moſt violently, 'and in all directions, before there appears the leaſt tendency 'towards ſhooting into regular figures.

'The ſolution being more ſhallow, and the attraction greater, about the edges of the drop than near its middle, the 'floating particles of ſalt tend towards the edges in great abundance, and begin there, moſt commonly, to combine in ſuch 'cryſtals as are peculiar to the ſubject; the ſides and angles of 'which cryſtals formed within the ſurrounding fluid are regular, poliſhed, and tranſparent; and their oppoſite ſides would 'be the ſame alſo, were they not terminated by the edges of 'the drop, and unable to form themſelves upon the dry glaſs.

'This uſually is the beginning of the proceſs; and thus far 'the power of attraction ſeems almoſt wholly to prevail: a 'power whereto cryſtalization appears almoſt entirely owing;

're-

'repulſion, on the contrary, may be deemed the firſt agent 'in producing configurations: or, to ſpeak more plainly, at-'traction, by making all the particles within a certain circum-'ference move towards ſome certain points, and combine to-'gether in a regular order, produces cryſtals; repulſion, by 'puſhing them outwards from ſome certain points, in a regu-'lar order, occaſions configurations, when they are brought 'together again by fits of attraction.'

His ultimate ſentiments, nevertheleſs, of the cauſe of theſe configurations, far from being dogmatical, are conceived in ſuch modeſt and reverent terms, as, we think, cannot fail of pleaſing the rational peruſer.

'Theſe configurations are no leſs conſtant in their forms 'than the cryſtals are, inſomuch that each ſubject is eaſily 'diſtinguiſhed by them. They ſeem compoſed likewiſe of 'the ſame tranſparent ſhining particles: but the figures they 'produce are ſo extremely different, that every conſiderate 'obſerver muſt judge them owing to ſome very different pro-'perty in nature.—I have ventured to mention attraction and 'repulſion, as two principles that we may ſuppoſe concerned 'in producing theſe different appearances; but am very far 'from being obſtinate in this opinion, or unwilling to recede 'from it, whenever any more probable cauſe can be aſſigned. 'I am ſufficiently ſenſible how liable we are to be miſtaken, 'and how very little we know even of the moſt common 'things. The very elements that are continually about us, 'the fire, the water, the air we breathe, and the earth we 'tread upon, have many properties beyond our ſenſes to reach, 'or our underſtanding to comprehend: and when we ima-'gine we know any one thing perfectly, I am afraid we flat-'ter and deceive ourſelves very groſly. It is our happineſs, 'however, and our duty, to beſtow ſome time and pains in 'making ourſelves acquainted with the productions and chan-'ges that providence continually brings about in a regular and 'conſtant manner. We are able to ſee effects, tho' their 'cauſes are beyond our knowledge: but as no effect can be 'produced without ſome cauſe, when we behold order, har-'mony, and beauty ariſe out of confuſion, by means of certain 'active and unalterable properties, wherewith the author of 'nature has endued the original particles of matter; tho' we 'cannot underſtand the mechanical operation of theſe proper-'ties, or know really what they are or can perform, we ſhould 'raiſe our contemplations and adoration to that eternal, omni-'potent, ſupreme Firſt Cauſe, who is incomprehenſible in all

'his

'his works: and here, perhaps, here only, our ignorance 'may commendably become the mother of our devotion.

'In ſhort, if the cryſtals of ſaline ſubſtances are wonderful, 'their configurations are infinitely more ſo: their variety and 'beauty, no words or language can poſſibly expreſs; and try-'ing to give the pictures of them, is like endeavouring to 'paint the luſtre of a diamond, or the brightneſs of the ſun-'ſhine.'

The ſeventeen queries concerning attraction and repulſion, and other circumſtances of bodies, are ingenious, and deſerve the attention of the phyſiologiſt.

Our medical readers, who may have been taught to refer the operations of different ſubſtances to the different forms of their ſalts, will not be ſurprized at finding very ſharp acuminated appearances in the drop of the ſublimate, and that of ſalt of tobacco, as the operation of the firſt is poiſonous, and the laſt muſt be extremely violent in a very ſmall quantity; which is the caſe of the numerous *ſpicula* in the flowers of antimony too. But the long, tho' ſomewhat more obtuſe ſhoots of ſalt of tartar, and the barbed ones of vitriolated tartar, which are innoxious and medicinal in their proper doſes, will not be ſo eaſily accounted for on that ſyſtem. Probably the diverſity of operation in ſalts of the ſame figure depends, not a little, on their different hardneſs and weight; as the fluids and contents of the ſtomach and inteſtines may conſiderably obtund or divert the penetration of the ſofter and lighter. And in fact it appears, that the configurations of the ſalt of tartar were quickly effaced by the humidity of the air; and, in the vitriolated tartar, they diſappeared before the central hexagonal cryſtals: but we are not informed, whether the *ſpicula* of the ſublimate were more permanent. Beſides, the internal motion that probably obtains in ſome ſlow degree, even in thoſe compoſitions of matter that appear to us the moſt inert and quieſcent, may vary conſiderably in ſalts of the ſame form, but different denſity. Theſe motions, and their diverſities, no microſcope can diſcover; no calculation can eſtimate: and tho' we do not annex weight to the evaneſcent particles of matter, this is evidently crude and unphiloſophical; ſince weight may well be ſuppoſed as infinitely diviſible as that matter which is the ſubject of it. And in this reſpect, ſome merely microſcopical animalcules may have certain advantages of us, as neceſſary to their ſubſiſtence and well-being.

The chapter on the vegetation of metals gives the eaſy proceſs of making arboreſcent ſilver, iron, and copper, which are curious and pretty productions.

The

The reſuſcitation of plants, of which there is a ſhort chapter, and which has been the boaſt of ſome old chemiſts, ſeems to be fabulous; or will require a very ſtrong, and even deceptory imagination, to co-operate effectually with the proceſs. We have read ſomewhere of a *Poliſh* phyſician, who pretended to reſuſcitate a ſparrow thus from its aſhes. Such an effect, if certain, would greatly enhance the curioſity of an old urn, that contained the cineritious reliques of ſome *Roman* hero, and might revive that method of ſepulture. Dr. *Cox*'s repreſentation of fern-roots, from the ſalt of fern, quoted by mr. *Baker*, (philoſoph. tranſ. 108) is not particular enough, as ſeveral other ſalts emitted very ſimilar ones: and his mixture of *ſal ammoniac.* and pot-aſh exhibited a foreſt of firs and pines, which, by the way, are not the trees pot-aſhes are extracted from, the ever-green and reſinous ones affording the leaſt quantity of ſuch ſalts. The miſcellaneous obſervations on ſalts, which conclude this firſt part, demonſtrate the author's extenſive conſideration of his ſubject.

The ſecond part of this work contains an account of various animalcules, and ſome other microſcopical diſcoveries. The introduction, after generally mentioning the great variety, beauty, and exquiſite formation of minute and microſcopical animalcules, ſays, 'This valuable inſtrument (the microſcope) 'will fully convince us, that *all the works* of the CREATOR 'well deſerve our moſt diligent attention; that perfection ap'pears every where; that minuteneſs is no mark of mean'neſs; and that nothing is ſo *little* or ſo *low*, but that it can 'richly repay our enquiries. Hereby we are likewiſe taught, 'that an atom to *omnipotence* is as a world, and a world but as 'an atom; in the ſame manner as to *eternity* one day is as a 'thouſand years, and a thouſand years but as one day. Every 'ſpecies of theſe animalcules may alſo uſefully ſerve to correct 'our pride, and prove how inadequate our notions are to the 'real nature of things: by making us ſenſible, how little of 'the larger or ſmaller parts of the *creation* could poſſibly be 'made for us; who are furniſhed with organs capable of diſ'cerning to a certain degree only of the *great* or *little*, all 'beyond which is as much unknown, as far beyond the reach 'of our conception, as if it had never been.'

Seven plates contain the icons of theſe animalcules, which may amount to about fifty, beſides ſome different ſpecies of the ſame kind of inſects; but the figures are very numerous in moſt of them, as ſome animalcules are repreſented in ſuch a variety of forms and appearances, as would make them ſeem ſo many different ones, to perſons little accuſtomed to theſe inveſtigations.

veſtigations. The wheel-animal is deſigured in fourteen, and the plume and cluſter-polypes in many different ſhapes and attitudes (if ſuch a term may be applied to inſects) and ſeveral very different ones indeed. The odd ſimilitude of ſome to ſhrubs, to fruits, flowers, and ſeeds; to feathers, to ſomething like clock work, bells, funnels, and to various groteſque ſhapes, for which it is really difficult to find names and reſemblances, might aſtoniſh *Ovid* himſelf, with their evident *metamorphoſes*. And yet ſtrange as it may ſeem, inceſſant change is the portion of all ſublunary bodies; tho' it is too minute and gradual in many for our inſpection and diſcernment.

The ſixteenth plate gives a figure of the new-conſtructed microſcope made by mr. *Cuff*, optician, with ſome remarks on the micrometer adapted to it, by the late worthy preſident of the royal ſociety. A brief deſcription of *Leuwenhoek*'s microſcopes, preſented to the ſociety, is exhibited in the laſt, with three elegant figures of the *arbor veneris*, or copper-tree; and the performance concludes with directions for obtaining an exact repreſentation or picture of any coin or medal, the ſimple *apparatus* for which is contained in the ſame plate; and the eaſy method of effecting it muſt be acceptable to every curious antiquarian, and lover of medals.

It is difficult for perſons who have only entertained themſelves with ſurveying the figures, and reading the deſcriptions of theſe animalcules, (which muſt have coſt this gentleman much time and aſſiduity to collect and inſpect, and a conſiderable expence to engrave, &c.) to abſtain from ſome reflections on the moſt wonderful and various organizations of ſuch bodies, and that more ſtupendous exility, within which they are comprized. *Leuwenhoek* tells us of his diſcovering an animal a thouſand times leſs than the eye of a louſe, whoſe motion was like that of a top ſpinning round on its point; when it ſleeps, we ſuppoſe, as the boys call it. Now, when we can ſcarcely conceive the non-dimenſions, as we may ſay, of the mathematical *punctum* to be leſs than this animated point; what conception can we form of the ſize of its organs of vitality, generation, and ſenſation; of its veſſels, and the fluids that muſt circulate through them to conſtitute life; and to furniſh perhaps a ſtill more exquiſite fluid, as the inſtrumental *medium* of voluntary motion, to convey the impreſſion of external objects, and excite the appetites, which their nutrition and increaſe imply. In brief, when we attend to this, we ſhall probably incline to conclude, that exility is more immenſe than magnitude; or, if that paradoxical expreſſion ſhall diſpleaſe, certainly leſs menſurable, which, in negative terms, aſſerts the ſame

thing. For when the ſenſible ſize of any object is known, we can double or magnify it, in idea, to an endleſs accumulation: but when they become evaneſcent to the beſt microſcope (ſince reaſon and analogy inſtruct us, there may be ſuch ſyſtems of organizations, or ſuch inanimate atoms at leaſt) we cannot comminute our ideas of quantity, in a proportional declination.

Furthermore, from the different powers of different microſcopes, we may be led to doubt of the real magnitude of bodies; as they are preſented to our naked optics, through corporeal *lens*'s of various convexity in different men, and to differently, tho' ſimilarly, formed optics in brute animals: from which circumſtances their extenſion may appear greater or leſs to different ſpectators, tho' there will be a juſt proportion between the comparative magnitude of different objects, ſurveyed at equal diſtances, by the ſpecific organs of the ſame individual. And here we might propoſe it to the exquiſite anatomiſt and optician united, whether the different apprehenſions of various animals, concerning the ſame objects, may not conſiderably depend on the diverſe ſtructure of their eyes; as the different organs of ſmell and taſte in one kind diſpoſe them to covet, and different mechaniſm and powers of their *viſcera* enable them to concoct, what others avoid, and would find deſtructive to theirs.

Much has been predicated on the advantage of microſcopical inſpections and diſcoveries by ſome, which others have endeavoured to extenuate and ridicule, by affirming their purſuers inattentive to the grandeur of nature, as ſhe appears to our unaſſiſted view, and converſant only about her *minutiæ*. It is probable, indeed, that ſuch of the former, as miſtake ſciolism for philoſophy, muſt have conſequently often miſtaken the *trivial* for the *important* in theſe reſearches; that ſome deceptions may have occurred in the appearances, (tho' we muſt not ſuppoſe the glaſs that magnifies, creates alſo) and that erroneous inferences have been ſometimes made from real appearances. But ſuch, in ſome degree, is the caſe of all human diſquiſitions; whence not imperfection, but perverſe error and vanity are the true ſubjects of ridicule, the miſtaken exertion of which certainly recoils on its author; tho', were it otherwiſe, mankind are ſure to be little the wiſer or better for the talent of ridicule falling to the lot of any, but the truly judicious and candid. To be impartial ourſelves, we muſt ſubſcribe to the frequent uſefulneſs, and even enlarging entertainment of theſe curious introſpections into the intimate ſtructures of organization, and even the *minutiæ* of matter, the *minutiſſimæ* of which there is no danger of our diſcovering. Their

uſe

uſe in phyſics has been inconteſtable in many inſtances, tho' poſſibly they may have introduced, on ſome very obſcure ſubject, a harmleſs phyſiological whim: and a continued purſuit of them, under the regulation of good ſenſe and appropriate erudition, may be productive of advantages hitherto unexperienced. To which we may juſtly add, that their final reſult, from a diſplay of the wiſdom, power, and goodneſs of the UNIVERSAL CAUSE, is ſuch, as might prompt a contemplative perſon to ſuppoſe, that providence had reſerved the revelation of theſe interior wonders of the recondite creation, for a conviction to thoſe ages that ſeem more propenſe to an irreligious and irrational infidelity; by calling in the teſtimony of ſight to the proof of ſuch ſurprizing, however minute, *phænomena*, as the evidence of one from the dead would not have procured credit to, without it.

ART. XXXVII. *A medical diſſertation concerning the effects of the paſſions on human bodies.* By William Clarke, M. D. *intra-licentiate of the college of phyſicians in* London. 8vo. 1s. Cooper.

THE title-page of this performance acquaints us, it is a tranſlation of the author's inaugural *theſis* at *Leyden*, in 1727; and the preface ſays, his further intention in it was to ſerve the intereſts of virtue and religion, by endeavouring to ſhew the connection between the health of the body and that of the mind. His ſerious manner and continual reflections ſufficiently teſtify his moral purpoſes to ſociety; and his informing us of his long application to the ſtudy of phyſic at *London* and elſewhere, before he attended the lectures of *Graveſand*, *Albinus*, and *Boerhaave*, proves his inclination to avail his neighbours of his medical attainments too. It is natural to ſuggeſt the doctor might have a reaſonable view to his own ſervice in this, which may be even neceſſary, as a phyſician's abilities are very rarely enforced by his brethren, eſpecially thoſe of the vicinage; and, in fact, it is to be lamented, that in ſuch a liberal and ſcientific profeſſion, a want of candour ſhould more remarkably prevail. Throughout nature, indeed, love is centered at home, and not unfitly, tho' the moſt amiable and god like is the moſt diverged. But as the principal regards of human love are, for the much greater part, over ſelfiſh and contracted, the divine goodneſs has ſo directed its ope-

operations, as to render them neceſſarily, and, very often, unintentionally, productive of common ſocial good.

The medical part of this treatiſe is employed in ſhewing from *Sanctorius* and others, how the evacuations, or rather only, how that important one of inſenſible perſpiration is affected by the different paſſions; with ſuch obſervations as evince the author's attention to the animal œconomy. But as he ſeems to admit an objection to the nervous cavities, p. 36. (tho' plainly diſpoſed to infer them tubular himſelf) he has forgot, or overlooked, *Leuwenhoek*'s * microſcopical inſpection of the ſpinal marrow of an ox, in which he diſcovered their cavity, tho' ſo inconceivably minute, that the five hundredth part of a globule of blood, one million of which are but equal to the ſize of a grain of ſand, could not be admitted into it.

This performance concludes with ſeveral texts of ſcripture, relating to the paſſions, whoſe phyſical effects had been conſidered. The author's religious tenets are manifeſtly thoſe of a quaker, but ſome of his ſentiments are ſufficiently diffuſed and catholic. Tho' there is an apparent connexion between the poſſeſſion of health, and exerciſe of virtue, it is eaſy to foreſee, that his continually blending the ſubjects, and, in a few places, not without ſome obſcurity, will ſeem peculiar and odd to many: and others may imagine that writer a very coſtive one, who, to appear in print, is reduced to tranſlate a juvenile *theſis* wrote near thirty years paſt. Yet as there is real merit in meaning very well, we muſt preſume him a valuable man, who can probably preſcribe better, than his critical brethren may allow him to write, from the preſent ſpecimen.

ART. XXXVIII. *An eſſay on the art of ingeniouſly tormenting; with proper rules for the exerciſe of that pleaſant art. Humbly addreſſed, in the firſt part, to the maſter, huſband, &c. In the ſecond part, to the wife, friend, &c. With ſome general inſtructions for plaguing all your acquaintance.* 8vo. 3s. 6d. Millar.

THE deſign of this humorous piece is to expoſe that tyranny and inhumanity which are exerciſed too frequently, in the various connections of human life, towards thoſe in a dependent condition. It is written after the manner of dean *Swift*'s directions to ſervants, and tho' no extraordinary genius for ſatyr appears in it, is far from being a contemptible per-

* Arcan. natur. tom. I. part. I. p. 30.

for-

formance. As a ſpecimen of our author's manner, we ſhall, for the entertainment of our readers, lay before them his deſcription of a party of pleaſure.

'In all parties of pleaſure, ſays he, the firſt thing to be conſidered is, of how much weight and conſequence you are to the reſt of the company. If you have in the party no huſband, lover, or friend, that will indulge or humour you, it is your beſt way to enjoy yourſelf as well as you can; only watching for ſome favourable opportunity, when there is any diſpute, ſo as to put in your opinion on the weakeſt ſide; not out of compaſſion for the weak, but in order, by that means, to ſupport and increaſe the wrangle, and to prevent it, for ſome minutes at leaſt, from coming to an end. But if you have no body there that will be hurt by your ill-humour, do not carry it too far, for fear of being mortified by the contempt of the company; as it would be much better alſo to ſave it for a more convenient opportunity.

'If you know yourſelf to be of ſome conſequence, altho' not the very principal perſon of the party, you may, by oppoſition, make a good deal of ſport. You cannot, indeed, carry things ſo high as if you was at the helm; but you may diſpute every inch of ground with the queen of the day, provided her forces are not ſtrong enough to render her power abſolute. If your party is walking, you muſt love walking faſt, if ſhe likes walking leiſurely; in a coach, you muſt love the glaſſes down, and complain of being ſuffocated, if ſhe chuſes them up: in a boat, be the weather ever ſo fine, you muſt beg and intreat to have a tilt, if ſhe likes to be without one: at *Vauxhall*, or *Ranelagh*, you muſt be continually teazing the company to go home, if you ſee them pleaſed with ſtaying; or you may wait till the propoſal is made for going, and, all at once, grow into very high ſpirits, and complain that they ſhould think of breaking up the party juſt as you began to enjoy yourſelf. In ſhort, keep up in your mind the true ſpirit of contradiction to every thing that is propoſed or done; and altho', from want of power, you may not be able to exerciſe tyranny, yet, by the help of perpetual mutiny, you may heartily torment and vex all that love you; and be as troubleſome as an impertinent fly, to thoſe who care not three farthings about you.

'If you are the principal perſon in the party, that is, if you are young and handſome, and have a lover with you; or if you are the adored wife of a man who makes an agreeable party on purpoſe to pleaſe you, conſiſting of his own ſiſters, and ſome other ladies and gentlemen who will acknowledge

'you as their queen; then will your reign for that time be 'abſolute, excepting only the quelling, perhaps, a few re-'bellions, which may happen, if you ſhould chance to have 'any of the above-mentioned mutineers in company.

'The power of a beautiful woman over her lover, may, 'perhaps, be greater than that of an indulged wife over her 'huſband; but her power over the reſt of the company, for 'many reaſons I could give, cannot be half ſo great. Take, 'therefore, the inſtance of the indulged wife. To ſuch I now 'addreſs myſelf; and, to make my inſtructions clearly under-'ſtood, let us imagine the party made: let us ſuppoſe it to 'conſiſt of yourſelf, your fond huſband, his two ſiſters, two 'young gentlemen, and another young lady. A coach and 'chaiſe (if you have them not of your own) are hired: you, 'with your huſband and his two ſiſters, go in the coach; the 'young lady in the chaiſe, with one of the gentlemen, 'who we will ſuppoſe to be an admirer of hers; and the other 'gentleman may ride on his own horſe. It would be no bad 'trick, as ſoon as you are ſtepping into the coach, to ſay you 'are ſuddenly taken ill; and ſo, for that day, diſappoint the 'whole company. But however, the ſame party is once more 'formed. The day is arrived, and you all ſally forth in the 'ſame order as before, but not with the ſame glee; for, after 'a balk of this ſort, there will always be ſuch a damp on theſe 'kind of expeditions, as takes off half their joy. We will 'ſuppoſe your plan to be as follows; you intend to be out 'three days; to go directly to *Windſor*, and ſpend the whole 'day there; to go the next day to *Eſher*, in order to ſee thoſe 'two beautiful ſeats, the duke of *Newcaſtle*'s, and mr. *Pel-'ham*'s; to go that night to *Hampton-court*; there to diſ-'charge your coach, *&c.* and the next day, after having ſeen 'the palace and gardens, to go down the river in a ſix-oar'd 'barge, ordered to meet you there for that purpoſe. By this 'means you enjoy all the beauties of the *Thames*, with the 'many fine ſeats on its banks; and you propoſe to cloſe your 'expedition by calling in the evening both at *Ranelagh* and '*Vauxhall*.—The weather is fine, and away you go.

'When you have travelled about three or four miles, you 'may begin to be very uneaſy, either with being too hot or 'too cold, or juſt what you pleaſe: or you may complain, 'you are ſo ſick with riding in the coach, that you can go no 'farther. Should the motion of a coach never before have 'made you ſick, yet you may aſſert it does ſo now; for mar-'ried women have always a pretence for complaining of un-'accountable diſorders. The whole cavalcade, at your com-

'mand, will ſtop; and, for the benefit of more air, you im-
'mediately diſplace the young lady in the chaiſe, eſpecially if
'you ſee her pleaſed with her ſituation. This may not be
'very agreeable to the young gentleman; but, out of com-
'plaiſance to you, the queen of the party, he will not diſpute
'the exchange. This muſt not hold long, eſpecially, if paſſ-
'ing by, you ſhould hear your huſband laughing, or talking
'in a chearful manner in the coach; you muſt drag him out
'from thence, but by no means take him into the chaiſe to
'you; for then you leave all the young unmarried folks to
'themſelves: you may plead fear of his driving, and therefore
'beg the young gentleman on horſeback to get into the coach,
'and ſuffer your huſband to ride his horſe, that you may have
'the pleaſure of dear *Billy*'s company by the ſide of the chaiſe.
'To this (as it is aſked under the maſk of fondneſs) your
'huſband cannot but conſent, altho' he is unfitted by his dreſs
'for riding, and perhaps it may be to him a diſagreeable way
'of travelling. However, as pouts would be the conſequence
'of a refuſal, out of the coach he gets, mounts the horſe, and
'rides in the duſt to *Windſor*.

'While dinner is getting ready, you walk over the caſtle;
'and here you have little to do, but to put on an abſolute in-
'difference to every thing that either your huſband or any of
'the reſt of the company ſhew you, as being worth your ob-
'ſervation. It would be no bad thing to carry a knotting-bag
'with you, and to employ your fingers and attention on that
'as much as poſſible, whilſt the others are employed in admir-
'ing the paintings and other beauties of that ſuperb caſtle. But
'if either of your huſband's ſiſters ſhould deſire you to obſerve
'any particular picture, as praiſing the drawing of it, or tak-
'ing notice how well it expreſſed ſuch a piece of hiſtory: you
'may ſay, "that, indeed, you do not pretend to underſtand
'painting and hiſtory, and ſuch *learned* things; you leave thoſe
'ſtudies to ſuch *wiſe* ladies as they are, who, you ſuppoſe, de-
'ſpiſe her for a weak ſilly woman." Altho' you may juſt
'give your ſiſters one ſnap, where it lies ſo fairly in your way;
'yet for the moſt part, by no means ſeem low-ſpirited, or out
'of humour (that does not come in turn yet); but rather hum
'a tune, and every now and then ſeem vaſtly delighted with
'ſome trifling thing or other that you meet with, which ought
'to be below the notice of a girl of eight years old.

'At dinner you have nothing to do, but to be as trouble-
'ſome as you can; to diſlike every thing that is provided, and
'to ſend an hundred ways to get ſomething you can eat. If
'there ſhould be any diſh your huſband's ſiſters particularly

'like, you may hate the ſmell of it ſo much, that it muſt be 'immediately ſent from the table. Should any one take no-'tice, that you never before diſliked that diſh, you muſt boldly 'declare that you always hated and abhorred it, and had been 'ready to faint away twenty times, by its being brought to 'the table; but nobody had regard enough for you ever to 'obſerve what was agreeable or diſagreeable to you in any 'thing. The more falſe this aſſertion is, the more likely will 'you be of carrying your point, that is, of dumb-founding all 'the company: for ſhould you have eaten heartily of that 'very diſh, but the very day before, it will only ſtrike the 'company ſilent with aſtoniſhment at your *very* great aſſu-'rance.

'If your huſband be a man of taſte and reliſh for fine proſ-'pects, and ſhould have expreſſed great pleaſure, whilſt at 'dinner, with the thought of an evening walk in *Windſor*-'park, and on the terrace; if he ſhould alſo ſay to you, "My 'dear, I will ſhew you ſuch a view, ſuch a walk, *&c.*" Then 'lie ſnug with the thought of playing him a moſt charming 'trick, all under the maſk of the higheſt good-humour and 'fondneſs. For when you are all ſetting out for your walk on 'the terrace, and to the park, you may ſay to your huſband, 'as you lean upon his arm, "Bid them walk on, my dear, 'and ſay you and I will follow them." Your fond huſband, 'without aſking your reaſons, will undoubtedly do as you de-'ſire, and away they all go. Then do you run back into the 'room where you dined, call to your huſband, and ſay, '"Come hither, my dear *Billy*, let you and I ſtay here and 'enjoy ourſelves, whilſt they are trudging about and fatiguing 'themſelves in a great wide park." Should your huſband 'gently remonſtrate, and hint alſo, how much pleaſanter it 'would be to walk out, and how much pleaſure he had pro-'poſed in ſhewing you the proſpects, *&c.* you may fondly hang 'about his neck, and declare, that no fine proſpect, or any 'other amuſement, was any pleaſure to you, in compariſon 'with his dear company; that you preferred that paltry room 'at an inn, thus ſitting alone with him, before the ſight of all 'the palaces in *Europe*; and it would be very unkind in him 'if he would not indulge you in your requeſt of ſtaying there 'till the company came in from walking. You need not fear 'carrying your point by fondling endearments, and trifling 'good-humour. When the company returns from walking, 'you muſt ſeem in the higheſt ſpirits imaginable, and, con-'tinuing ſo all the evening, you may talk in ſuch a manner 'of the pleaſure you enjoyed in their abſence, as will put your

'husband in a sweat for you, and will give the young fellows 'an opportunity of putting all the young ladies to the blush.

'This first day of your expedition, your husband has been 'your chief victim; and that too by very little peevishness, 'but chiefly by exerting a silly childish good humour.

'Now change your method; be very much out of spirits, 'and take all occasions of bickering and disputing with your 'husband's sisters.

'When you arrive at *Esher*, and you are all going directly 'to *Claremont*, you may declare that you are not in spirits to 'walk about the gardens, and you desire to be left sitting in 'the house. If your husband offers to sit with you, tell him, 'that you will not on any account confine him; but you think 'it would be only common good manners to you, and good-'nature to their brother, for his sisters to offer to stay with 'you; for it was not very fit you should be left by yourself. 'On this, it is most likely, that one of them will offer to keep 'you company. Take not any notice, nor seem the least 'pleased with her civility; but say to your husband, that you 'are so low-spirited you can enjoy nobody's company; and 'that the only thing that can amuse you would be a game at 'ombre: if therefore he could so far prevail with his sisters, 'as to persuade them once in their lives to give up their own 'pleasure for your amusement, you should be glad they would 'make up your party; but you positively insisted upon it, that 'you would confine no other part of the company: you may 'add, with a sigh, that you hoped, indeed, you might take 'that small liberty with your husband's sisters. Then boldly 'take the cards and counters out of your knotting-bag; for 'nobody will dare to tell you, that you put them there for that 'purpose. The rest of the company will have little pleasure 'in their walk, from this division that you have made; and 'you must exert as much spleen and ill-humour at cards as 'possible, without seeming in the least pleased or obliged by 'your sisters compliance with your wayward fancies. You 'may perpetually tell them, that you suppose they wish you 'hanged for keeping them from the young fellows; with as 'many other spiteful things as you can invent. You know 'that, for fear of offending their brother, they will not con-'tradict you, and you may therefore work them within an 'inch of their lives. If you still continue your low spirits, 'and pretended fondness for cards, your husband and the rest 'of the company will give up all thoughts of seeing mr. *Pel-'ham*'s elegant gardens; for there can be no enjoyment with 'such a division of company, and you will in all probability

'go directly to *Hampton-court*. For fear your husband and 'the reſt of the company, from the damp you have thrown on 'their pleaſures, ſhould propoſe returning directly home to '*London*, grow into tolerable ſpirits as ſoon as you come to '*Hampton-court*, and ſay, that you propoſe great pleaſure the 'next day in going down the river; you may likewiſe declare, 'that *Hampton-court* palace was the only place you wanted to 'ſee, on account of the beauties there, painted by ſir *Godfrey* '*Kneller*. After you have, by this declaration, prevented the 'party from being broke up, and your coach, chaiſe, *&c.* are 'all diſpatched for *London*, grow as wayward, fretful, and 'peeviſh, as you poſſibly can; making it the buſineſs of the 'company to endeavour at diverting and amuſing you. But 'be ſure to loſe this whole day, by coming into no propoſal for 'pleaſure; that is, putting it off, by ſaying you hope to be in 'better ſpirits to-morrow. Take all opportunities of ſhewing 'your power over your husband's ſiſters; and it would be no 'bad frolick (by way of making a buſtle, and giving them all 'the plague and trouble you can) if, about an hour after you 'are a-bed, you was to declare, that you could not ſleep in 'that bed, and ſo make your husband get up, and prevail 'with his ſiſters to change beds with you.

'The laſt day of your expedition is arrived; you walk over '*Hampton-court* palace, either with ſome pleaſure, or a total 'indifference, as you ſhewed at *Windſor*, which ever you 'like beſt. The barge is ready, and out you all ſet, full of 'the higheſt joy and good-humour: you have a fine day be-'fore you; it is agreed, that you are to dine at *Richmond*, 'and to walk in the gardens there: then the cloſing your ex-'pedition with *Ranelagh* and *Vauxhall* in the evening, gives, 'in imagination, the higheſt delight to the younger part of 'your company; but in imagination alone ſhall they enjoy 'either that, or *Richmond* gardens, if you manage right. Be-'fore you reach *Kingſton* you may be ſuddenly taken with ſuch 'a panic upon the water, that, you may ſay, you never felt 'before; you may ſcream at every ſtroke of the oar; and in 'ſhort, when you come to *Twickenham*, beg and intreat your 'husband to let you go out, and travel home by land; for 'ſuch an unaccountable terror of the water had ſeized you, 'that you could not go any further for the world. Appear ſo 'very ill with the fright, that it is proper at leaſt for one of 'your ſiſters to go aſhore with you. But here the fear is, that 'the reſt of the company, being four of them, may purſue 'their deſign, and leave you, your husband, and ſiſter to get 'home as you can. Give a hint, therefore, to your husband,

'that

'that in about an hour, perhaps, when you have drank a diſh 'of tea with ſome drops, you may poſſibly recover yourſelf 'enough to purſue your firſt deſign; and, by this means, you 'may get them all aſhore. Now never leave off, till you 'have ſet on foot ſome wrangling diſpute or other, that ſhall 'ſour the whole company, and put them off from every 'thought of pleaſure. It is moſt likely, that on this the 'young lady, whom you the the firſt day turned out of the 'chaiſe from her lover, having felt from your wayward hu-'mours ſo many diſappointments, and not having the ſame 'reſtraint as your husband's ſiſters, will make a ſort of mutiny, 'and rebel againſt your power; if ſo, you muſt exert ſo much 'ſpleen and ill-nature towards her, that the young gentleman 'will not forbear taking her part. Now the ſport begins! for 'ſhe encouraged, by having a knight-errant to defend her 'cauſe, will grow pretty ſaucy; and you, knowing your fond 'husband will ſupport you in it, may increaſe in your inſolence 'towards her. If you and the young lady are both women 'of ſpirit, and the young fellow and your husband both men 'of honour, an appointment is made behind *Montague*-houſe, 'and your party of pleaſure ends in a party of tilting; and like '*Chevy*-chaſe,

The child may rue that is unborn,
The PLEASURE of that day.'

ART. XXXIX. *The proteſtant* Engliſhman *guarded againſt the arts and arguments of* Romiſh *prieſts and emiſſaries. Recommended, more particularly, to thoſe proteſtants who have family connexions with* Roman *catholics, or any dependence upon the great houſes of the* Roman *catholic religion. By* John White, B. D. *ſome time fellow of St.* John's *college, in* Cambridge. 8vo. C. Davis.

THE author acquaints us in his preface, that 'the whole 'plan of this diſcourſe is chiefly deſigned for the uſe of 'proteſtants, to guard them againſt the crafts and aſſaults of '*Romiſh* prieſts and emiſſaries, who are now reported and be-'lieved, through the extraordinary clemency of the govern-'ment, to ſwarm amongſt us in greater numbers, and to be 'more buſy, bold, and ſucceſsful, in making proſelytes, than 'they have been in former times. He alſo obſerves, that it 'may be put very properly into the hands of papiſts, and will 'ſerve, indifferently, to convert them from the error of their

ways,

'ways, and to eſtabliſh proteſtants in the acknowledgment 'and profeſſion of the truth.'

In order to adapt and accommodate the work to the profeſſed deſign of it, the author hath divided it into four chapters; and undertakes to prove,

'I. That thoſe prejudices which papiſts commonly ſuggeſt 'againſt the religion of proteſtants, cannot, in reaſon, move 'any proteſtants to renounce it.

'II. That the prejudices they are wont to ſuggeſt in favour 'of the church of *Rome*, cannot reaſonably incline him to 'embrace the communion of that church.

'III. That there are many juſt and legitimate prejudices 'againſt that church, ſuch as may reaſonably incline any think-'ing man to ſuſpect the trueneſs and purity of it, and to ſet his 'mind againſt it.

'IV. That there are in it various corruptions, and of ſuch 'a nature, that communion with it cannot be held, without 'the greateſt danger and hazard of ſalvation; and, moreover, 'that it is in itſelf abſolutely unlawful, and therefore ought to 'be rejected by all faithful *Chriſtians*.'

And laſtly, he propoſes to ſhew, 'that the charge of ſchiſm, 'which the papiſts bring againſt proteſtants, will not lie againſt 'them, but may be juſtly retorted upon the papiſts themſelves.'

In anſwer to the prejudices which papiſts object againſt the proteſtant religion, the author attempts to ſhew how eaſily they may be removed. Particularly, 'that the diviſions among 'proteſtants are no reaſonable motive to incline any one to 'forſake the proteſtant religion: that there were great divi-'ſions, ſchiſms, and hereſies, in the moſt primitive apoſtolic 'churches; thoſe churches which the apoſtles themſelves 'planted, and that too in their own life-times. We find, in 'almoſt every page of the apoſtolical epiſtles, mention of falſe 'prophets, as filling the church with their impure and here-'tical opinions, as well as making ſchiſms and diviſions in it. 'And particularly in *Rom.* xvi. 17. we find ſchiſms and divi-'ſions in the church of *Rome*:' and hence he concludes, that 'if it was no juſt and reaſonable matter of reproach to the pri-'mitive and apoſtolical churches, that they were torn and af-'flicted with hereſies and ſchiſms, it can be no diſhonour to 'the proteſtant churches, nor to our own in particular, and 'much leſs a reaſon to forſake the communion of any of them, 'that they are divided in like manner.'

He then proceeds to ſhew, how objections of this nature may be retorted upon the papiſts, and obſerves, that 'one of 'the *Greek* church may as well reproach the whole *Latin*

'church,

'church, with the divisions that are in it, as the popish part 'of the *Latin* church can reproach the protestant part of it. 'And, that a *Jew* may as properly reproach our common 'Christianity with the divisions that are amongst *Christians*, as 'any *Roman* catholic can object to or reproach protestantism 'with the divisions that are amongst protestants.'

Our author had here a very proper occasion of reminding the papists, that it is more peculiarly unreasonable and absurd in them to object divisions to the protestants, when so many instances of divisions and schisms occur in the history of their own church. As it cannot be denied, that when two popes have existed at the same time, equally pretending to the supremacy of dominion over the church, their opposite and inconsistent claims have been abetted and maintained by the most violent and outrageous factions.

The objection, that the church of *England* is a merely parliamentary church, mr. *White* censures and explodes as 'a 'silly and groundless prejudice. He thinks that there is no 'ground for this imputation, as the parliament, or the two 'houses of parliament alone, have no supremacy or jurisdiction 'over it; but he asserts that the king has, [we suppose by act of parliament] and it is fit he should have it, that he may 'hold churchmen to their duty, keep them in order, and re'strain them, if there should be occasion, from spreading se'dition and rebellion among his subjects, or doing any thing 'besides, that might be prejudicial to the state of the king'dom, or the prerogative of the crown.' But he qualifies and restrains this concession by observing, that 'our kings have 'little more authority in the external affairs of the church, 'than does of common right belong to them, and is inherent 'in the crown; whereas all the powers of the church that are 'merely spiritual, such as preaching, administring the sacra'ments, ordaining, excommunicating, and absolving, are de'rived immediately from God, as much as they could have 'been, if the temporal powers had no authority at all, in re'lation to the use and exercise of them.' These spiritual powers our author calls, 'the powers and functions of the 'priesthood.'

But if we should enquire what distinct ideas he affixes to the priesthood, it is not improbable, that he would be much puzzled to furnish out a rational and consistent reply. If it be allowed, that the office of the priesthood, as represented in the new testament, will admit of a threefold construction, we apprehend, that neither of the different senses will answer our author's design. The office of the priests of the order of *Aaron*, who were

were the authorized ſacrificers under the *Jewiſh* law, hath certainly been aboliſhed, and wholly ceaſed, ſince *Chriſtianity* hath been ſet up. The prieſthood of *Chriſt* ſolely relates to the functions and adminiſtrations which are peculiar and appropriate to himſelf; in which he never had nor can have any aſſociate or ſucceſſor. The apoſtles and other miniſters of the *Chriſtian* church, are never declared in the ſacred records, to be prieſts in any other ſenſe than what equally belongs to all other *Chriſtians*, without diſtinction. All their fellow *Chriſtians* are equally with them made *kings and prieſts to God*; and have an equal right with them to *offer up ſpiritual ſacrifices, acceptable to God by* Jeſus Chriſt. 1 *Pet.* ii. 5. 8. *Rev.* i. 6. xx. 6. If mr. *White* imagines that he is inveſted with a right to officiate as a prieſt, that is, a ſacrificer in the *Chriſtian* church, which every other *Chriſtian* cannot as juſtly claim as himſelf, he ſhould clearly ſtate, and ſolidly vindicate, ſuch important pretenſions, and ſpecify the ſacrifices he is ordained to offer. Till this is done, what he hath declared upon this ſubject, muſt paſs for mere deluſory amuſement, *viz.* That he is no way inclined to 'diſpute the ſacerdotal dignity, but readily allows, that as the 'truſt and office of the prieſthood was always eſteemed ho-'nourable among *Jews* and *Gentiles*, ſo it ought to be held in 'the ſame eſtimation amongſt *Chriſtians*.'

In anſwer to the aſſertion of the papiſts, that the ſplendor of their churches will help to beget devotion, our author ſays, 'there is, I confeſs, ſome colour of truth in it. Yet it is but 'a colour. Their ſplendid and luſtrous appearance may pro-'duce amazement, admiration, and delight, eſpecially at firſt 'ſight, and in perſons whoſe eyes have not been accuſtomed 'to ſuch ſcenes: but admiration, or delight, is one thing, 'and devotion is another. That which in churches ſtrikes the 'ſpirit with devotion, and produces a great ſenſe of the divine 'preſence, is *not* their ſhine and glitter, but their ſolemn, their 'auguſt and venerable appearance; and this wholly or chiefly 'ariſing from the grandeur and ſtatelineſs, with the awful 'gloom or ſome other circumſtances and qualities of the ſtruc-'ture. Our churches, it may be preſumed, are nigh as well 'fitted to anſwer this end, as thoſe of the *Roman* catholic com-'munion.' It may deſerve our conſideration how juſtly theſe conceſſions in favour of external objects being ſubſervient to rational piety and ſpiritual devotion, will conſiſt with the native ſimplicity of primitive and unmingled *Chriſtianity*, and the genuine principles of the proteſtant ſyſtem, and what mr. *White* calls the religion of philoſophers. With what propriety may theſe principles be applied, in order to recommend the conſtant

uſe

uſe of inſtrumental muſic, and the croſs in baptiſm, and in other religious offices, on account of their certain tendency to produce and exalt devotion? Will they be readily admitted as a judicious commentary on the declarations of our ſaviour in the goſpel? *John* iv. 23, 24. *But the hour cometh, and now is, when the true worſhippers ſhall worſhip the father in ſpirit and in truth, for the father ſeeketh ſuch to worſhip him. God is a ſpirit, and they who worſhip him, muſt worſhip him in ſpirit and in truth.*

Mr. *White* reflects on 'the pomp and pageantry, as well as 'the multiplicity, the obſcurity or impertinence of their [that 'is, popiſh] ceremonies, as the very thing which, next to their 'idolatry, does moſt offend and alienate us from their wor'ſhip. That they are ſo far from being mightily aſſiſting to, 'and excellently fit to kindle and keep up the ardors of de'votion, that they are rather like cold water thrown upon it. '—Some of the papiſts have merrily told us, that our religion 'is ſo well nigh ſtript of the garniture of ceremony, as to be 'fit only for philoſophers. Well, be it ſo; and theſe, if they 'pleaſe, be the characters of the two religions, that ours is 'calculated for philoſophers only, and theirs only for the 'rabble.—

'And now, let any one conſider, if ſuch a ſyſtem of doc'trines and practices, harmoniouſly conſpiring to ſerve the ſe'cular intereſts of the prieſthood, at the expence of the *Chriſ'tian* laity, can reaſonably be thought to come from *the author 'and finiſher of our faith.*—It would be thinking very unwor'thily of him, to ſuppoſe he has delivered ſo many doctrines, 'ſet up ſo many pretenſions, and contrived ſo many arts and 'tricks, as, under the pretence of his authority, are received 'and practiſed in the church of *Rome*, to fetch money out of 'the pockets of lay *Chriſtians*, and put it into thoſe of the prieſts; [we do not ſuppoſe that *Chriſt* hath delivered even one ſingle doctrine, or ſet up one ſingle pretenſion, or contrived any arts or tricks for theſe or any other purpoſes whatſoever.] 'or that it was ever in his intention, that his prieſts ſhould 'exalt themſelves *above all that is called God*, and that kings 'and emperors, and all the rulers of the world, ſhould be 'trampled down under their feet. Is it to be thought he 'would thus ſacrifice his people to his prieſts? Or, that he 'has calculated his religion for the benefit or ſeparate intereſts 'of a ſmall party of men, to the oppreſſion and ſlavery of all 'the other followers and profeſſors of it? He who thinks ſo, 'thinks very meanly and diſhonourably of him; and will ſoon 'come to conſider him as a cheat, impoſing upon the world a

're-

'religion contrived and deviſed to help thoſe who are to ſerve 'in it, to eaſe and opulence, pomp and power, and to keep 'every body elſe in the moſt ſlaviſh dependence on them.'

We ſhall conclude with the juſt obſervation of biſhop *Burnet*, in the concluſion of the hiſtory of his own times, 'Popery is a maſs of impoſtures, ſupported by men who 'manage them with great advantages.—A conſpiracy to 'exalt the power of the clergy, even by ſubjecting the moſt 'ſacred truths of religion to contrivances for raiſing their au-'thority, and by offering to the world another method of 'being ſaved, beſides that preſcribed in the goſpel.'

ART. XI. *An eſſay on the indiſpenſible neceſſity of a holy and good life to the happineſs of Heaven. Shewing, that this neceſſity, according to the plain tenor of the goſpel, is without* any *reſerve or exception. By* William Wiſhart, *D. D. Principal of the college of* Edinburgh. 12mo. 3s. Millar.

IN this plain and pious treatiſe we have a point of the greateſt conſequence to all who are duly concerned for their moſt important intereſts, ſet in a very ſtrong and clear light. The judicious author introduces it with obſerving, that of all the ſnares whereby the deceitfulneſs of vice betrays mankind, there is none more dangerous than their flattering themſelves they may go on ſecurely in it, through the whole of their lives, in the hopes of retrieving all at laſt by a death-bed repentance. After briefly enumerating thoſe ſtrong and weighty conſiderations, which have often been excellently illuſtrated, and warmly enforced, by ſome of the beſt writers on religious ſubjects, to ſhew the unſpeakable folly and danger of ſuch deluſive hopes, he goes on as follows.

'After ſo many excellent writers, ſays he, I ſhould ſcarce 'have thought of publiſhing any thing upon this ſubject, if 'ſomething beyond *all* theſe conſiderations had not occurred 'to my mind in the ſtudy of the holy ſcriptures, with an evi-'dence I could not get over, and a force of conviction I could 'not reſiſt, *viz.* "That the very poſſibility, or, at leaſt, all "hope of retrieving the miſery of an ill-ſpent life, and eſcap-"ing the wages of ſin in another world, by a late or death-"bed repentance, is abſolutely excluded by the nature and "deſign of religion, and by the ſtrain of the plaineſt deciſions "of the holy ſcriptures, particularly of the new teſtament; "that the abſolute neceſſity of a *holy life* to the happineſs of

"hea-

"heaven, without any reſerve or exception, is *there* moſt "plainly declared in the ſtrongeſt terms; that this is not the "ſound of a ſingle text or two, but the ſtrain and tenor of "numbers of the plaineſt paſſages of holy writ; and that "there is no promiſe, or inſtance, in the whole word of God, "of that repentance being accepted of him at laſt, or availing "to obtain the happineſs of the other world, which comes not "till the laſt moment or hour of life; far leſs, which is pur-"poſely deferred till then."

'This is a length, which I can obſerve none of the beſt 'writers on this argument to have gone; many of them have 'ſhewn a particular ſhyneſs about it: nay, moſt of them have 'directly contradicted it; and yet it is a length which the 'word of God plainly obliges me to go.'

The cleareſt evidences and ſtrongeſt proofs which the doctor adduces in ſupport of his argument, are taken from the plain and poſitive declarations of the holy ſcripture; but before he enters upon theſe, he makes it appear from the unalterable nature of God, from the nature of man, from the nature of true and rational happineſs, and from the great deſign of religion, that upon the ſuppoſition of a future ſtate, not only beginnings, but conſiderable improvements in virtue, are neceſſary to fit us for the happineſs of it. From the moral character of God, he ſhews, that it is only ſo far as we improve in goodneſs and moral excellency, that we can increaſe in his favour, and advance to our true happineſs in *fellowſhip with him*; and that, to be perfectly happy, we muſt be perfectly holy and good.

In the ſame view he conſiders the nature of man, and the condition in which he is placed in this world. 'His mind, ſays 'he, is endowed with the nobleſt capacities, both for con-'templation and for action; and the ſeeds of good affections, 'of benevolence and the love of goodneſs, are implanted in 'our frame; but theſe capacities muſt be *improved* by careful 'exerciſe, in order to their being put to their proper *uſes*, and 'our reaping the *advantage* of them, and the *enjoyments* for 'which they qualify us. Theſe ſeeds of goodneſs muſt be 'cheriſhed by diligent culture, in order to their arriving at 'that extent and improvement in knowledge, in goodneſs, and 'divine love, which will iſſue in a complete and confirmed 'ſtate of piety and virtue, and of rational and virtuous happi-'neſs. When firſt we receive the happy turn and diſpoſition 'to ſet about this culture and improvement in good earneſt, 'we are then *entered* on the true way to happineſs: but a great 'part of our work remains, to carry forward theſe good be-

'ginnings;

'ginnings; and we cannot certainly be reckoned to have *finiſhed* this work, when we have only *begun* it. Moreover, we are 'creatures of a mixt frame: as we have ſpirits formed for the 'nobleſt purpoſes, ſo we have bodies of earth liable to various 'frailties; in order to the ſupport of theſe bodies, and to ſuit 'our preſent condition in this world, we are endowed with va'rious appetites and paſſions, which, in their regular ſtate, are 'not only uſeful, but neceſſary to our preſent frame and *ſitu'ation*; but are apt, without careful reſtraint, and watchful 'culture, to grow extravagant and exceſſive: and we are 'ſurrounded with various objects, ſuited to theſe inferior ap'petites and paſſions, which are apt to draw us off from thoſe 'ſpiritual exerciſes and improvements that belong and contri'bute to the perfection and happineſs of *our better part*: it 'therefore becomes a matter of great and long exerciſe, to 'regulate our *inferior* paſſions and appetites, and bring them 'into due order; to cultivate and improve the affections of 'divine love and brotherly kindneſs; to ſubdue the fleſh to 'the ſpirit, and bring our lower appetites into ſubjection to 'our more exalted affections: this is a work, according to 'all the views reaſon and experience give us of it, not to be 'performed at *once*; not without *frequent* efforts, and a con'ſtant ſtruggle: and this is our exerciſe here, in this ſtate of 'imperfection; in order to our advancement to a ſtate of *per'fection* and complete happineſs in a better world, where virtue 'ſhall be *triumphant*, and become ſuperior to all diſturbance 'and oppoſition.

'If we further conſider the nature of our true happineſs; 'we muſt be ſenſible, that it is of no ſuch importance to our 'happineſs what *place* we are in, as what *ſpirit we are of*; 'what *enjoyments* we are poſſeſſed of, and what *temper* we are 'in to reliſh them: if our minds are formed into the temper 'of bliſs, and we enjoy the higheſt ſatisfactions our nature is 'capable of, we ſhall be happy *wherever* we have that temper 'and enjoyment; but if we are deſtitute of the temper of 'bliſs, change of place will ſignify nothing; for we can be 'happy *no where*. Heaven, therefore, is not ſo much a dif'ferent *place* from that where we now are, as a different *ſtate* 'from the preſent; and it is from the *temper* of our minds we 'muſt make our *approaches* to it. The *perfection* of any crea'ture, is the foundation of its *happineſs*; and the *utmoſt* happineſs any creature is capable of, is only to be obtained in 'the ſtate of its *utmoſt* perfection: and as the true perfection 'of *ſuch* creatures as *we* are, conſiſts in rational and virtuous 'improvements, it is only ſo far as we advance in theſe that

'we

we can enjoy our true happineſs; and, in all nature, the moſt perfect ſtate of any creature does not take place *all at once*, by ariſes from *ſmall beginnings*, by a *gradual* and beautiful *progreſs*. We are creatures formed not barely for contemplation, but for action and employment; to be uſeful to one another, and to find our perfection and happineſs, not only in the contemplation of the moſt glorious object of our thoughts, but in the proper exerciſe of our active powers. The abilities our great creator hath furniſhed us with, the affections he has implanted in our hearts, the circumſtances in which he has placed us in his world, do plainly ſhew us formed by him not to be *idle*, or merely *contemplative*; but *active* and *uſeful* creatures; and thus to improve in a truly amiable character, and a capacity for happineſs in the moſt perfect ſociety: a happineſs founded in a temper of entire good affection to the general welfare of the rational world; and of hearty devotion and allegiance to the kind father and univerſal governor of the rational kingdom: for, not only are we formed for the exerciſe of love and beneficence towards thoſe of our own kind, but for a more extenſive exerciſe of kindneſs and good will towards the whole body of reaſonable beings, and the higheſt love and devotion to the perfectly wiſe and good governor of the world; a hearty affection to his government, by which the general happineſs is ſecured; an entire ſubmiſſion to his orders, and reſignation to *all* his wiſe appointments. This temper and conduct is the moſt proper exerciſe and improvement of our nobleſt powers; the true perfection of our nature; and the foundation of our higheſt happineſs, which *muſt* be founded in the diſpoſition of our minds: this temper will afford the greateſt enjoyment we can have in our *preſent* ſtate, ſo far as it prevails; and, in its perfection, is the foundation of the higheſt and moſt laſting joy: and we can only advance towards perfect bliſs, ſo far as we improve in this. To promote ſuch a temper, and an anſwerable conduct, is the great purpoſe and deſign of true and valuable religion; which, when received in its proper influence into the heart, has the moſt direct and powerful tendency this way. True religion, as it preſents us with a juſt object of our moſt delightful contemplation, our higheſt veneration and love, our moſt entire devotion and reſignation, in the infinitely glorious and bleſſed God; ſo it greatly ſtrengthens *all* thoſe diſpoſitions of goodneſs and integrity, which belong to a truly worthy and amiable character: this it does by the influence of the moſt glorious and perfect example; and the love of the perfection of good-

'neſs and righteouſneſs animating us to imitate that great object of our love and adoration; by a regard and reverence 'for the greateſt and moſt awful preſence and obſervation: 'by the authority of that great *lawgiver, who is able to ſave or* 'to deſtroy: and, in fine, by a regard to the favour and approbation of the great and good governor of the world; 'who, as he is *the righteous lord, loveth righteouſneſs.* The 'great deſign of religion, therefore, is to make us good and 'uſeful *here*, and thus train us up to happineſs *hereafter.*

'To conclude this branch of the argument: *all* enjoyment 'of any kind, neceſſarily ſuppoſes a taſte for that kind of enjoyment; nor can our ſatisfaction, in any entertainment, 'riſe higher than our reliſh for it is improved. Now, the true 'happineſs of ſuch creatures as *we* are, is not to be found in 'the whole circle of outward things, nor in the higheſt gratifications of ſenſe; but in ſuch rational and virtuous enjoyments, as a mere ſenſual man has no reliſh for; in which 'no man can have delight, but ſo far as he is improved in true 'goodneſs and divine love, has ſubdued the fleſh to the ſpirit, 'and brought his *inferior* appetites in ſubjection to thoſe *noble'* diſpoſitions. So that it is a maxim evidently founded in nature and reaſon, that *grace is glory begun, and glory is grace 'perfected.*'

The doctor now proceeds to the proofs of this important point, drawn from the declarations of ſcripture; and theſe proofs he places in ſuch order, that as he advances in the argument, the evidence appears ſtronger to the reader; and, when viewed all together, ſtrikes his mind with the cleareſt and fulleſt conviction. His firſt proof is taken from the conſideration of the great deſign of *Chriſtianity*, and of our ſaviour's coming into the world. The main deſign of the goſpel, he ſhews, is to reſtore true piety and virtue to a degenerate world, to bring men back to the true perfection of their nature, not only to the firſt beginnings of moral excellency, but to ſuch improvements as are neceſſary to their entrance on a ſtate of pure and unmixt felicity. The happineſs of heaven being founded in the perfection of holineſs, in order to qualify us for it, he obſerves, that not only the firſt beginnings of goodneſs, but further improvements, are, in the nature of the thing, abſolutely neceſſary, and plainly declared to be ſo, through the whole tenor of the goſpel.

'But leſt it ſhould be thought, that ſuch improvements in virtue and piety as are neceſſary to qualify a man for the heavenly felicity, may be attained *all at once*, by ſuch divine aids as we are not forbid to expect, and ſo may *poſſibly* be attained by

by a ſinner, even in his *laſt moments*, he ſhews, in the ſecond place, that the buſineſs of a *Chriſtian*, and his preparation for the happineſs of heaven, is, all along in ſcripture, repreſented as a progreſſive work; only begun in his firſt converſion, and to be gradually carried on, to its proper improvement and perfection, by the courſe of a holy and good life.

Leſt it ſhould be ſtill thought, that all this may admit of ſome exceptions, the doctor proceeds, in the third place, to what he apprehends muſt be allowed ſtill more deciſive, and ſhews, that the promiſes of future happineſs, throughout the whole tenor of ſcripture, are made to a good life, without the leaſt hint of the *alternative*, that a man repents at laſt his having neglected it; and that the threatnings of a future puniſhment, to the *workers of iniquity*, as they are moſt poſitive and peremptory, ſo are made without the leaſt reſerve or exception, particularly without the exception of a man's *bitterly regretting* at laſt that he had been ſo. Under this head he obſerves, that many, in pronouncing the awful and righteous ſentence of God, denouncing future miſery to the workers of iniquity, ſeem to think it a neceſſary piece of caution to add —*unleſs they repent at laſt*; but that the word of God knows no ſuch reſerve or *exception*, and conſtantly declares, that going on in a vicious courſe to the laſt leads to unavoidable ruin.

To cut off all pretence of ſuch exception, he ſhews, in the fourth place, that God expreſly and peremptorily threatens, he will give a deaf ear to *their* cries at *laſt*, who refuſe to hearken to his calls in time; and obſerves, that it is plainly intimated in ſcripture, that there may be a real repentance (ſo far as a mere ſorrow for an ill-ſpent life may be called repentance) a hearty ſorrow, too late; when the *time* for amendment and recovery is *paſt*.

As it may be ſaid, that the threatenings of future puniſhment to thoſe who go on all their life in a vicious courſe, muſt admit of ſome reſerve or exception, ſeeing there are promiſes in the goſpel that run in a contrary ſtrain, or, at leaſt, muſt be conſidered as implying an exception to ſuch threatenings, the doctor undertakes to prove, in the fifth place, that there is no one promiſe in the word of God, which gives the leaſt countenance or encouragement to the hopes of thoſe who go on in a ſinful courſe, in the expectation of retrieving all at laſt by a death-bed ſorrow, and flying to the mercy of God in *Chriſt Jeſus* in their laſt moments. It being natural to expect, that the promiſes of ſalvation made to repentance and faith in *Chriſt* will be alledged in oppoſition to what our author has laid down, he takes occaſion to ſhew, under this head, that in all the paſ-

ſages of ſcripture, where the nature and influence of faith and repentance are any way explained, they are deſcribed to be ſuch, as not only *would* produce a good life, if there was opportunity for it, but *actually* do produce it. And the reaſon of this, we are told, is obvious; becauſe the neceſſary meetneſs and preparation for the enjoyment of a ſtate of perfection, does not ariſe from what a man would do, in obedience to God and *Chriſt*, if he had opportunity; but from what he *actually does*: not from thoſe improvements he *would* attain to, but from what he *actually* attains this way. He likewiſe obſerves here, that the calls to repent and believe are conſtantly addreſſed, in the goſpel, to thoſe who were not yet converted to *Chriſtianity*, nor had taken on the *Chriſtian* profeſſion; but that to *Chriſtians* the exhortations run perpetually *on walking in newneſs of life, working out their own ſalvation, being ſtedfaſt and unmoveable, and always abounding in the work of the Lord.*

But ſtill it may be alledged, that tho' there are no promiſes of ſalvation to the late repentance of one who goes on in a ſinful courſe to the laſt, nor that are contrary to the neceſſity of a holy life, in order to the happineſs of heaven; yet there is, at leaſt, one inſtance of a ſinner accepted at laſt, and admitted to the happineſs of heaven, upon a repentance in his *dying moments*, who had *all his life*, till then, gone on in a vicious and profligate courſe; and that what *has* been, *may* be again. In oppoſition to this allegation, our author endeavours to ſhew, in the ſixth place, that there is *no one* inſtance recorded in ſcripture of that repentance being accepted of God, or availing to an entrance into the heavenly bliſs, which was deferred to the laſt, or had its beginning only in the cloſe of a bad life. The only inſtance that can be pretended to be brought from ſcripture of a ſinner ſaved at laſt, and upon a repentance never begun till his dying moments, is that of the *penitent thief*, who was crucified with our bleſſed ſaviour. This inſtance the doctor conſiders, and, from a fair and impartial view of the whole narrative, as it ſtands in the goſpels, obſerves, that it does by no means plainly appear, that this *penitent* had ever been an *habitual* ſinner, for any conſiderable time, in the former courſe of his life;—that there is not one bad thing ſaid of him, in all the account we have in ſcripture concerning him; but that he was guilty of an act of theft, which by his own confeſſion deſerved a capital puniſhment;—that he may have been guilty but of *one* act of that kind, for any thing that is ſaid or intimated of him to the contrary;—that even tho' it plainly appeared he had been an habitual ſinner in his former life, and had run into the capital crime for which he was condemned,

as

as the refult of a preceding loofe and abandoned courfe, yet we have no ground given us to determine, that the application he makes to our faviour was the *firft beginning* of his repentance; but may as well fuppofe, that he had begun it long before, fo as by this time to have arrived at a great height of piety and goodnefs;—that it may, for any thing we are told, have been a long time fince he was guilty of the crime, before he fuffered for it; during all which time, he may have been going on in a courfe of fincere repentance and thorough amendment;—and that even in the fhort narrative given us of his character, and of his behaviour in his laft moments, there are not wanting fome *pofitive marks* of fuch a ftrength of virtue, as it is not natural to expect in a new convert, who had been till that moment a hardened finner; fo that not only have we *no* hint given us, from which we might juftly conclude, that he *had been* fuch a one, but have fome *pofitive* evidences, from which we may, with great probability, conclude the contrary.

Having thus deprived the carelefs and fecure finner of the *only* inftance he can pretend to bring from the whole word of God, to fupport his hopes of obtaining mercy at laft, upon a late repentance, or dying regret for a *whole life* fpent in fin, the doctor proceeds, in the laft place, to fhew, that the conduct of our faviour, and his apoftles, in *calling finners to repentance*, is perfectly agreeable to his plan, and abfolutely *unaccountable* upon the fuppofition, that there is any room left, by the tenor of the gofpel, for a finner's being faved at laft, upon a repentance and faith not begun till a dying hour: he concludes the whole with a practical improvement of the fubject.

Thus have we given our readers a pretty full, and, we hope, a clear view of the argumentative part of this very ufeful treatife; (to which are annexed, three occafional fermons, formerly publifhed) if our account of it fhould appear to any to be longer than was neceffary, the great importance of the fubject, and a defire of recommending every work that has a tendency to promote the intereſts of virtue and univerſal goodneſs, muſt be our apology.

ART. XLI. *A fair, candid, and impartial ſtate of the caſe between ſir* Iſaac Newton, *and mr.* Hutchinſon. *In which is ſhewn, how far a ſyſtem of phyſics is capable of mathematical demonſtration; how far ſir* Iſaac's, *as ſuch a ſyſtem, has that demonſtration; and conſequently, what regard mr.* Hutchinſon's *claim may deſerve to have paid it. By* George Horne, M. A. *fellow of* Magdalen *college, in* Oxford. 8vo. 1s. 6d. Baldwin.

IN this ſmall performance, which is written in a genteel manner, mr. *Horne* complains, that mr. *Hutchinſon*'s works have been ſlighted and neglected, greatly diſcouraged and oppoſed; and that chiefly, if not altogether, either by thoſe who have judged and determined without reading or hearing the merits of the cauſe, or thoſe whoſe indolence was content to ſuffer ſuch to judge and determine for them. To move the court, that they may meet with common candor and civility, till the evidence is produced, and the cauſe determined, as truth and juſtice ſhall require, is his deſign in the piece now before us.

'One great reaſon, ſays he, why mr. *Hutchinſon*'s diſcoveries have not been received, at leaſt examined to ſee whether they deſerve it or no, I am fully perſuaded, upon a thorough conſideration of the matter, is this—It has been an opinion for ſome time entertained, that ſir *Iſaac*'s philoſophy is abſolutely certain and infallible, becauſe it is founded upon and proved by mathematical principles and demonſtrations, which are in themſelves univerſally allowed to be ſo. Now, if by an enquiry into the nature, uſe, and application of mathematics, it could be ſhewn what thoſe things are which they are capable of proving, and then from ſir *Iſaac*'s works, what he himſelf ſays he has proved by them, it would lay open the ſtate of the caſe with regard to the preſent ſituation of affairs in the philoſophical world, and make it perfectly clear and intelligible to the very meaneſt capacity; as it would ſhew at one view, what room there is for any farther improvements, and conſequently what regard the claim of mr. *Hutchinſon*, or any other that writes after ſir *Iſaac*, may deſerve to have paid it. How far this is done in the following pages, muſt be left to the judgment of my readers, when they have conſidered the reaſoning in them.'

After this he proceeds to the enquiry, but before he enters upon any diſquiſition, gives a definition of *phyſics* and *mathematics*. The firſt, he tells us, is converſant about cauſes; the

laſt

laſt, about effects. 'The cauſes of nature, ſays he, are not to be 'diſcovered by mathematics, tho' her effects may be aſcertain-'ed by them. And was any one to attempt any thing of that kind '—was he, for inſtance, to undertake to ſhew how fire burns 'by algebra, to explain the nature and operations of the ſun 'by trigonometry, or aſſign the cauſe of vegetation from the 'theory of conic ſections, he would, I ſuppoſe, and that very 'deſervedly, provoke the laughter, and incur the contempt of 'all ranks and degrees of people. And yet, to give a ſatis-'factory account of all theſe things, is the buſineſs of a *phyſical* 'writer. Nor is this all; but whoever attempts to gueſs at 'cauſes (for it can be called nothing better than gueſſing) 'merely from the ſuperficies and appearance of things that pre-'ſents itſelf in effects, whoever makes the miſtreſs to wait 'upon the handmaid, goes firſt to work with mathematics, 'and computes by obſervations and experiments the propor-'tions of the motions of bodies in particular caſes, and then 'infers by deduction from what he ſees only, the cauſes of 'thoſe motions; and that not in ſuch particular caſes alone, 'but makes the application general and univerſal, poſſibly 'may, and probably will, run into many ſtrange and fatal 'miſtakes, which beſides obſtructing the path leading to the 'knowledge of the particular about which he makes them, 'will prevent his coming to the truth almoſt in any point 'while he retains them.'

Our author now endeavours to point out ſome of thoſe inconveniences which, he apprehends, attend what may be called a mathematical method of philoſophizing, and hints at the advantages reſulting to humble and diligent enquirers, from a phyſical ratio of proceeding. He then proceeds to ſhew, that ſir *Iſaac Newton* agrees with him entirely in the uſe and application of mathematics; that his deſign was only to aſcertain effects, and calculate proportions by them; that he uſed his terms as names only for effects; that he confeſſed and declared, he knew not the cauſes of them, and left us his opinion of *them* in hints only, and queries, that ſo they might be farther inveſtigated and aſcertained by the enquiries of ſucceeding philoſophers.

In order to come at the knowledge of ſir *Iſaac*'s real ſentiments and diſcoveries in philoſophy, he takes a ſhort ſurvey of his writings, and produces ſeveral paſſages, to ſhew that the *laws*, not the *cauſes*, of motion and gravity, are what he diſcovered. He then proceeds as follows.

'Thus, ſays he, I have faithfully laid before the reader ſuch 'a ſtate of philoſophy as I have found in ſir *Iſaac*. I have no

'authority to add any thing to him, or make him ſay what he
'does not. Phyſics are utterly diſclaimed all through his *Prin-*
'*cipia*, of which, from the title to the concluſion, mathe-
'matics only are affirmed to be the ſubject; all cauſes are ab-
'ſolutely and entirely ſet out of the queſtion, the terms ex-
'plained to ſtand only for effects, and the reader expreſly cau-
'tioned to take them in no other ſenſe, by that ever to be
'remembered *caveat lector* in the eighth definition. Words
'cannot poſſibly make any point clearer and plainer than this
'is made by ſir *Iſaac*.—But is it ſo, it may be aſked with his
'followers? What ſhall we do with them? To which I anſwer,
'that I humbly think there are enough of them to do for
'themſelves. And if they have done any thing they ſhould
'not have done, they will be ready, I dare ſay, when pro-
'perly informed of it, to undo it again. I am not ſtating the
'caſe between *Newtonians* and *Hutchinſonians*, but *Newton*
'and *Hutchinſon*; and if their reſpective admirers have cele-
'brated either of them for excellencies which they never pre-
'tended to, and faſtened doctrines and poſitions upon them
'which they never dreamt of holding, nay, which they have
'denied and diſclaimed—that is no fault of mine. I am
'heartily ſorry for it, and muſt beg the favour of every man
'who has been guilty of it, to be as quick as he can in taking
'to himſelf his ſhare of the burden, under which he has made
'his author in an awkward manner to ſidle and waddle, that
'the world may ſee him walk ſtraight and upright, in his eaſy
'and natural gait; without which, they can never be able to
'form a proper judgment of his ſhape. That the admirers of
'ſir *Iſaac* have done this, I take not upon me to affirm; but
'thus far, I hope, may be ſaid without offence, that it muſt
'ſurely have been a little inadvertency, (to ſpeak the gentleſt
'we can of it) in ſome of them, occaſioned, I doubt not,
'by their ſuperlative honour and veneration for his name, to
'beſtow ſuch extravagant encomiums upon him as they have
'done, and that ſo contrary to his own declarations, as a writ-
'ter who had made ſuch amazing and ſtupendous *phyſical* diſ-
'coveries into the *agency* of nature. And they ſhould have
'reflected, that praiſing him for what he had not done, was
'the keeneſt piece of ſatyr they could have thrown out againſt
'him, as it was ſlily and covertly objecting to him, what he
'ought to have done, to have deſerved thoſe praiſes, and to
'have really been, what they ſay he is—A PHILOSOPHER.
'This may perhaps be thought too forward and preſuming in
'me to ſay; and indeed, were it any thing new, or an ob-
'ſervation purely of my mine own, I had not ventured upon

'it.

'it. But it is not: ſir *Iſaac* himſelf, in his life-time, com-
'plained of being killed by the kindneſs of his friends, as it is
'left upon record by the learned and ingenious dr. *Pemberton*,
'who in the laſt page of his *View*, ſpeaking of *attraction*, tells
'us,—" He (ſir *Iſaac*) has often complained to me of having
" been miſunderſtood in this matter. What he ſays upon this
" head was not intended by him as a *philoſophical explanation* of
" any appearances, but only to point out a power in nature
" not hitherto diſtinctly obſerved; the cauſe of which, and
" the manner of its acting, he thought, was *worthy of a dili-*
" *gent enquiry.*" If I might be allowed to offer a conjecture
'upon this occaſion, what it is that has been the cauſe of
'all the miſtakes that have ariſen concerning the *Newtonian*
'ſyſtem, tho' ſir *Iſaac* had ſo well guarded againſt them, and
'of our foundering at the threſhold of his meaning, inſtead of
'proceeding, as we ſhould have done, and he deſired us to
'do, in our phyſical enquiries, I humbly think it has been
'owing to ſir *Iſaac*'s uſing his terms in a different acceptation
'from what the words generally are taken in. For, as dr.
'*Pemberton* very juſtly obſerves,—" the common inaccurate
" ſenſe of words, notwithſtanding the limitations given them
" by definitions, will offer itſelf ſo conſtantly to the mind, as
" to require great caution and circumſpection for us not to be
" deceived thereby." *E. g.* The word *attraction*. When
'an author ſays one body *attracts* another, it is natural enough,
'at firſt ſight, to underſtand him as if he had ſaid, that one
'body *pulls another to it*, becauſe that is the primary ſenſe of
'the word *at*---or *ad-traho*. So in *repulſion*, or one body
'*driving another back from it.* All which *looks* like lodging the
'power in ſolids, and excluding the agency of a fluid medium.
'Whereas ſir *Iſaac* means them only as names for the pheno-
'mena of two bodies going together, or retiring from one ano-
'ther, whatever be the cauſe of it. Thus again in the uſe of
'*attraction* and *impulſe*, as *ſynonymous* terms, without ſome at-
'tention it is very difficult to come at all at his meaning; theſe
'two words, in the common acceptation of them, being as
'contrary as light from darkneſs; the one being, when two
'bodies draw or pull one another together by ſome internal
'virtue; the other, when they are driven together by ſome
'external force. But ſir *Iſaac* uſes them as marks or ſigns,
'only to expreſs an effect, without defining or ſettling by
'either of them what it is that produces it. So that in this
'caſe, the common ſenſe and meaning of the words are not
'to be regarded, or taken into the queſtion. The ſame may
'be ſaid of the word *vacuum*, which as it ſignifies *void*, or

'*empty*,

'*empty*, has made many people imagine that by it ſir *Iſaac* 'meant to expreſs ſpace *void*, or *empty* of *all matter*, and aſ-'ſert, that he held that abſurdeſt of all doctrines, an *abſolute* '*vacuum* in nature: whereas by a *vacuum* he meant only ſpace '*filled* with a more fine and ſubtle matter, which, as it gave no 'ſenſible reſiſtence to bodies moving in it, was the ſame to 'appearance as if there really had been nothing. And in his 'optics he has demonſtrated by experiment, that there is a 'ſubtle medium left in the ſmall *vacuum* of an exhauſted re-'ceiver; and hinted it as his opinion, that there is a fluid ex-'panded through the larger one of the heavens. Laſtly, to 'mention no more, thus it has fared with the word *infinite*, 'which ſir *Iſaac* uſed, doubtleſs, as ſynonimous with *indefinite*, 'to ſignify ſomething that could not be limited or bounded by 'us, not that was abſolutely without limits or bounds in itſelf. 'But ſome, fond of giving a looſe to a ſtrong and lively ima-'gination, taking it in its ſtrict and proper ſenſe, and ſcorn-'ing to think of any thing leſs than infinite ſuns and worlds, 'have magnified the glory of God by contradicting his word, 'and proved themſelves good *Chriſtians* by turning atheiſts. 'For if the univerſe be infinite, it is moſt certainly uncreated; 'if it be uncreated, it is as certainly God; unleſs there be ei-'ther two uncreated infinites, or one infinite can create ano-'ther. This unhappy miſunderſtanding of ſir *Iſaac*'s terms 'ſeems indeed to have been the ſeed-plot of all our misfor-'tunes. And I muſt confeſs, I could wiſh he had changed 'them for others, which might have expreſſed his meaning 'more clearly, and been leſs liable to miſtake. It had ſaved 'us many a bad and tireſome journey through the immaterial 'virtues and occult qualities of the ſchools, many a dark and 'uncouth voyage into the regions of infinite ſpace.'

Our author now endeavours to ſhew, that ſir *Iſaac* never deſigned that the words *vacuum* and *infinite* ſhould be taken in their ſtrict and proper ſenſe; and that he never meant, by *attraction*, *gravitation*, *&c.* to aſſign the cauſes in nature, or to exclude by them the agency of a fluid medium, which, we are told, the ſcriptures and all antiquity have ever aſſerted and maintained. After this he proceeds as follows.

'If ſir *Iſaac* really never pretended or thought of any thing 'farther than illuſtrating actions and effects, leaving the agents 'to be diſcovered by ſucceeding philoſophers---how a conclu-'ſion ſhould be drawn from hence, that therefore the agents 'are not to be diſcovered, and an attempt to diſcover them is 'to be rejected with ſcorn and indignation, unheard and un-'examined, I muſt confeſs, and ever will be to me, amongſt

the

'the inſcrutables; when ſir *Iſaac*, in the laſt ſentence of his 'preface, ſo ſtrongly inculcates and earneſtly petitions for a 'quite contrary method of proceeding in his readers and fol- 'lowers---*Ut omnia candide legantur, & defectus in materia tam 'difficili non tam reprehendantur, quam novis lectorum conatibus 'inveſtigentur, et benigne ſuppleantur*. ENIXE *rogo*.---When the 'learned dr. *Pemberton* finiſhes his *View* with this juſt and very 'remarkable obſervation—"To acquieſce in the explanation "of an appearance, by aſſerting it to be a *general power of at-* "*traction*, is not to *improve our knowledge in philoſophy*, but "rather to *put a ſtop to our farther ſearch*."---And laſtly, when 'the great dr. *Clarke*, in his controverſial papers with mr. '*Leibnitz*, ſays---"If mr. *Leibnitz*, or any *other* philoſopher, "can explain theſe *phænomena* by the laws of mechaniſm, "far from meeting with any *oppoſition*, he will receive the "*thanks* of all the learned world." Now, what if mr. *Hut-* 'chinſon ſhould prove to be that *other* philoſopher, and to have 'explained all the *phænomena* of the univerſe *by the laws of* 'mechaniſm; and that in ſuch a manner, as that they will 'ſtand the teſt of every experiment and obſervation that has 'been made? I ſay not, that he has done this. All that I 'would be thought to mean is, that the field is certainly open 'for a diſquiſition of the nature and kind that his pretends to 'be; and ſo far is it from contradicting, oppoſing, or ren- 'dering ſir *Iſaac*'s labours uſeleſs, that it is confirming and 'making the true uſe of them: it is doing what dr. *Clarke* 'and he wiſhed ſo much to ſee done---what he *earneſtly* re- 'queſted his followers to do---not to ſtop at effects only, but 'to go on, and inveſtigate the cauſes of them. Surely, there- 'fore, to hinder and prevent the examination of ſuch an at- 'tempt, and to diſcourage and forbid the making of any ſuch, 'muſt be contrary to the very intention and deſign of ſir *Iſaac*, 'and deſtroy all the benefits and advantages that might have 'accrued to the world, from his obſervations and experiments 'upon the *phænomena* or effects of nature, which he made, '(if we will believe him) with no other view, than that when 'the agents which performed them came to be diſcovered, 'they might be applied to them, and mutually ſtrengthen and 'confirm each other. And, indeed, I have often thought, '(tho' with a leſs ſanction than that of ſir *Iſaac Newton*, I 'ſhould not, in this age, have dared to have ſaid it) that the 'making experiments, and calculating proportions, where no 'farther end is propoſed by it, and it produces nothing but a 'ſtupid admiration, is a very low and ſervile employment for 'a man of genius. It is degrading the philoſopher into the

'me-

'mechanic, and that the moſt uſeleſs and unprofitable of all
'mechanics. The wheelwright who can make a plough, and
'the huſbandman who knows how to uſe it, deſerve infinitely
'more of mankind, than he who ſpends his time in meaſur-
'ing the tail of a comet, only to ſurprize and terrify mankind
'with a formidable range of cyphers. I beg I may not be
'miſunderſtood in this, or thought to hint any thing to the
'diſcredit or diſadvantage of experimental philoſophy. Ex-
'periments are undoubtedly the ſure way of proving or diſ-
'proving any hypotheſis, and all hypotheſes ſhould be exa-
'mined by them. But they ſhould neither be ſtopt at with-
'out proceeding farther, for then they are little better than a
'raree-ſhew, and we ſhall never come at any cauſes; nor
'ſhould they be wholly relied upon without ſome better guide,
'for then we ſhall come at none but falſe ones; and that for
'this plain reaſon, becauſe the true and real agent in nature is
'ſo extremely fine and ſubtle, as to elude both ſenſe and ex-
'periment; ſo that they can never diſcover it to us, tho' when
'we have been told of it, its operations may be demonſtrated
'by them. The candid reader will give what is ſaid here its
'due weight, and not haſtily and inconſiderately (as thoſe
'who are attached to any particular ſcheme are ſometimes apt
'to do) accuſe me of taking away the uſe of experiments,
'when I would only have their abuſe rectified.

'So juſt and equitable does it appear then, from an exami-
'nation of ſir *Iſaac Newton*'s *Principia*, that mr. *Hutchinſon*'s
'claim ſhould be admitted, and his cauſe heard. But this is
'not all. I ſhall now beg leave to proceed one ſtep far-
'ther. For tho' ſir *Iſaac*, all through his *Principia*, treats
'of *gravity*, &c. as *effects* only, yet in the laſt ſentence of
'that book, and in his queries ſubjoined to his optics, he has
'given ſome hints, worthy of himſelf, at a *cauſe* for them.
'And what is that cauſe? Why, the very ſame that mr.
'*Hutchinſon* has aſſigned, with this difference only, that what
'ſir *Iſaac* could do no more than *conjecture* to be the agent,
'its true nature and manner of agency being, as he confeſſed,
'wholly unknown to him, mr. *Hutchinſon*'s deſign is to *de-*
'*monſtrate* to be ſo, and explain its nature and manner of
'agency from the bible compared with nature. This, I doubt
'not, will appear to many to be a ſtrange aſſertion, made at
'random, and without book. I ſhall offer my reaſons why
'I think ſo, which, when the reader has conſidered, he muſt
'be left to form his own judgment upon the matter.

'Sir *Iſaac*'s opinion in general concerning the great agent
'in nature, I ſhall give in the words of dr. *Pemberton*, *View*,

'p. 376.

"p. 376. ſpeaking of the action of light, he ſays---"What "the power in nature is, whereby this action between light "and bodies is cauſed, our author has not *diſcovered*---He has "in general *hinted* his *opinion* concerning it; that probably it "is owing to ſome very ſubtle and elaſtic ſubſtance diffuſed "through the univerſe.---He is of opinion, that ſuch a ſub-"ſtance may produce this, and other effects alſo in nature, "tho' it be ſo rare as not to give any ſenſible reſiſtence to bo-"dies in motion; and therefore not inconſiſtent with what has "been ſaid above, that the planets move in ſpaces free from "reſiſtance." An univerſal fluid then, we ſee, is the grand 'cauſe and agent in ſir *Iſaac*'s opinion, but ſuch a one as 'might not obſtruct the planets and other bodies moving in it, 'and all the *vacuum* he meant, was a *ſubtle and elaſtic ſub-'ſtance, readily pervading all bodies, and expanded through the 'whole heavens*, as himſelf expreſſes it---*Opt.* p. 324. This 'mr. *Hutchinſon* has undertaken to demonſtrate the reality of '---to ſhew from ſcripture and nature, that the earth and 'planets are placed in the *heavens*, which are ſuch a fluid; and 'that ſo far is it from being any hindrance to their motion, 'that it is the cauſe and producer of it; the impulſe behind 'being mechanically contrived to be always greater than the re-'ſiſtance before the moving body: which, if it can once be fairly 'made out, and clearly explained, I humbly think, anſwers 'all the objections that can poſſibly be raiſed againſt motion in 'a *plenum*. For the great difficulty in this caſe (if I appre-'hend the matter right) has been, that tho' we ſuppoſe the 'fluid which conſtitutes this *plenum* to be in itſelf ever ſo rare, 'yet when a ſufficient quantity of it is amaſſed together to 'conſtitute one, it muſt afford a very great and ſenſible reſiſ-'tance to ſolids ſwimming in it, according to the *Pſeudo-'Newtonian* plan, *by forces diſtinct from the impulſe of the fluid 'itſelf*; which, it is preſumed, would clog and impede, and 'finally put a ſtop to their motion. But if, according to ſir 'Iſaac's pure and unadulterated ſentiments concerning cauſes, 'the impulſe of the fluid being itſelf the cauſe of the body's 'motion, (as will be ſhewn below) the caſe is widely differ-'ent. And then, if it can be proved, that the parts of this 'fluid *plenum* are by a conſtant circulation continually chang-'ing places with each other, and by that means, thoſe which 'lie on one ſide of a body made rarer, or conſiſting of par-'ticles of a ſmaller ſize than thoſe which lie on the other, no-'thing can be more eaſily conceived or accounted for, than 'the motion of a body in ſuch circumſtances towards that part 'where the fluid is rarer. The denſe fluid behind puſhing

'hard

'hard againſt it would impel it forwards, the rarer fluid before 'receding by the ſides and through the pores of it. There 'would be no need of the leaſt portion of *vacuum*, either for 'the ſolid or fluid to move into. The ſolid wants no more 'than its own ſpace, which it always carries with it, and the 'parts of the fluid only ſhift their ſtations with reſpect to one 'another, which they do inſtantaneouſly within as well as 'without the body, one particle taking the place of another 'exactly as that other leaves it, without any ſpace or time in-'tervening. I hope I have expreſſed myſelf clearly upon this 'point, and muſt beg the reader's ſerious and attentive con-'ſideration of it, as it is a very important one, and a proper 'examination and diſcuſſion of it may greatly conduce to a 'final determination of that firſt and grand article in all phi-'loſophy, the phyſical cauſe and continuation of motion in 'this material ſyſtem.'

Mr. *Horne* now goes on to inform us, that mr. *Hutchinſon* has treated at large of this *ſubtle fluid*, and by his obſervations, made with infinite care and diligence upon different parts of nature, has procured *a ſufficient number of experiments* of all kinds, fully and accurately to aſcertain the laws of its action, tho' ſir *Iſaac*, for want of ſuch, could not. That it is the cauſe of *attraction* of all kinds, *electricity*, the *emiſſion* and all the operations of *light*, and *heat* the effect of light, he tells us, may be ſeen put perhaps beyond all diſpute in mr. *Hutchinſon*'s ſecond and eleventh volumes. The ſubſtance, mechaniſm, and mode of acting of this fluid, which had puzzled all other philoſophers, he informs us, mr. *Hutchinſon* has endeavoured to ſhew from the bible, and to prove that the ſcripture account has the collatural evidence of all antiquity, and is demonſtrated by every experiment that has been made by the moderns. —O RARE HUTCHINSON!

From this account, ſuch of our readers as are converſant with phyſical and mathematical enquiries, will be able to form a proper judgment of mr. *Horne*'s acquaintance with the *Newtonian* philoſophy; and will, perhaps, be inclined to think that there is little foundation for the repeated complaints he makes of mr. *Hutchinſon*'s works not having met with a fair and candid examination.

ART.

ART. XLII. *Commentaries of the late war in* Italy, *tranſlated from the original* Latin *of* Caſtruccio Buonamici. *To which is prefixed, an introduction. By* A. Wiſhart, M. A. 8vo. 6s. *bound.* Millar.

Buonamici's hiſtorical talents appear to us very conſiderable. He writes with elegance, and, what is of more conſequence, with fidelity and judgment. He has a happy turn for deſcription, and is no mean orator and ſtateſman. The tranſlator, in his advertiſement obſerves, that *Buonamici* had the antient hiſtorians, particularly *Cæſar*'s commentaries, in view, and that he has happily imitated theſe excellent patterns.

'So lively, ſays he, and at the ſame time ſo natural a deſcription has he given of the tranſactions of the late *Italian* war, that the reader fancies himſelf a ſpectator of the various battles, ſieges, and marches; nay, he is introduced, ſo to ſpeak, into the cabinets of princes, and councils of war, where he hears able ſtateſmen, and accompliſhed generals delivering their ſentiments in regard to the affairs under conſideration, with no leſs freedom than gravity and prudence.

'Such is the character of *Buonamici*'s commentaries of the late war in *Italy*, as they appear in their original dreſs; nor will the *Engliſh* reader, it is preſumed, find them altogether unentertaining in our own language. Two things, indeed, have occaſioned an infinite deal of trouble, *viz.* to aſcertain the geographical part, and the proper names of men. Of this there needs no other proof, than that moſt places are called by their antient names: thus *Oneglia*, for inſtance, is called *Oxibiorum urbs*; and the two *Abruzzo*'s, *Veſtinorum et Marrucinorum regiones*; and ſo of others.

'Dictionaries and treaties of antient and modern geography have been conſulted on this head: of the deficiency of all which none can be ſo ſenſible, as thoſe who have had occaſion for their aſſiſtance.---Recourſe was next had to maps, which were indeed of conſiderable uſe; eſpecially in regard to villages, and other places of leſs note. For theſe the tranſlator gratefully acknowledges his obligation to *lieutenant-colonel Caroline Frederick Scott*, an officer no leſs diſtinguiſhed by his love of uſeful learning, than by his intimate acquaintance with the various branches of the military art. From this gentleman's numerous collection, he was favoured with a ſet of maps called, *Theatre de la Guerre*, containing an accurate and very particular deſcription of *Piedmont*, the republic of *Genoa*, dutchies of *Milan*, *Parma*, *Placentia*, and

'and the neighbouring countries: alſo with ſeveral other 'maps, as *Le cours du Po*, *Carte topographique du duché de* 'Mantouë, *Regno di Napoli*, *Topografia geometrica dell agro* 'Romano, *Il Lazio con le ſue ſtrade antiche e moderne*, &c.

'As to the proper names of men, he has been enabled to ſur-'mount many difficulties on that head, by the kind aſſiſtance 'of ſome perſons of diſtinction now in *London*, who were not 'only preſent, but acted a conſiderable part in the late *Italian* 'war.'

The introductory eſſay prefixed to this tranſlation, contains a brief deduction of the cauſes and firſt operations of the war, down to the tranſactions at *Velletri*, which make the ſubject of *Buonamici*'s firſt book. The hiſtory is from thence continued in a regular and uniform manner, down to the peace of *Aix la Chapelle*, and convention of *Nice*, with an account of which, at leaſt ſo far as *Italy* was concerned, *Buonamici* concludes his commentaries.

The following ſpecimen of the tranſlation is taken from the prefatory dedication to book III. which, according to *Buonamici*'s cuſtom of dedicating each book to ſome perſon of diſtinction, is addreſſed to *Don Philip*. This paſſage, which we have the rather ſingled out as tending to illuſtrate our author's manner, runs in *Engliſh* thus:

SIR,

'The old complaint ſtill frequent in the mouths of many, 'that we have no great men now-a-days, whoſe abilities are 'anywiſe comparable to thoſe of the antients, has very little 'weight with me. They who think ſo, are ſuch extravagant 'admirers of antiquity, as makes them deſpiſe every thing 'modern; but for my part, tho' I am willing to allow much 'to the antients, yet would I not deprive my cotemporaries 'of the glory their great actions deſerve. To inſtance in one 'thing, the preſent age has certainly had its great generals, 'every way comparable to thoſe celebrated in the hiſtory of *Greece* and *Rome*.

'Has not *Germany* had its *Frederick* king of *Pruſſia*? *France* 'its count *Maurice* of *Saxony*? And *Spain* its *John* count 'Gage? Have not the *Genoeſe*, by their policy in council, 'and valour in battle, reſtored in a manner, and that with ad-'ditional luſtre, the antient renown of the *Italians*; whom, 'oppreſſed as they have been by tyrannical maſters, all nations 'have long eclipſed? In a word, I am fully convinced, that 'the condition of human nature has, at all times, been the 'ſame; ſo that however rare excellence of any kind may be,

'yet

'yet there always have existed men of great abilities, and 'laudable accomplishments. If there be any material differ-'ence of times, it does not consist in their being antient, or 'modern; but merely in this, that some ages are more for-'tunate than others in good historians; who, by celebrating 'the atchievements of their cotemporary great men, trans-'mit their memories to latest posterity. On which account, 'men of genius and learning among us ought the rather to be 'invited to exert their talents, that the knowledge of the 'truly illustrious personages, and memorable transactions of 'the present age may not be left or dishonoured by insipid and 'unpolished compositions.

'A history that would truly deserve to be called the GUIDE 'of life, and which will be of singular use to future genera-'tions, instead of giving an account of mere facts, and point-'ing out the exact time wherein they happened, ought to 'unfold the design and manner of their performance.

'Posterity, so far as directed by right reason, will be little 'concerned to know, how elegantly a general dined, or the 'very moment of his entering a city in triumph; but rather 'with what gravity and prudence he gave his opinion in coun-'cil, and how gallantly he behaved in battle. We have at 'present many laborious men, who, with much application, 'publish large collections of unpolished original pieces, add-'ing their own remarks on them; whose industry I by no 'means blame, as tending to furnish an historian with useful 'materials. But there are none perhaps that write with that 'elegance and propriety to be found in *Thucydides* and *Xeno-'phon* amongst the *Greeks*; *Salust* and *Cæsar* among the *Ro-'mans*; and that I may not seem to despise the modern au-'thors, *Machiavel* and *Guicciardini* of our own country.

'Some are for throwing the blame of this upon princes; 'who, according to them, being more fond of the appearance 'than reality of goodness and valour, cannot but plot the ruin 'of those, who, by their grave and impartial manner of writ-'ing, at the same time distinguish truth from the false gloss 'put upon it, and expose the vices of these great personages to 'the observation of all mankind. But for my part, instead 'of blaming the injustice of princes, I think the whole rather 'owing to the perverseness of certain persons, who ignorantly 'obtrude indigested compilations for finished histories, and 'have the prodigious arrogance to condemn every thing 'which they themselves cannot perform. Such men, I make 'no doubt, would esteem him a wonderful architect who 'should collect large quantities of stones, lime, and mortar,

'without taking any concern for the proportion and perfection 'of the intended buildings.

'From abſurdity of opinion, the tranſition is eaſy to abſur-'dity of practice: hence it is, that ſome have ſpent their 'whole lives in only compiling public and private journals, 'and notwithſtanding would be thought great hiſtorians. 'Others again have ſuppoſed, that a delicate choice of words 'and phraſes debaſed hiſtory; and, laſtly, there are not want-'ing ſome, who have ſo far condemned the celebrated hiſto-'rians of antiquity, as to affirm, that they tranſgreſſed the 'rules of juſt writing, by embelliſhing and illuſtrating at large 'the atchievements and deſigns of princes and generals; not-'withſtanding that they who imitate them, are by far the 'moſt excellent hiſtorians we have. I am ſurprized they are 'not aſhamed of their opinions, when they ſee the writings 'of thoſe that have gone into ſuch fooleries, buried in oblivion 'almoſt as ſoon as publiſhed; whereas the works of authors, 'who have copied after the beſt hiſtorians, gain new credit 'among poſterity, for whom we ought chiefly to write. As 'to what concerns myſelf, I am more ſorry to have fallen 'ſhort of the dignity and grandeur of the celebrated hiſto-'rians of antiquity, than aſhamed that I have imitated them: 'the very attempt, however, is not to be deſpiſed, eſpecially 'in matters of great importance. Beſides, I have the leſs 'reaſon to repent of my having engaged in this work, as I 'with pleaſure and gratitude underſtand, that my method of 'writing has been approved beyond the ſea, and on the other 'ſide of the *Alps*; where arts and ſciences flouriſh more at 'preſent than in *Italy* itſelf, tho' formerly the parent and 'nurſe of learning.'

In this manner he continues his prefatory dedication conſiderably farther; and in near the ſame ſtrain are thoſe prefixed to the other books.

As a farther ſpecimen of this work, we ſhall give an extract from book II. where the motives that induced the *Genoeſe*, as well as their *Britannic* and *Sardinian* majeſties, to take part in the late war in *Italy*, are explained in the following manner.

'Here it may not be improper, to trace the cauſes of the '*Genoeſe* war from their true ſource. This cannot fail to 'throw great light on the following narration; and beſides, 'being a ſubject much celebrated, as well in the writings, as 'converſation of moſt nations in *Europe*, it deſerves to be 'treated with the greater accuracy, by way of introduction. If 'we regard the importance of this war, it muſt be allowed

'to

'to be very great, the face of affairs, not only in *Italy*, but 'through all *Europe*, having been thereby changed. On the 'other hand, the *Genoeſe*, tho' enervated by long peace, diſ-'played ſuch valour in the management of it, as may well be 'compared to that of the antient *Romans*. Moreover, as 'nothing will be advanced but with the moſt ſcrupulous fide-'lity, it merits no leſs credit with poſterity on this account, 'than admiration on account of the great actions it gave 'birth to.

'*Final*, a town commodiouſly ſituated on the *Mediterra-'nean*, was the true occaſion of the *Genoeſe* war. This town 'formerly belonged to the family of *Carretti*, from whom the '*Genoeſe*, then powerful and opulent, ſeveral times acquired 'the ſovereignty of it; ſometimes by purchaſe, at others by 'treaty, and finally by right of conqueſt; but being more in-'tent to maintain their footing elſewhere, they undervalued 'the acquiſition of *Final*, and accordingly reſtored it upon 'certain conditions to its antient proprietors. Long after this 'the inhabitants of *Final* rebelled againſt *Alphonſo Carretti*, 'their liege lord; whoſe avaricious and tyrannical govern-'ment, they ſaid, was become intolerable. *Alphonſo*, on the 'contrary, affirmed, that nothing but the turbulent and re-'bellious ſpirit, with which they were poſſeſſed, had prompted 'them to take this courſe. Be this as it will, they implored 'the aſſiſtance of the *Genoeſe*, under whoſe protection they had 'formerly lived; and *Alphonſo* applied to the emperor, in-'treating him by the regard due to his own dignity, and 'that of the empire, to reduce his rebellious ſubjects to reaſon. 'Whilſt this diſpute was carried on with great animoſity and 'heat on both ſides, *Gabriel Cueba*, the *Spaniſh* governor of 'the *Milaneſe*, ſuddenly ſeized on *Final* with an armed force; 'alledging that he did ſo, only to prevent the *French*, then at 'war with *Spain*, from getting poſſeſſion of it, under pre-'tence of being called in by the male-contents. The em-'peror, indeed declared this to be an infringement of the im-'perial dignity; and the *Genoeſe*, who pretended a right to the 'town, reſented the injury by paſſing decrees againſt it, and 'ſending embaſſies to ſolicit redreſs. However, the former 'had not courage, nor perhaps power to aſſert his right; and 'the latter made only fruitleſs complaints, a common caſe 'when they are not backed by force: add to this, that ſuch 'commotions and revolutions happened in *Italy*, that the affair 'of *Final* being quite forgotten, it remained in the poſſeſſion 'of the *Spaniards* to the time of *Charles* the ſixth, the laſt 'male-heir of the houſe of *Auſtria*, which, for two hundred

'years, had enjoyed the ſovereignty both of *Spain* and *Germany*. This emperor made a long and bloody war with *Philip* of *Bourbon*, in order to recover his dominions of *Spain* and *Italy*; thinking it unjuſt to be deprived of countries enjoyed by his predeceſſors. A peace, however, being at length concluded, it was agreed, that *Charles* ſhould have *Italy*, and *Philip*, *Spain*.

'During this war, *Charles* being greatly ſtraitened for money, impowered pope *Valentine*, by whoſe council he was much governed, to treat with *Dominic Spinola*, the *Genoeſe* embaſſador at the court of *Rome*, about reſtoring the town of *Final*, ſo much deſired by that republic, on condition that the *Genoeſe* ſhould pay a ſum amounting to about 400,000 *l. ſterl.* and likewiſe perform certain ſervices to the emperor. This propoſal *Spinola* accepted, perhaps with greater eagerneſs than he ought; promiſing, in the name of the republic, to pay the ſum demanded. Tho' the ſenate of *Genoa* might have refuſed to make good their embaſſador's engagement, the ſum being exceſſively great, and likewiſe promiſed without their conſent; yet as the poſſeſſion of *Final* would be highly advantageous to the republic, they ratified all that *Spinola* had tranſacted with the emperor in their name. In ſhort, the money was paid, and *Final* delivered up to the *Genoeſe*; who, for the future, were to poſſeſs it, not only in right of their antient title, but likewiſe by that pretended to it by the *Spaniards*: all which was guaranteed in a very explicite manner, by thoſe potent princes, the contractors in the treaty called the quadruple alliance. Things were in this ſituation, when the duke of *Savoy*, merely with a view to extend his dominions, wanted to get poſſeſſion of *Final*.

'The dukes of this family have always been renowned, for their ſkill in the arts both of peace and war; but withal ſo aſpiring and ambitious, that their dominions ſeemed always too narrow and contracted for the greatneſs of their minds. They have, ſucceſſively, made themſelves maſters of the moſt fertile countries in that part of *Italy* bordering upon the *Alps*: this they have effected, partly by treaties, partly by wars, but eſpecially by the advantage of their ſituation; which is ſuch, that no foreign nations can enter *Italy* without their permiſſion. Nay, ſo boundleſs is their ambition, that tho' along with *Sardinia* they have obtained the title of king; yet not content with this, they are ſuſpected of having a deſign upon all *Italy*. One thing, indeed, they want, which would contribute greatly to the inlargement and ſe-

'curity

'curity of their dominions; and that is, a more convenient 'and extenſive ſea-coaſt: for, excepting *Oneglia*, there are 'no harbours along all that part of the coaſt, of which they 'are maſters; and even this one is dangerous and incapable 'of receiving large ſhips. The dukes of *Savoy*, therefore, 'have long been endeavouring to remedy this defect, by care-'fully watching every opportunity to ſupplant their neighbours, 'but eſpecially the *Genoeſe*, whoſe extenſive coaſt abounds in 'ſea-ports.

'On the other hand, tho' the *Genoeſe* are extremely well 'ſituated, both by land and ſea, for turning the wars in *Italy* 'to their advantage; yet ſuch has been their peaceable diſpo-'ſition, in which they agreed with the other *Italian* ſtates, 'that they even chooſe to put up with injuries, rather than do 'themſelves juſtice by force of arms; being averſe to war, 'fond of their eaſe, and no wiſe deſirous of enlarging their do-'minions: ſo that the great power, and inſatiable ambition, 'of their ever-vigilant neighbour, could only be ſaid to rouſe, 'and not to provoke them.

'*Charles Emanuel*, king of *Sardinia*, was of a quite op-'poſite character. He yielded in nothing to his enterprizing 'anceſtors, being active, of a martial diſpoſition, and atten-'tive to ſeize every opportunity of aggrandizing himſelf. In 'the commencement of the former *Italian* war, he had made 'overtures of aſſiſting the emperor, requiring, beſides other 'things, to be put in poſſeſſion of *Final*, as a reward of his 'friendſhip and ſervices; and on the emperor's rejecting this 'propoſal, as inconſiſtent with his honour, he, in revenge, 'immediately joined the *French* and *Spaniards*, then at war 'with that prince. However, a peace was ſoon concluded, 'not ſo much to his advantage as he expected; for tho' he 'already poſſeſſed a great part of *Italy*, and hoped to be ſoon 'maſter of *Final*, he was notwithſtanding obliged to reſt con-'tented with the *Tortoneſe*, the *Langheſe*, and *Novareſe*, which 'were then yielded to him. He likewiſe found means to ap-'propriate to himſelf *Reggio*, *Alto*, *Caprauna*, and part of '*Bardinetto* and *Caroſio*: all which belonged to the *Genoeſe*, 'tho' he boldly affirmed they were appendages of the *Langhes*. 'Theſe, tho' only inconſiderable villages in the mountains, 'were very convenient for enabling the king of *Sardinia* to 'execute the ſchemes, he had even then projected againſt that 'republic. It ſignified little, that the *Genoeſe* maintained 'theſe villages belonged to them, and not at all to the diſ-'trict of *Langhes*; alledging, as a proof hereof, the long 'time they had been in poſſeſſion of them. They likewiſe

'sent embaſſadors into *Germany* and *France*, to ſet forth the 'infringement of the imperial dignity, as well as the violence 'offered to themſelves; but all to no purpoſe, for either ſu-'perior force, as is commonly the caſe, prevailed; or, a pre-'ſent advantage over-balanced their remonſtrances; or, laſtly, 'the ground of complaint did not appear of ſuch moment, as, 'on that account, to diſturb the public tranquility, or break 'the treaty then juſt concluded.

'No ſooner was the emperor, *Charles* the ſixth, dead, than 'the war between the houſe of *Auſtria* and that of *Bourbon*, 'broke out afreſh. In the beginning of this war, tho' the 'king of *Sardinia* had an army on foot, he notwithſtanding 'joined neither party; declaring, that all his views centered 'in this one object, the preſervation of the peace and liberty 'of *Italy*. His true deſign, however, was to protract time, 'till he could ſee which ſide would make him the beſt offers; 'for both ſolicited his alliance with great promiſes. Chevalier 'Oſorio, the *Sardinian* embaſſador at the court of *Great Bri-'tain*, had contracted an intimacy with lord *Carteret*, a noble-'man of conſiderable authority, and one of the ſecretaries of 'ſtate to his *Britannic* majeſty. This miniſter was ſenſible, that 'the intereſt of the *Britiſh* nation made it neceſſary to humble 'the exorbitant power of *France*, its natural and conſtant ene-'my; and, on the contrary, to ſtrengthen the king of *Sar-'dinia* as much as poſſible, in order to enable him to make a 'powerful diverſion by invading that part of *France* next *Sa-'voy*, which is far from being ſtrong. In ſhort, he endea-'voured, by every poſſible method, to perſuade *Oſorio*, and 'by him the king of *Sardinia*, to enter into a ſtrict alliance 'with the allies of the houſe of *Auſtria*, in oppoſition to every 'branch of the houſe of *Bourbon*.'

MONTHLY CATALOGUE *for* April, 1753.

MISCELLANEOUS.

I. *AN account of the trial of the letter* γ, *alias* y. 8vo. 6d. Owen.

This ſmall piece is publiſhed with a deſign to put men of learning and leiſure in mind of ſettling the orthography of our language, which he thinks is a matter worthy the attention of all who would write correctly. The expediency of this will appear from the preſent arbitrary way of ſpelling words in the

Eng-

Engliſh language. His method of treating the ſubject is not without humour. He ſeats *Apollo* upon the tribunal, and introduces the ſeveral letters as plaintiffs, in the uſual language of our law proceedings, ſolliciting redreſs, in order to recover their uſurped provinces.

II. *Rules for being a wit.* 8vo. 6d. *Lewis.*

The nonſenſe of this title-page is very conſiſtent with the pamphlet itſelf, which contains no *rules* for *being* a wit, nor for any thing elſe.

III. *The travels of monſ. le* Poſt-chaiſe. Written by himſelf. 8vo. 1s. *Swan.*

The writer of this pamphlet, in imitation of much ſuperior performances upon ſimilar plans, makes a *poſt-chaiſe* the relator of its own adventures, in which there is nothing to intereſt or entertain the reader.

IV. *The groans of* Great Britain. Inſcribed to all true *Britons*, by an *Engliſhman.* 8vo. 1s. 6d. *Cooper.*

A ſtrange farrago of ſcraps of hiſtory, wild and incoherent remarks, collections from news-papers, *&c.* Why this compoſition was entitled the groans of *Great Britain*, is a ſecret to us, and probably is, and will continue ſuch to all, but the author; who might, in our judgment, with equal propriety have called it the *groanings* of *Grub-ſtreet.*

V. *The hiſtory of the univerſity of* Cambridge, from its original to the year 1753. In which a particular account is given of each college and hall, their reſpective foundations, founders, benefactors, biſhops, learned writers, maſters, livings, curioſities, *&c.* Together with accurate liſts of all the chancellors, vice-chancellors, proctors, taxers, profeſſors, orators, members of parliament, *&c. &c.* By *Edmund Carter* of *Chelſea.* 8vo. Printed for the author, and ſold by the bookſellers.

Thoſe who have the curioſity to be acquainted with the hiſtory of this famous univerſity, will here find a particular account of its antient and preſent ſtate, a deſcription of the ſeveral colleges, and public buildings belonging to it; together with a liſt of their ſeveral founders, benefactors, *&c.* In the courſe of this work, mr. *Carter* mentions ſuch perſons as were moſt famous for their learning and abilities, belonging to that univerſity; and as a ſpecimen of his judgment and talents for characterizing learned men, take the following account of the great dr. *Middleton*:

'Dr. *Conyers Middleton*, fellow of *Trinity-college*, many 'years chief librarian of this univerſity, author of *Marcus Tul-'lius Cicero*, *A free enquiry into the miraculous powers*, *&c.* and

'several other learned pieces, in which he displayed his learning, and lost his character, as a *divine* and as a *churchman*.'

VI. *An impartial enquiry into the case of miss* Blandy, with reflections on her trial, defence, repentance, denial, and death. 8vo. 1s. *Manby.*

The author doubts the guilt of miss *Blandy*; not being able to reconcile the supposition of it with the phenomenon, as he deems it, of her steady denial to the last moment. He has some pertinent remarks on her trial, but while he blames mr. *B*—— for employing his oratorial powers to raise the passions of the court and jury against the prisoner, he uses the same means to bias the judgment of his readers: his pamphlet being written in a laboured declamatory strain, which is by no means consistent with an *impartial enquiry.*

VII. *A description of a new invented sieve-grate*, shewing its uses and advantages over all others; both in point of *expence*, and every purpose of a *chamber-fire.* 8vo. 6d. *Cooper.*

The description here given of this machine, will not be very clearly understood by those that have not seen it, which the author invites the public to do at his house in *Jermyn-street*; the invention, however, if attended with those advantages which he promises, deserves encouragement.

VIII. *Tables of contents, and a translation of the mottos and quotations* for the folio edition of the *Rambler.* Folio. 1s. *Payne.*

IX. *Remarks on a pamphlet*, entitled, *A letter from a physician in* London *to his friend in the country* *. Containing a vindication of our universities, particularly *Oxford*, from the injurious assertions in the said pamphlet. In a letter from a physician in the country to his friend in *London.* 8vo. 6d. *Owen.*

There is nothing in these remarks, but what rather strengthens than obviates the assertions they are designed to answer.

X. *The history of* Maurice *count* Saxe, field-marshal of the *French* forces, duke elect of *Courland*, and *Semigallia.* Containing a curious account of all the wars of *Europe*, since the treaty of *Utrecht*, in which he was concerned; with a detail of the several battles and sieges wherein he either commanded or assisted; particularly those of *Prague*, *Aschaffenburgh*, *Fontenoy*, *Lawfeldt*, and *Bergen-op-Zoom*; besides the invasion of *Scotland*, the expedition to *Port l'Orient*, and many other remarkable transactions. To which are annexed, his last will; and a description of his pompous funeral. The whole interspersed with various other particulars, relating to the amours both of himself and his father, king *Augustus*; as well as to

* See the last *Review.*

his

his election in *Courland*, and the unlucky effects of slighting the dutchess who would have married him, and was afterwards empress of *Russia*. Written by an officer of distinction. Translated from the *French*. In two volumes, 8vo. 5s. sewed. *Osborne*.

No species of writing is so entertaining and instructive as history, especially where the facts are interesting and justly related, the connection betwixt them duly preserved, and the observations few and pertinent: but when, on the contrary, instead of these we meet with partiality, incoherent stories, and too minute an account of particulars, we are rather misled or disgusted, than informed or delighted; which is totally subverting instead of answering the purposes of history. From these defects the history of count *Saxe* is by no means free. Tho' written abroad, this work seems to be what in *England* we call a bookseller's jobb; and therefore the author has shewn his judgment in not affixing his name to it. As to the military part of count *Saxe*'s life, the most material circumstances of it must remain fresh in every one's memory; and therefore shall say nothing of them here. With regard to the anecdotes interspersed in these volumes, take the following as a specimen of them, and of the translation.

'The dutchess of *Courland* had been really attached to count '*Saxe*, and her hand was the least of the advantages which she 'wished to have procured him; but during his stay at *Mittaw*, 'she had discovered so many intrigues of gallantry, that she 'could not pardon him: every day gave occasion for new re'proaches, without amendment on his part---She had about 'her a relation of count *Bestuchef*'s, who in the beginning 'attracted all the count's tender wishes: and there were three 'others afterwards, who alternately reigned mistress of his 'heart. A *last* adventure which happened to him, becoming 'publick, had contributed to the discovery of the rest. I have 'already said, that he was lodged at *Mittaw*, in the palace of 'the dutchess of *Courland*; the ladies who attended on her 'were lodged in apartments joining to that of their mistress; 'and his were separated from that of the princess, by a great 'and spacious court. Count *Saxe* loved one of those ladies 'passionately, and was beloved by her; but there was no pos'sibility of introducing himself into her chamber, because of 'the neighbourhood of the rest. In order to remedy this 'inconvenience, they had agreed, that every evening, as soon 'as all was hush, and every body retired, he should go and 'receive her from her window, and conduct her to his apart'ment, and lead her back again every morning before 'day. This succeeded very well for some time; but at length

'one day, one unhappy day, as he was carrying her the way 'he had brought her, upon his ſhoulders, to prevent her 'catching cold by going on foot, the ground being covered 'with ſnow, an old woman, with a lighted lanthorn, met 'them *full-butt*, and was ſo frighted, that ſhe cried out as 'loud as ſhe could *bawl*. The count likewiſe ſurprized, 'made a motion to put out her light, and to break the lan-'thorn with *one* of his feet; but the other ſlipping at the 'ſame time, he fell in the ſnow with his load upon the old 'woman, who redoubled her cries. A centinel coming to 'ſee what was the matter, the actors were known, and the 'ſcene publiſhed next day all over the town. The princeſs 'was no ſooner awake than the adventure was told her, with 'a deſign to make her laugh; but ſhe was ſo vexed at it, that 'with what ſhe knew before, and what was now told her, no-'thing was more neceſſary to make her paſs from indifference 'to contempt.'

XI. *The hiſtory of* Fanny Seymour. 12mo. 3s. *Bathoe.*

This lady is the ſiſter of thoſe illuſtrious heroines, *Charlotte Summers*, *Betty Barnes*, and *Sophia Shakeſpeare*. *Verbum ſat.*

XII. *A pocket dictionary; or, complete* Engliſh *expoſitor*: ſhewing readily the part of ſpeech to which each word belongs; its true meaning, when not ſelf-evident; its various ſenſes, if more than one, placed in proper order; and the language, from whence it is derived, pointed out immediately after the explication. Alſo the technical terms are clearly explained; every word is ſo accented, that there can be no uncertainty as to the pronounciation; and the names of the cities and principal towns, their diſtance from *London*, their market-days and fairs, according to the new ſtyle, are alphabetically interſperſed; with other uſeful articles. To render this book complete, many modern words are introduced, which are not to be found in other dictionaries; and to make it more conciſe and portable, ſuch words are omitted, as being neither properly *Engliſh*, nor ever uſed by good authors, would only ſerve to miſlead and embarraſs the learner. A work entirely new, and deſigned for the youth of both ſexes, the ladies, and perſons in buſineſs. To which is prefixed an introduction, containing an hiſtory of the *Engliſh* language, with a compendious grammar: and a recommendation of the manuſcript copy, in a letter from dr. *Bevis* to the publiſher. 8vo. 3s. *Newberry.*

The compiler of this dictionary has rejected whatever words he thought obſolete and low: the etymologies he has likewiſe omitted, in order to reduce it within the compaſs of a pocket-volume.

XIII.

XIII. *A phyſical account of the caſe of* Elizabeth Canning; with an enquiry into the probability of her ſubſiſting in the manner therein aſſerted, and her ability for eſcape after her ſuppoſed ill uſage. By *James Solas Dodd*, ſurgeon. 8vo. 1s. *Bouquet.*

The author endeavours to prove, by a courſe of phyſical reaſoning, that the caſe of *Elizabeth Canning*, with all its extraordinary circumſtances, is not only poſſible, but even probable, and agreeable to nature and her operations.

XIV. *The evidence of* Elizabeth Canning *fully confuted.* By *Britannicus.* 8vo. 6d. *Corbet.*

This pamphlet contains very little, if any thing, more than what the world had been before apprized of.

XV. *The hiſtory of the* Dublin *election*, in the year 1749, with a ſketch of the preſent ſtate of parties in the kingdom of *Ireland.* By a *Briton.* 8vo. 2s. 6d. *Swan.*

The author gives a ſubſtantial and entertaining account of this election. See *Review*, vol. II. p. 281. He ſets the behaviour of the celebrated mr. *Charles Lucas*, and the proceedings of the *Iriſh* miniſtry, *&c.* againſt that gentleman, and againſt mr. *Latouche* *, in a very ſtriking light; but with what degree of impartiality, we are not qualified to pronounce. The narrative is written with becoming decency, and ſeeming regard to truth. The author's chief point is to prove, that mr. *Latouch*, at leaſt, if not mr. *Lucas*, has been greatly injured, and treated in ſuch a manner as (if his caſe really be as here repreſented) can hardly fail of exciting the indignation of every reader, who is a friend to *Britiſh* FREEDOM, and to common juſtice and equity.

XVI. *Luſus juveniles*; *or*, *youth's recreation*: digeſted under the following heads. 1. The nature, actions, and employments of birds, animals, *&c.* humorouſly diſplayed and moralized. 2. Rural diverſions pleaſantly deſcribed and improved. 3. Poems on moral and divine ſubjects. 4. *Solomonian* obſervations on human life. 5. Stories from the ſcripture, poetically related. 6. Memoirs of the lives, ſufferings, and deaths of the apoſtles and evangeliſts, not recorded in the new teſtament, but extracted from eccleſiaſtical hiſtory. By *John Merchant*, gent. author of *Puerilia.* 12mo. 2s. *Cooper.*

XVII. *A complete ſyſtem of intereſt and annuities*, founded upon new, eaſy, and rational principles: containing the whole buſineſs of intereſt and annuities for a fixed time, in perpetuity or depending on ſingle lives, or any number of joint or ſucceſſive

* A worthy merchant of *Dublin*, whoſe ſeat in the *Iriſh* houſe of commons was vacated, after he had been (according to our author) juſtly and fairly elected by a conſiderable majority.

lives,

lives, either in poſſeſſion or reverſion. A great variety of queſtions relating to fines, mortgages, renewals, church and college leaſes, inſurances on lives, the mercer's company annuitants, &c. Uſeful for landed and monied men, lawyers, ſtewards, brokers, and all ſuch as have any concern with annuities. By *James Hardy*. 12mo. 2s. 6d. ſewed. *Newbery*.

XVIII. *The remarkable trial at large of* Timothy Murphy, at the *Old Bailey*, *Jan.* 13. 1753. [for forgery.] To which is added, drawn up by himſelf, a full declaration of the fact for which he ſuffered. Folio. 1s. 6d. *Hodges*.

XIX. *The trial of* James Stewart, *in* Auchairn, in duror of Appin, for the murder of *Colin Campbell*, of *Glenure*, eſq; factor for his majeſty on the forfeited eſtate of *Ardſheil*, before the circuit court of juſticiary, held at *Inverary* the 21ſt, 22d, and 25th of *September* laſt, by his grace the duke of *Argyll*, lord juſtice general, and the lords *Elchies* and *Kilkerran*, commiſſioners of juſticiary. 8vo. 5s. in boards. *Wilſon* and *Durham*.

XX. *The old and new intereſt*; *or, a ſequel to the* Oxfordſhire *conteſt* *. Being a complete collection of all the pieces in proſe and verſe, on either ſide of the queſtion, that have appeared ſince the nomination of the new candidates. Together with ſeveral originals never before printed; particularly a letter from a lady of diſtinction to lady *Suſan Keck*, containing obſervations on a pamphlet entitled, *An addreſs to the freeholders*, &c. &c. 8vo. 1s. *Owen*.

DIVINITY and CONTROVERSY.

XXI. *A treatiſe on charity*. By mr. *Cannon*. To which is prefixed, the author's retraction. Printed for the author. 8vo. 6d.

All that is remarkable in this piece, is the author's profeſſed converſion, from a ſtate of atheiſm and uncommon prophaneneſs, to a belief of the *Chriſtian* religion. It were to be wiſhed his abilities as a writer had been equal to his ſeeming ſincerity.

XXII. *Honeſt advice to the freeholders of* England. 8vo. 3d. *Barnes*.

This is a cautionary addreſs to the ſuppoſed freeholders, warning them of the ſin of taking the oaths preparatory to their voting at elections for knights of the ſhire, without being really qualified by the actual poſſeſſion of ſuch freeholds as the law requires.

XXIII. *The advantages and diſadvantages of the married ſtate*, as entered into with religious or irreligious perſons; repreſented under the ſimilitude of a dream. 8vo. 6d. *Keith*.

* See *Review* for *February*, p. 150. art. 37.

The

The intention of this visionary performance is to convince us, that tho' a godly husband may himself find the way to heaven; yet he will be very hardly put to it to carry an irreligious wife with him.

XXIV. *Pædo-baptism; or a defence of infant-baptism in point of antiquity*, against the exceptions of dr. *John Gill*, and others, 8vo. 1s. *Waugh.*

This defence of the *antiquity* of infant-baptism, is designed to prepare the way for a defence of its *authority*, in answer to the common objections against it. The author seems to have earnestly applied himself to his subject; and his performance is by no means the most contemptible one we have perused upon this article of religious enquiry.

XXV. *A dissertation upon* 2 Peter 1. 19. Wherein the obscurity of the sacred text is removed, and its genuine simplicity restored and asserted. By *Philotheos.* 8vo. 6d. *Bladon.*

This passage in St. *Peter* the author of this piece thinks should be rendered as follows—*And we count or reckon that a more sure word of prophecy.*—He is of opinion, that this small variation from the common translation of the text, makes such a considerable change in the sense, throws such a lustre upon the words, and renders the apostle's whole reasoning and design so coherent and consistent, that the impartial reader will be almost persuaded to think and wish the interpretation truly genuine.

And we count or reckon that a more sure word of prophecy;—'that is, says he, we *Christians*, more especially we the apostles 'of *Jesus*, who were eye-witnesses of his glorification upon 'the mount, and who heard the voice of the eternal God the 'father proclaiming him his well-beloved son; we hold that to 'be the clearest revelation of the final judgment ever yet made 'known to mankind, a most illustrious pledge and visible de-'monstration of his coming again with all the majesty and 'fulness of the Godhead at the last day.

'And to this word of prophecy ye do well to take heed, as 'to a light shining in a dark place, to wit, clearer than the 'dark predictions of a future state and judgment given by your 'own prophets, whom nevertheless you are bound to honour 'as being divinely inspired, and having spoken as *they were* 'moved by the Holy Ghost.

'But further still, this word of prophecy will soon be suc-'ceeded and confirmed by another remarkable appearance of 'the son of God, who will quickly *come again with power and* 'great glory, to revive the drooping spirits of his servants, to 're-establish their faith, to take vengeance of his and their ene-'mies,

'mies, by the ſignal deſolation of *Jeruſalem*; and will in due 'time more fully diſplay the triumphs of his grace, in the to-'tal converſion of the *Jews*, when the *day-ſtar ſhall ariſe in 'their hearts*, when by a plentiful effuſion of his ſpirit, he will 'remove the fatal blindneſs of Iſrael, *and bring in the fulneſs of 'the gentiles to the knowledge of the truth*, a ſign which will pre-'ceed and aſher in his laſt tremendous coming to judgment.'

XXVI. *An eſſay on the* Moſaic *account of the creation and fall of man.* 8vo. 1s. *Bouquet.*

The account given by *Moſes* of the creation and fall of our firſt parents, the author of this eſſay takes in a literal ſenſe. He conſiders it under the following heads: 1. The formation of man. 2. The trial upon which he was put in *Paradiſe.* 3. The temptation he met with. 4. His tranſgreſſion. 5. The conſequences of that, with the ſentence paſſed by God upon the tempter, and upon the tranſgreſſors, our firſt parents. The obſervations on what *Moſes* ſays in relation to each of theſe particulars, appear to us to be ſenſible and juſt, and the whole piece to be written with great candor and modeſty.

XXVII. *A plain and proper anſwer to the queſtion*, Why does not the biſhop of *Clogher*, ſuppoſing him to be author of the *eſſay on ſpirit*, reſign his preferments? Wherein ſome obſervations are made on the articles of the liturgy. By a friend to the eſtabliſhed church. 8vo. 1s. *Shuckburgh.*

The author's deſign in this ſenſible performance, is to ſhew, that every clergyman in our church ſubſcribes to doctrines, which he neither does nor can believe. If this be true, as every one who impartially conſiders the matter will, we apprehend, find it is, how ridiculous muſt it appear for one clergyman to object to another upon the buſineſs of ſubſcription. Such a conduct can bring nothing but laughter and contempt upon all thoſe who give into it, as they condemn themſelves in the ſame ſentence which they paſs upon their brethren. It would be much better, as our author obſerves, in point of prudence, as well as brotherly love, if, inſtead of bearing hard upon one another for compliances, in the guilt of which (if there be any) all are involved, they would unite with one heart in a modeſt application to thoſe who are placed in authority over them, for a removal of their embarraſſments; and pray, that they may be delivered from the neceſſity of having recourſe to *ſalvo's* and diſtinctions, which their enemies are apt to charge upon them, and perhaps juſtly, as nothing better than ſhuffle and prevarication.

With regard to the queſtion mentioned in the title-page of this piece, it admits of a very eaſy anſwer; for it will not be con-

controverted, that the biſhop of *Clogher* has a right to keep poſſeſſion of his preferments, till ſome perſon ſhall put in a claim to them, who has a better title to plead; and our author has made it appear, that no one clergyman in the church can poſſibly have ſuch a title.

XXVIII. A ſecond letter to the right rev. the lord biſhop of *Clogher*, in *Ireland*: being an anſwer to the *defence of the eſſay on ſpirit*, ſo far as it relates to the author of the firſt letter. To which is added, a letter to the rev. mr. *Warburton*, occaſioned by his ſermon, entitled, *The nature and condition of truth*. 8vo. 1s. *Thomas Payne*.

There is nothing material advanced in this ſecond letter to the biſhop of *Clogher*, beſides what the letter-writer had ſaid in his firſt: of which ſee a ſhort account in our *Review* for *February* 1752. As to the letter to mr. *Warburton*, there appears to be nothing in it that deſerves a particular account.

Single SERMONS ſince our liſt in *February*.

1. MR. *Samuel Pike*'s, *Feb.* 8. 1753. at the late mr. *Bentley*'s meeting-houſe, in *Criſpin-ſtreet*, *Spittlefields*; before the ſociety concerned in the education of *godly* young men for the miniſtry. 8vo. 6d. *Oſwald*.

2. The biſhop of *Cheſter*'s, before the houſe of lords, *Jan.* 30. 1753. 4to. 6d. *Dod*.

3. Dr. *Waugh*'s, at *Worceſter*, *Aug.* 29. 1752. being the anniverſary meeting of the governors of the *Worceſter* infirmary. 8vo. 6d. *Sandby*.

4. *The reaſonableneſs and uſefulneſs of commemorating king* Charles's *martyrdom*. Preached before the univerſity of *Oxford*, at St. *Mary*'s, on *Tueſday*, *Jan.* 30. 1753. By *Thomas Fothergil*, M. A. fellow of *Queen's-college*. 8vo. 6d. *Rivington*.

The firſt and greateſt advantage which mr. *Fothergil* tells us we can propoſe to ourſelves, from the due celebration of this anniverſary, with public faſting and humiliation, 'is *reſtoration* to 'the divine *favour*;' which, it ſeems we have loſt all title to, on the ſcore of good king *Charles*'s violent death.

At a noted reading coffee-houſe in the city, where this *learned* ſermon was bought for the uſe of the ſubſcribers, a certain critic made ſome exception to this paſſage, imagining he perceived an error of the preſs in it, which miſrepreſented the author's meaning. Perſuaded, however, that he had hit upon the true reading, he boldly eraſed the word *favour*, and wrote FAMILY; which he judged would render the paſſage more agreeable to the general tenor of the diſcourſe. Whether or not this emendation really expreſſes the ſenſe of the author better than the word

'ex-

expunged, we ſhall not pretend to determine; but are informed that many zealous citizens, who, like *Simeon* of old, are waiting for the conſolation of *Iſrael*, have ſince devoutly peruſed the copy ſo corrected, with great comfort to themſelves, and no leſs admiration of the preacher.

5. Mr. *Campbell*'s, before the ſynod of *Aberdeen*, at *Aberdeen*, *April* 7. 1752. On the true character of a miniſter of the goſpel, as a teacher and pattern. 8vo. 1s. *Wilſon.*

In this excellent ſermon, there is ſuch a ſerious and manly turn of thought, and ſo many ſolid and judicious reflections on thoſe branches of the miniſterial character, *public teaching*, *and private life*, that it well deſerves the attentive peruſal of every one who is either inveſted with, or has in view the ſacred office.

6. *The parable of the vineyard*, *&c.* By *Marſhal M. Merrick*, L. L. B. 4to. 1s.

Of this ſermon we ſhall give an extract in our next.

7. Dr. *Thomas Fothergil*'s, on the reaſonableneſs and neceſſity of public worſhip; preached at St. *Mary*'s, in *Oxford*, at the aſſizes, before the honourable mr. Juſtice *Gundry*, and before the univerſity, *March* 8. 1753. 8vo. 6d. *Rivington.*

8. *Royal folly*; *or* David's *ſin in numbering of the people.* Preached at St. *Mary*'s, in *Oxford*, on *Sunday*, *April* 1 *, occaſioned by a deſign ſet on foot of regiſtering the people of *Great Britain.* By a fellow of St. *J---n*'s. 8vo. 6d.

If this ſermon be not ſpurious, it is to be wiſhed, for the honour of *Oxford*, that it were ſo; but we imagine it is an old piece, reprinted on the report of an intended act of parliament for regiſtering the people of *Great Britain.*

9. On the riſe, progreſs, corruptions, and declenſion of the *Chriſtian* religion, and the means of its reſtoration and advancement. Preached at *Mancheſter*, to an aſſembly of diſſenting miniſters and others. *May* 12. 1752. 4to. 1s. *Bourn.*

This is a ſenſible, candid, and moderate diſcourſe; and deſerves the attentive peruſal of all who are concerned for advancing the intereſts of the *Chriſtian* religion.

10. *A diſſuaſive from popery.* Preached before the king at St. *James*'s, *December* 8. 1751. By *Edward Cobden*, D. D. archdeacon of *London*; it being the laſt he preached before his majeſty. 8vo. 6d. *Baldwin.*

* Quere what *year?*

*** The poetical publications for this month are omitted for want of room.

THE MONTHLY REVIEW,

For *MAY*, 1753.

ART. XLIII. *An hiſtorical account of the* Britiſh *trade over the* Caſpian *ſea*; *with a journal of travels from* London, *through* Ruſſia, *into* Perſia; *and back again through* Ruſſia, Germany, *and* Holland. *To which are added, the revolutions of* Perſia *during the preſent century, with the particular hiſtory of the great uſurper* Nadir Kouli. *By* Jonas Hanway, *Merchant.* Quarto, 4 *vols.* 1l. 1os. *in boards.* Millar, Dodſley, Waugh, &c.

WE have now before us a curious, inſtructive, and entertaining work, wherein readers almoſt of every claſs will find ſomething to pleaſe them. The worthy author appears here in a variety of characters; for, not contenting himſelf with the bare office of an hiſtorian, he gives his ſentiments with great freedom on men and things: this, according to the different ſubjects of his reflections, conſtitutes him one while a moraliſt, another a politician, and ſometimes a divine. Under each of theſe characters, as far as we are able to judge, he appears to advantage; the hiſtorical part of his performance has, through the whole of it, an air of integrity and impartiality; and tho' the materials are not always diſpoſed in the moſt regular manner, and the narration frequently interrupted by a multiplicity of reflections, yet the ſerious, judicious,

pious, and benevolent turn that runs through the whole, will attone for ſmall imperfections, and make every reader that has but an honeſt heart, entertain the moſt favourable ſentiments of mr. *Hanway*, as a man, whatever he may think of him as a writer.

In his firſt and ſecond volumes, the author has interwoven, with the journal of his travels, an hiſtorical detail of our commerce over the *Caſpian* ſea. This commerce was propoſed to introduce the uſeful commodity of raw ſilk, the baſis of one of our moſt conſiderable manufactures, on the cheapeſt terms, and in exchange too for our manufactured wool, from which ſuch vaſt advantages are derived to *Great Britain*. Upon the recommendation of the *Ruſſia* company this trade became an object of attention to the legiſlature, was entered upon with very ſanguine hopes, proſecuted with great induſtry by ſeveral of our moſt eminent merchants, and had moreover a very powerful protection from great princes. But, notwithſtanding theſe advantages, this commercial ſcheme was fruſtrated; and that by means very little, if at all, ſuſpected: for it could not be imagined, as mr. *Hanway* obſerves, that mr. *Elton*, who engaged himſelf as a *Britiſh* factor in *Perſia*, and who had the chief merit indeed in opening the trade, would engage alſo as a ſhipwright to *Nadir Shah*. To this engagement, however, the deſtruction of the trade was in a great meaſure owing, by exciting the jealouſy, and depriving us of the countenance, of *Ruſſia*.

In what manner this enterprize was conducted, what variety of incidents attended it, mr. *Hanway*, as he had an opportunity of the moſt authentic information, corroborated by his own experience, has given a faithful and circumſtantial account, interſperſed with ſuch obſervations as may be of no ſmall ſervice, if circumſtances ſhould again render this trade practicable and advantageous to the nation. He introduces his work with tracing matters from the earlieſt times, and exhibiting, in a ſummary way, the attempts formerly made towards eſtabliſhing a commerce of this kind, with the difficulties and interruptions it met with till the year 1738, at which period his narration properly commences.

It would be impoſſible for us, without tranſgreſſing the bounds we muſt preſcribe to ourſelves in ſuch a work as that wherein we are engaged, to exhibit to our readers a full and clear view of the manner in which our trade over the *Caſpian* was opened, of the ſeveral obſtructions it met with, and the cauſes that contributed to its ruin; nor would ſuch a view perhaps afford them much entertainment. We ſhall therefore con-

content ourſelves with giving a ſummary account of the *Britiſh Caſpian* trade, as contained in a letter from our author to his friend, wherein there are likewiſe ſome remarks on the behaviour of the *Ruſſian* reſident and ſubjects, to the *Britiſh* factors in *Ghilan*, on occaſion of their being plundered. This letter is as follows:

SIR, *St. Petersburgh, Dec.* 1749.

'As to the antiquity of the *Caſpian* commerce, I never diſcovered that we had any trade over that ſea, except a ſmall trial made in the ſixteenth century. To begin with the proper date of our late attempt, you muſt remember that his preſent majeſty renewed a treaty of commerce with *Anna Iſanowna* in 1734, by which a liberty of this trade is granted. You know that the parliament of *Great Britain* paſſed an act in 1741, granting a liberty to ſuch perſons as are free of the *Ruſſia* company, to import the raw ſilk of *Perſia* into *Great Britain*, in return for *Britiſh* manufactures ſold in *Perſia*; in conſequence whereof, from 1741 to 1745, were ſent 170.000 *l.* value into *Perſia*.

'In 1743, *John Elton*, one of our factors in *Perſia*, engaged himſelf as a ſhip-builder in the ſervice of *Nadir Shah*; which offended the *Ruſſians*, and at length occaſioned a decree of the *Ruſſian* court, publiſhed in 1746, prohibiting this trade. The cruelties of *Nadir Shah* had involved his people in ſuch extreme miſery, that hardly the moſt trivial ſales could be made by the *Britiſh* factors in the north of *Perſia*, from 1744, to 1747. In *June* 1747, *Nadir* ſuffered a violent death: his nephew *Ali* then mounted the throne, and trade inſtantly began to revive; but in *January* following, *Amur Aſlan Khan*, a couſin of *Nadir*, revolting from *Ali*, ſent a body of his forces, and pillaged the *Britiſh* factors in *Reſhd* to the value of 80,000 *l.* *Ali* ſoon defeated theſe rebels, and declared his intentions to do us juſtice; but his brother *Ibrahim Myrza* alſo revolting, *Ali* was taken priſoner and blinded.

'You muſt obſerve, that the ſovereigns of *Ruſſia* having been maſters of *Ghilan* from 1722 to 1731, are ſtill conſidered with a reſpectful regard, and the perſons and houſes of their miniſters are uſually ſacred to the inhabitants of that province. The good underſtanding between *Great Britain* and *Ruſſia*, and the repeated promiſes of protection received from the *Ruſſian* court, inclined our merchants at home, and their factors in *Perſia* to expect, not only protection and juſtice,

'but kindneſs and friendſhip from the *Ruſſian* reſident and 'ſubjects in *Perſia*. But the contrary happened; for I am 'well aſſured, that ſeveral ſubjects of that empire were actually 'partners in the plunder, if receiving the ſtolen goods can 'make them ſuch.

'*Amur Aſlan Khan* having thus rebelled againſt *Ali*, this 'robbery might, in reſpect to the declared ſubjects of that 'prince, be deemed an hoſtile plunder only; but his taking 'the effects of ſtrangers, who, in confidence of the laws of 'hoſpitality, came into *Perſia* to trade, and neither provoked 'nor reſiſted, nor any ways oppoſed the invaders, makes this 'capture an abſolute robbery; conſequently the goods ought 'in juſtice to be conſidered as ſtolen, and thoſe who bought 'them, as buying ſtolen goods. To buy ſuch goods with a 'view to profit by the diſtreſs of him who is robbed, is cer-'tainly againſt all laws human and divine; and contrary to 'the friendſhip and alliance of the prince, whoſe ſubjects are 'robbed, and of him whoſe ſubjects buy ſuch ſtolen goods.

'The paſſions of men in all countries betray them often 'into unwarrantable exceſſes; but the civilized part of man-'kind have generally ſuch impreſſions of moral duties, as ſel-'dom to violate their conſcience, without giving ſome marks 'of compunction. The *Ruſſian* reſident was ſo far afraid, or 'aſhamed, as to diſown he had bought any of the goods; as 'did the other ſubjects of *Ruſſia*; but a great part of theſe 'goods, I am aſſured, were ſeen in their poſſeſſion, and par-'ticularly in the reſident's houſe: and when the factor, mr. '*Van Microp*, offered the *Ruſſians* payment of the value they 'had given for theſe goods, they ſtill alledged that they had not 'purchaſed any ſuch.

'The impreſſions which the honeſt part of the *Perſians* re-'ceived from the violation of juſtice in taking theſe effects, 'appears by the conduct of *Aga Mir Casbini*, and his partner, '*Hahdgee Mehtie*. Theſe men had made a profit of four 'hundred crowns, on a purchaſe of ſome plundered cloth: 'the *Hahdhee* declared againſt ſuch gain, as contrary to rea-'ſon and religion, and gave notice thereof to our factors; 'who, in conſideration of the great riſk in tranſporting the 'goods to the place where they had been ſold, divided the 'profits with him.

'In what manner the ſpirit of *Chriſtianity* inſpires the true 'profeſſors thereof with the love of juſtice and humanity, be-'yond the doctrine of *Mahommed*, is very evident to real '*Chriſtians*, who have lived amongſt *Mahommedans*: but nei-

'ther the *Chriſtian* reſident, nor the *Chriſtian* merchants, in 'this inſtance, acted in the ſame manner as *Hahdgee Mehtie*.

'You know, ſir, I was plundered at *Aſtrabad*, in a rebel-'lion againſt *Nadir Shah* in 1744. The rebels carried the 'farce ſo far, as to give me an obligation for the amount of 'the goods taken, promiſing payment thereof; which plainly 'ſhewed they did not think they had any right to ſeize the 'goods of a ſtranger, becauſe they rebelled againſt their ſove-'reign; how much leſs can the purchaſe of the goods in queſ-'tion be warranted as legal?

'The *Ruſſian* court has ſeized *Perſian* effects in *Ruſſia*, to 'indemnify *Ruſſian* merchants who loſt effects by plunder in '*Perſia*. I am perſuaded therefore that this court would not 'acquieſce in the conduct of her reſident towards us: but 'the queſtion is, if theſe injuries done us by the reſident and 'his people were proved in a proper manner, which will re-'quire ſome ſkill and expence, for the *Ruſſians*, who are the 'proper and legal evidences, are accomplices, whether it would 'avail to obtain reſtitution? Perhaps the reſident might be 'puniſhed in a pecuniary way, without any benefit to us. In-'quiſitions concerning great illegal gains, are things very much 'out of faſhion, even in limited monarchies, and where laws 'are ſaid to be revered, and the execution of them conſidered 'as bulwarks of property; I am afraid you find it ſo. But 'you will pleaſe to obſerve, that I am told alſo, the purchaſe 'of the goods in queſtion, and retaining them, notwithſtand-'ing the value paid was offered to be returned, is a warrant-'able act; and that men have a right to make their fortune 'by ſuch means, when ſuch a happy occaſion offers. If thoſe 'who might be appointed our advocates in this affair, ſhould 'happen to be of this opinion, a complaint would be over-'balanced by a vexatious proſecution to no purpoſe; but you 'are at liberty to take what meaſures you pleaſe. I am ſorry 'that it is not in my power to give you any relief; if it was, 'I know my own opinion, as well as inclination, and am 'very much,

'Sir, yours, *&c.*

In the remaining part of this article we ſhall lay before our readers, as what (we apprehend) will contribute moſt to their entertainment, ſome account of what our author has advanced in relation to the manners and cuſtoms of the modern *Perſians*. It may be proper in the mean time to obſerve, that mr. *Hanway*, in *February* 1743, accepted the offer of a partnerſhip in mr. *Dingley*'s houſe, (one of the members of the *Ruſſia* company) at

St. Petersburgh; in conſequence of which he was made acquainted with the *Caſpian* trade, at that time in its infancy, and the object of the ſanguine hopes of ſeveral of our moſt conſiderable merchants. From that time he indulged a deſire of ſeeing *Perſia*, a country ſo renowned for great and memorable events, both in antient and modern hiſtory; and ſoon found an opportunity of gratifying his curioſity: for very few weeks had paſt after his arrival at *St. Petersburgh*, before his partner, and other factors, who were correſpondents with mr. *Elton*, being alarmed with the complaints of the *Ruſſian* court in relation to that gentleman, reſolved that one of them would make a journey into *Perſia*; our author then offered his ſervice, which was accepted.

After receiving ſuch inſtructions as were neceſſary, from the factors who were intereſted in this new commerce, and taking upon him the charge of a caravan of thirty-ſeven bales of *Engliſh* cloth, he ſet out the firſt of *September* 1743, arrived in *Langarood*-bay on the third of *December*, and towards the latter end of the ſame month at *Aſtrabad*. Here he takes occaſion to give us an account of the governor's behaviour to him, and of ſome particulars relating to the *Perſian* cuſtoms; which we ſhall inſert as a ſpecimen of his manner of writing.

'The fourth of *January*, ſays he, *Habdgee Myrza Mahommed*, and ſeveral others, came to viſit me, and adviſed me to 'ſell part of my caravan in that city. This was not practi'cable in any quantity, nor conſiſtent with my deſign of go'ing to *Meſhed*. The fifth, as I had not yet provided an 'equipage neceſſary to make a proper appearance before the 'governor, *Naſeer Aga*, in whoſe houſe I was lodged, lent 'me a horſe handſomely capariſoned, and inſiſted upon my tak'ing his ſervants, as well as my own, to attend me. The 'preſent I had prepared for the governor, conſiſting of ſeveral 'cuts of fine cloth, and loaves of ſugar, was laid on a large 'tea-board, and carried in before me. He was attended by 'ſeveral perſons of the beſt diſtinction in the city, particularly 'by *Mahommed Haſen Beg*, ſon of the late *Fatey Ali Khan*, '*Mahommed Khan Beg*, and *Sadoc Aga*; the two laſt were the 'ſons of *Khans* in favour with the *Shah*. They all roſe at my 'coming in, and deſired me to take my place; but obſerving 'I could not accommodate myſelf to their manner, the go'vernor ordered a chair, and bid me welcome to *Perſia*; 'adding this hyperbolical compliment, That the city of *Aſtra'bad* was now mine, to do what I pleaſed with it. I returned 'my thanks, and aſſured him of the great ſatisfaction I enjoyed 'in being received into the protection of a perſon of his cha-

racter

'racter and authority: that I apprehended this was the firſt 'attempt the *Engliſh* merchants had ever made to convey mer- 'chandize into the interior parts of *Perſia* by this rout; and I 'was therefore the more concerned to provide with all poſſible 'atention for a quick and ſecure paſſage, at an eaſy expence: 'that he knew very well the *Shah* had been pleaſed to grant the '*Engliſh* merchants the moſt favourable decrees, in relation to 'their trade, in all parts of his dominions; and it depended on 'him to ſee his majeſty's pleaſure executed on this occaſion. I 'then demanded of him if the paſſage to *Meſched* was ſafe? He 'anſwered in the affirmative, and that I might be aſſured no- 'thing in his power ſhould be neglected to render it ſo; and 'that he would ſend four choice ſoldiers with me, who ſhould 'be bound for the ſafe delivery of our caravan at *Meſched*. I 'thanked him, and begging to be honoured with his com- 'mands, took my leave.

'Common gratitude now called on me to pay my reſpects 'to *Naſeer Aga*, of whoſe humanity and politeneſs I had re- 'ceived ſuch ſignal proof. This old man had been a compa- 'nion of *Nadir*, when he was the chief of a party of robbers 'in the neighbouring mountains. He now ſeemed too good 'a man for *Nadir*'s purpoſe, and the mediocrity of his fortune 'and ambition had ſecured him from moſt of thoſe calamities 'which were common even to favourites. His hoary beard 'gave a venerable air to his perſon, and a manly chearfulneſs, 'joined to an amiable aſſurance, graced his words. There is 'a reverence due to age, which by long experience frequently 'compenſates for the loſs of juvenile endowments; whilſt health, 'good nature, and ſtrength of underſtanding, produce many of 'the ſocial enjoyments of life. The old man received me with 'great marks of kindneſs, and ſent for thoſe maſter-carriers, 'who might probably engage to convey my caravan to *Meſched*. 'Here I firſt received a proof of that cunning and equivocat- 'ing diſpoſition, which diſtinguiſhes the modern *Perſians*, and 'was a prologue to that tragic ſcene, wherein I had ſoon af- 'ter ſo great a ſhare. It was impoſſible to fix them to any 'thing; and finding they trifled, I took my leave for that 'time.

'The ſeventh, I was viſited by ſeveral of the principal men 'of that place, who came out of curioſity, or perhaps with a 'dark deſign. They made their compliment by putting their 'hand on their breaſt, and bowing their head. Thoſe who 'are more familiar, preſs the palm of your hand between the 'palms of both theirs, and then raiſe them to their forehead, 'to expreſs the high and cordial reſpect they have for your

'perſon. Moſt of my viſitors behaved with an air of impor-
'tance, and ſpoke very little: after ſitting and ſmoaking the
'caallean for a few minutes, they took their leave.

'The *Perſians* are extremely fond of tobacco; ſome of
'them draw the ſmoke in ſo prodigious a quantity, that it
'comes out of their noſes. The caallean uſed in ſmoaking,
'is a glaſs veſſel, reſembling a decanter, and filled about three
'parts with water. Their tobacco is yellow, and very mild,
'compared with that of *America*; being prepared with water
'and made into a ball, it is put into a ſilver utenſil, not unlike
'a tea-cup, to which there is a tube affixed, that reaches al-
'moſt to the bottom of the veſſel. There is another tube
'fixed to the neck of the veſſel above the water; to this is
'faſtened a leathern pipe, through which they draw the ſmoke,
'and as it paſſes through the water, it is cool and pleaſant.
'The *Perſians* for many ages have been immoderately fond of
'the caallean. *Shah Abas* the Great made a law to puniſh
'this indulgence with death; but many choſe to forſake their
'habitations, and to hide themſelves in the mountains, rather
'than be deprived of this infatuating enjoyment. Thus this
'prince could not put a ſtop to a cuſtom, which he conſidered
'not only as unnatural and irreligious, but alſo as attended
'with idleneſs and unneceſſary expence.

'I entertained ſome of my gueſts according to their own
'manner, with ſweetmeats, of which they took a little, and
'gave the remainder to their ſervants; theſe are often ſo nu-
'merous, that a treat of this kind will coſt ten or twelve crowns.
'This cuſtom, abſurd and expenſive as it appeared to me, had
'ſomething of the air of hoſpitality in the perſon entertaining.
'I could not but conſider it as much leſs inconſiſtent than that
'which prevails in ſome parts of *Europe*, where almoſt every
'man's ſervant is bribed by his maſter's gueſt, for doing his
'duty; where every gueſt is a ſlave to the ſervant, by ſub-
'mitting to a compulſive tax, which even the ſovereign has
'no authority to impoſe; where every one complains of the
'abuſe, and, as a proof of the ſlavery, is obedient to it, ex-
'cept a few, who having been free in countries of ſlavery,
'will not be ſlaves in a free country.

'Is it not abſurd to the higheſt degree, that the greateſt lord
'of the land ſhall meanly look on, and ſee his ſervants, rapa-
'cious by his authority, wring from the hard hands even of
'peaſants, their ſlender ſupport? Is it not abſurd, that gentle-
'men of ſmall fortunes ſhould be guilty of the folly of giving
'away their money as if they were rich; or be obliged to con-
'feſs to menial ſervants, that they are not rich; or exclude

'them-

'themſelves from the company of their opulent friends, whoſe 'houſes, even where there has been an appearance of a gene'rous invitation, are oftentimes nothing more than diſagree'able and expenſive inns? Is it not abſurd, in fine, that a 'ſtrange corruption of manners ſhould induce almoſt every 'maſter to contract with his ſervant, that the greateſt part of 'his wages ſhall be paid him by his neighbours; tho' his own 'expences are by this means not only increaſed, but alſo ren'dered impertinent and vexatious; whilſt ſervants, on the 'other hand, become extravagant, in conſequence of theſe 'prepoſterous revenues, and their morals ſpoiled by the folly 'of their maſters!

'To return to my ſtory. Having agreed at length upon a 'price for ſeventeen camels and ſixty-two horſes, at ſeven 'crowns and a quarter *per* bale, I advanced to the carriers a 'ſmall part of the money, as earneſt. But I ſoon found, 'that it is a frequent practice for the *Perſians* to recede from 'their agreements; and when any deciſion can be obtained in 'ſuch caſes, the verdict is uſually given in favour of thoſe 'who appear to have the worſe ſide, or have engaged to exe'cute more than is convenient for them to perform: ſo that 'I could place but very little dependance on this contract.

'My good friends, *Noſeer Aga* and the *Hahdgee* made me a 'viſit, and brought ſeveral other perſons with them. Their 'buſineſs was to enquire if I believed *Jeſus Chriſt* to be the ſon 'of God; intimating this to be the perſuaſion of *Chriſtians*, 'and without waiting long for an anſwer, they pronounced 'me an idolater. My interpreter, who was himſelf a *Chriſ'tian*, was a little ſtartled, and aſked me what anſwer he 'ſhould make; I told him, that I was not come there to enter 'into religious controverſies with *Mahommedans*; who with'out doubt would remain in their own faith, as I hoped to do 'in mine: however, if he pleaſed, he might gratify their cu'rioſity, and tell them, that I believed *Jeſus Chriſt* to be the 'ſon of God; leaving him to give what further account of my 'religion he might think proper, upon the principles mention'ed in the next chapter, being the reſult of frequent diſcourſes 'and reflections to which this enquiry gave occaſion.'

Idolatry being imputed to our author, he proceeds in the next chapter to defend *Chriſtianity*, and gives us his notions of religion, which appear, in general, to be very juſt: but without giving any extracts from this part of his work, we go on to lay before our readers what he ſays of the genius, character, and diet, *&c.* of the modern *Perſians*, which is as follows:

'The

'The modern *Perſians*, ſays he, are robuſt, warlike, and 'hardy, and are now all become ſoldiers: were their govern-'ment once eſtabliſhed, no nation could ſooner recover itſelf 'from ſuch miſerable circumſtances. They have money 'enough; their houſes are eaſily rebuilt, and their land is fer-'tile: theſe advantages would bring in foreigners, at leaſt '*Tartars* and *Indians*, and with them the conveniencies of 'life, and at length reſtore their arts and manufactures.

'They are naturally inclined to temperance; and with re-'gard to diet, ſeem to be more in a ſtate of nature than the '*Europeans*. By way of amuſement they uſe opiates, but not 'near ſo much as the *Turks*: they drink coffee in ſmall quan-'tities with the lees, alſo ſherbets, and an infuſion of cinna-'mon with ſugar. Their ſimplicity of life generally renders 'their domeſtic expence eaſy; tho' in this laſt particular, tra-'vellers do not agree: I grant, however, that the *Perſians* 'underſtand very little of what we call prudence and œcono-'mical government.

'In their common diſcourſes, they often introduce moral 'ſentences, and poetical narrations, extracted from their poets 'and other writers: it was formerly their conſtant cuſtom to en-'tertain their gueſts with favourite paſſages out of their poets. 'Reflection or repetition are the only means of ſtrengthening 'or ſupporting the memory: cuſtom has made it a kind of 'pedantry in *Europe* to be frequent in the repetition of the 'wiſe ſayings either of the antient or modern divines, philoſo-'phers, or poets; but if, from the nature of the human mind, 'we ever ſtand in need of a monitor, what office is more con-'ſiſtent, than to render the wholſome rules of life familiar, by 'making them a part of our ordinary converſation. It might 'be wiſhed, that this practice was introduced among *Euro-'peans*, rather than that barrenneſs of diſcourſe we often find, 'or the irkſome and pernicious amuſement of cards.

'Now I have mentioned a circumſtance ſo intereſting to the 'great world in *Europe*, I muſt acknowledge, that cards, in 'the original uſe of them, are confeſſedly as innocent as any 'other inſtrument of diverſion, to thoſe who are at a loſs for 'ſomething more rational; yet in the manner now in faſhion, 'they cannot but diſſipate the thoughts in ſome, and enervate 'the mind in almoſt every one who is cloſely attached to them. 'They muſt be a great means of feeding thoſe paſſions which 'corrode the heart, and, warping the affections from their 'proper bias, oppoſe the eſtabliſhment of virtue in the mind. 'We often ſee this verified, tho' few will confeſs it. Is it 'poſſible in the nature of the thing, that thoſe who give a

'con-

'conſtant application to this entertainment, eſpecially if they 'play high, can ſupport a tranquility of mind? And in pro-'portion as the mind is diſturbed, is it not diſqualified for the 'eſſential duties of life? This matter is beſt underſtood by 'thoſe very perſons who play high, and conſume their time in 'this polite idleneſs. The *Perſians* ſeem to fall into the con-'trary extreme; they delight in ſitting ſtill and muſing. I 'never obſerved any of them to walk in their apartments, as 'the *Europeans*, and particularly the *Engliſh*, are uſed to do. 'I remember to have heard of a *Turk*, who, being on board 'an *Engliſh* man of war, enquired very ſeriouſly if the people 'were troubled with an evil ſpirit, becauſe, ſays he, *they are 'never at reſt?*

'The *Perſians* are polite, but extravagantly hyperbolical in 'their compliments: this indeed is peculiar to the eaſtern 'nations; and the ſcripture, which partakes ſo much of that 'ſtile, is known to be derived from that quarter. The *Per-'ſians* were celebrated for a particular genius to poetry; but 'war, which has deſtroyed their morals and learning, ſeems 'alſo to have damped their poetic fire: tho' they have ſtill 'many traces of that fertility and ſtrength of imagination, for 'which in paſt times they were deſervedly famous. The 'antient *Perſians* are recorded to have taught their children 'a moſt exact reverence for truth; but the preſent generation 'are as notorious for falſhood: they poiſon with a ſweetmeat, 'in always ſaying what is pleaſing, without regarding the truth. 'In their diſpoſitions they are chearful, but rather inclined to 'ſeriouſneſs than loud mirth: in this they are not ſo much 'the *French of Aſia*, as in their politeneſs and civility to ſtran-'gers. Hoſpitality is a part of their religion: on occaſions of 'the leaſt intercourſe, men of any diſtinction invite ſtrangers 'as well as their friends to their table; and it is remarkable 'how they pride themſelves in other teſtimonies of reſpect, 'which have occaſionally been mentioned in this work.

'I did not obſerve that they are vindictive; yet if their kind-'neſs to their beſt friends happens to be turned, by any fortune 'of war, into enmity, they often become inſenſible: this 'ſeems to be more owing to a cuſtom of cruelty, than a re-'vengeful temper. On the other hand, there are not many 'inſtances of the placable diſpoſition which the *Chriſtian* reli-'gion ſo ſtrongly recommends: in theory, however, they are 'friends to this virtue, and they apparently exceed the *Chriſ-'tians* in the duty of reſignation. With regard to their per-'ſons and dreſs, the men in moſt parts of the country ſhave 'their heads very cloſe; the young ones have often a lock on each,

'each temple, which hangs pendant, and ſerves as an ornament 'to their faces, ſomewhat in the manner of *European* beaus 'ſome years ſince. Their cheeks are ſhaved, but the beard 'on the chin reaches up to their temples: the men, for the 'moſt part, are tall, and of good ſhapes; their complexions 'ſwarthy, particularly in the ſouthern parts, and their eyes 'and hair black. Moſt of them have caps of cloth, which 'riſe ten or twelve inches, and terminate on the top in four 'corners; they have a ſhorter cap for ſummer, faced with 'grey *Bokharian* lambſkins: their ears, which are very large, 'are always left bare, and generally hang down, in conſe-'quence of the weight of the caps reſting on them, and many 'are proud to ſhew that their ears are not cut off. Crimſon 'is a colour they much affect in their caps, as well as in their 'outward garments; and it makes a grand appearance: deep 'blue, which one ſeldom ſees worn except in coarſe cloaths, is 'their mourning colour. The better ſort of people wear a ſaſh 'of *Khermania* wool wrapped about their heads as turbands: 'ſome of theſe are ſo exceeding fine, as to coſt an hundred 'crowns, and the common price for ſuch as are good, is eight 'or ten crowns. Their heads are thus kept very warm, and 'the more, as they ſeldom pull off their caps, but wear them 'even in the preſence of their king.

'The outward garment of the common ſort of people, is a 'ſlight cotton: in general they wear two or three light veſt-'ments, which reach only to their knees; ſo that their dreſs 'gives them a great advantage over the *Turks*, who wear long 'effeminate robes. Beſides their cloth garments of the ordi-'nary ſort, which are much eſteemed, ſome have them lined 'with furrs, as ermins, ſquirrels, or ſables, which are worn 'for warmth, and very often for ſtate alſo; for it is common 'to ſee a great man ſit in his ſable coat in the height of 'ſummer: but it muſt be obſerved, that theſe coats reach no 'farther than the waiſt; thus demonſtrating a judicious diſ-'tinction not to load themſelves with a ſuperfluous weight of 'cloaths.

'Silk is worn in ſummer by men of faſhion, eſpecially for 'under garments; but theſe, as well as their cotton and wool-'en under garments, are quilted, which renders them very 'warm without being heavy. Under the ſaſh round the waiſt 'they carry a long pointed knife in a caſe of wood, which is 'mounted with gold or ſilver. Their ſhirts, for the moſt 'part, are made of chequered ſilk and cotton: theſe have nei-'ther wriſtbands nor collars, for they always go bare-necked. 'The ſleeves of their upper garment reach down to their

'fingers:

'fingers: they ſometimes wear cloth ſtockings, which ſit 'looſe like boots; but for the moſt part they uſe only ſocks of 'wool, which reach over the ankles. They wear ſlippers 'like womens ſhoes, without quarters; theſe are of ſhagreen, 'made with the ſkin of horſes rumps, which are prepared hard 'and rough like a ſeal's ſkin: the heels being high, they are 'calculated to carry one out of the dirt, but are extremely un-'eaſy to thoſe who are not accuſtomed to them. Their 'drawers, or rather trowſers, are more convenient than 'breeches in a hot country, being without any tight liga-'ments: for this reaſon their cloathing in general ſeems to 'be more conducive to health and ſtrength than that of *Eu-'ropeans:* the ſaſh round the waiſt may however keep their 'loins too warm; but girding up the loins is indeed a part of 'dreſs the moſt antient we read of. Their writers carry their 'ink and pens about them in a caſe, which they put under 'their ſaſh, or in their pocket under their arm.

'The ſimplicity of their taſte deſerves commendation: a '*Perſian Khan* once queſtioned me cloſely upon the ſleeve 'of my coat, deſiring to know what I intended by that bit of 'cloth hanging from my arm? I of courſe told him, that in '*Europe* we conſider it as an ornament. I could not help re-'flecting, however, on the ſuperfluous and inconvenient part 'of dreſs which the polite nations of *Europe* have introduced, 'in defiance of natural taſte, and the conſideration of health 'and convenience. Externals are always moſt apt to affect 'the mind, and where we ſuffer ourſelves to follow implicitly 'him, who, for his private convenience, or to gratify his hu-'mour, continually makes alterations in our manner of cloath-'ing, it muſt engage too great a ſhare of the attention, at 'leaſt of the youthful part of a nation, and create a dangerous 'expence; nor can we be ever ſure of retaining that, which 'in all reſpects is found elegant, ornamental, and convenient, 'if we happen to ſtumble on it. The *Aſiatics* ſeem beſt to un-'derſtand this matter, and to act moſt agreeably to reaſon. 'We muſt however acknowledge, that the variety of which 'the politer nations of *Europe* are ſo fond, ſerves to exerciſe 'invention, improve arts, and create a circulation of money; 'but ſtill it tends to the ruin of ſtates, when the inclination is 'carried to an exceſs, and beyond what private incomes will 'bear, after all eſſential duties regarding government and cha-'rity are complied with. But in a compariſon of the oriental 'and *European* dreſs, there is not any thing in the latter half ſo 'abſurd and ridiculous as that part of the female furniture cal-'led a Hoop. If the *Perſian* who was ſo much ſurprized at the

'ſleeve

'fleeve of my coat, which was in no extreme of the faſhion, 'had ſeen this whalebone machine, he would certainly aſk if 'the woman was to be ſown up in it with a wild cat; as they 'ſometimes uſe bags when they torture females. Tell him, 'that it is deſigned to be worn about her waiſt, and he would 'conclude it was a puniſhment for ſome act of incontinence; 'but never would a man in his right mind, conceive it to be 'intended as an ornament; and that the greater ſpace a wo-'man occupies, the greater her quality, the more important 'her appearance, and, as ſome imagine, the more exquiſite 'her charms.

'And ſince the reſentment of a cuſtom ſo injurious to health 'and convenience, as well as true taſte, has drawn me thus 'far, I cannot help obſerving very ſeriouſly, that as the per-'ſons and external ornaments of women are ſo much the atten-'tion of men, it is not ſurprizing that they ſhould make uſe 'of their proper ſtrength, and improve their own advantages; 'but I apprehend there are very few ſenſible women, and yet 'fewer men, who conſider this romantic machine as orna-'mental. Cuſtom is indeed a tyrant over both ſexes, and the 'pride of imaginary embelliſhments almoſt as ſtrong a paſſion 'with the youthful part of the gay world, as even the love of 'life. All nations ſeem to agree, that rich manufactories, 'ſilver, or gold, or precious ſtones, or what is juſt the ſame, 'ſomething in imitation of them, are ornamental. It is alſo 'confeſſed, that the more immediate ſeat of the graces is the 'face, and the women of all countries apply their ſkill to the 'improvement of it; preſerving at the ſame time thoſe veſ-'tures which they think add a luſtre to their natural advan-'tages. How can *Europeans* laugh at ſome particular parts 'of the dreſs of remote nations, when perhaps none of them 'wear any thing ſo ridiculous as a large hoop? Beſides, tho' 'cuſtom may cauſe any thing to paſs for modeſt, it cannot 'alter the nature of climates, nor prevent thoſe diſtempers 'which ariſe from cold; neither will the ſtreets grow broader, 'or houſes, churches, or theatres, extend their walls, to keep 'pace with this romantic extenſion of habilliment.

'The dreſs of the women in *Perſia* is ſimple, differing from 'the men rather for the diſtinction of ſexes, than by affecting 'any form ſhocking to nature: they adorn their arms with 'bracelets, after the manner of ſome *Europeans*, and their 'heads with jewels of ſeveral kinds: one of theſe is compoſed 'of a light gold chain-work, ſet with ſmall pearls, with a 'thin gold plate pendant, about the bigneſs of a crown piece, 'on which is impreſſed an *Arabian* prayer: this is fixed to the

'hair at the upper part of the temple, and hangs upon the 'cheek below the ear. They have large ear-rings, and ſome 'are ſaid to wear gold rings, ſet with pearls, in their noſe, 'which is incomparably the worſt taſte they have; the poorer 'ſort wear the ſame thing in baſer metals: their hair hangs 'in treſſes; their ſhirts, as well as the mens, are of a thin 'manufacture of ſilk and cotton; but theſe are open at the 'breaſt in the manner of men's ſhirts in *Europe*, whilſt the 'men's are ſupported on the left ſhoulders by a ſmall button.' 'The women alſo wear drawers and ſlippers as the men.

'The *Perſians* obſerve an outward decency in their cloathing; their very religion ſeems to exact it of them, and the 'ſimplicity of their cuſtoms contributes to the ſame end. They 'are neat in their houſes; and even the meaneſt ſort are uſually very clean in their cloaths, which have ſeldom any rent; 'but if it was not for their repeated bathings, the want of 'changing their ſhirts would render their perſons indelicate.'

We ſhall cloſe this article with the account our author gives of the religion of *Perſia*, which is as follows.

'As to their religion in *Perſia*, ſays he, the *Turks* and '*Perſians* equally acknowledge the *Khoran* as firſt promulged, 'to be the great law of their prophet *Mahommed*; but they 'trace their eccleſiaſtical diviſions, and inveterate animoſities, 'as high as his immediate ſucceſſor. *Ali* was *Mahommed*'s 'brother's ſon, and married to *Fatima*, the daughter of that 'falſe prophet. From this the *Perſians* naturally infer his right 'to the ſucceſſion, which was notwithſtanding invaded by his 'uncles *Abubeker*, *Omar*, and *Oſman*, the brothers of *Mahom*med*, whoſe uſurpation, both as kings and prophets, is ap'proved of by the *Turks*. At length *Ali* ſucceeded, and the 'diſpute might have been loſt in oblivion, had he made no 'difference in the *Khoran*; yet this produced no extraordinary 'effects till the fourteenth century, when *Sheffie*, a man of an 'exemplary life, who pretended a regular deſcent from *Ali*, 'began to teach and expound the *Mahommedan* law, and the 'doctrine of *Ali*'s followers, in preference to the *Turkiſh* doc'tors of divinity; this revived the remembrance of the injury 'done *Ali* by his uncles, whom the *Perſians* began to curſe in 'their public prayers: they alſo changed the form of the *Ma*hommedan* creed, by giving *Ali* the title of *the friend of God*. 'Theſe two ſects being divided, thoſe who maintained the 'ſucceſſion of *Abubeker*, *Omar*, and *Oſman*, called themſelves '*Sunnis*, whilſt the followers of *Ali* took the name of *Sehias*.'

'Experience has proved that it is next to impoſſible to keep 'mankind ſteady to any form of worſhip, even where they

'pro-

'profeſs the ſame faith in eſſentials; and if this is the caſe, 'where religion is founded in truth, as in that of *Chriſt*, it is 'no wonder that ſo abſurd a doctrine as *Mahommedaniſm*, 'profeſſed by ſo many millions of people, ſpread over ſuch a 'vaſt tract of country, ſhould create diviſions with regard to 'ceremonials, and the conſtruction of texts, in themſelves in-'explicable; nor is it ſtrange, that this ſhould produce na-'tional and irreconcileable hatred. It muſt further be obſerv-'ed, that their morals and true notions of life having, in a 'great meaſure, given place to a martial genius and military 'ſhew, it is eaſy to conceive the cauſe of the long and bloody 'wars which have been carried on between the neighbouring 'ſtates of *Perſia* and *Turkey*. It cannot here be improper to 'mention the method taken by *Shah Abas*, to make a differ-'ence in opinion inſtrumental to the peace and ſecurity of his 'government. This prince, finding in his people a great pro-'penſity to rebellion, gave *Ali* two names, and then artfully 'inſinuated, that one ought to be revered in preference to the 'other; thus he promoted ſuch a diſſenſion among them, as 'brought both parties the more eaſily to make him umpire, 'and ſubmit to his government.

'The *Perſians* believe the *Moſaic* to have been the true re-'ligion before *Chriſt*, whom alſo they acknowledge to be a 'true prophet, and teacher ſent from God; but that the reli-'gion he taught was contained in a book, which, at *Mahom-'med*'s coming, was taken by the angel *Gabriel* into Heaven, 'and the *Koran* brought down in its ſtead: this however 'they do not attempt to prove. They ſay alſo, that *Jeſus 'Chriſt* did not die upon the croſs; but that another perſon 'was miraculouſly brought there in his place; thus confeſſing 'the truth of our ſaviour's miſſion, but confounding it with 'abſurd fables.

'The common people pray at break of day, noon, and 'ſun ſet; but the *Habdgees* pray at theſe times, and alſo in 'the afternoon, and at night. The *Mullah*, when he goes to 'prayers, mounts a turret appointed for that purpoſe, which 'over-tops the houſes, from whence at day-break, mid-day, 'and evening, he invokes the ſupreme being by ſaying, "O 'God, there is but one God; *Mahomed* is his prophet, and '*Ali* his friend." After repeating theſe words three times, 'he makes a prayer to this effect: "Glory be to the ſovereign 'of the univerſe, and to the judge of the laſt day; we glorify 'thee, we beſeech thee to aſſiſt us in our neceſſities, to lead 'us in thy ways, and in the paths of righteouſneſs, and to 'prevent our falling into the ſnares of perdition." I never ob-

'ſerved

'ſerved that the *Perſians* have any marks of that falſe modeſty 'which prevails among *Chriſtians* of the beſt ſort, who, to 'avoid the imputation of affectation or hypocriſy, are as jea-'lous to be ſeen on their knees, as afraid to commit any cri-'minal action. If a bold maſculine piety, and a ſincere aw-'ful ſenſe of the ſupreme being are very conſiſtent things, this 'excuſe of modeſty muſt be owing to an error in education. 'The reſervedneſs of ſome *Chriſtians* is certainly carried to a 'great exceſs: I have known perſons pious before marriage, 'confeſſedly negligent in their devotion afterwards, the pre-'judices of education being ſuch, as that neither party choſe 'to be ſeen on their knees; and we all know, that any neg-'lect may grow into a habit. Not ſo does the incomparable '*Milton* paint our firſt parents; not ſo does nature or reaſon 'dictate; ſurely this is not what our ſaviour meant by admo-'niſhing us to retire to the cloſet; and is diametrically oppo-'ſite to what may be inferred from that paſſage of ſcripture, 'that the unbelieving party in marriage is ſaved by the be-'liever. Such an exceſs of reſerve, if ſuch is common, muſt 'be injurious to religion, and highly deſtructive of the advan-'tages derived to mankind by the example of piety, particu-'larly in the matrimonial ſtate.

'The *Perſians* ſeem to be under the influence of a certain 'degree of enthuſiaſm; without which, devotion in ſome men 'is but a languid office: their imaginations are warm, and it 'is probable they receive no common help from thence. But 'here it may be aſked, whether any degree of paſſionate 'warmth is warrantable in devotion? Whether it is effectual, 'is alſo a point about which *Chriſtian* divines ſeem to differ 'in their ſentiments. If paſſion is eſſential to the make and 'compoſition of man; if experience evinces, that hardly any 'of our actions are devoid of paſſion; if the great art of hu-'man life is not to eradicate the paſſions, but to adopt the pro-'per objects of them; if mankind cannot think ſo abſtractedly, 'as a pure effort of unmixed reaſon implies; I preſume it fol-'lows, that ſome degree of paſſion is warrantable in devotion: 'that degree will depend on the different turn of mens minds, 'and we may leave the great object of our devotion to deter-'mine the reſt. If God is the common parent and univerſal 'friend of mankind, we muſt be affected towards him with all 'the energy of the ſoul, which cannot be exerted without the 'aſſiſtance of our paſſions: and it ought to be remembered, 'that towards different objects the ſame paſſions affect us dif-'ferently. We muſt learn to think conſiſtently of the ſu-'preme being, but leave nature to herſelf with regard to the

'manner of the operation of thoſe paſſions, and not refine the 'thing away. Farther, if the great object of all the powers 'and faculties of the ſoul is God; if hope, and fear, and love, 'as paſſions, belong to any thing more than mere ſenſitive 'life, the exerciſe of them is due to the great author of na-'ture, and conſequently ought to be employed in our addreſſes 'to him; for theſe, by their happy mixture, under the influence 'and guidance of reaſon, conſtitute that paſſionate warmth, 'which, I preſume, is not only warrantable, but in many 'minds eſſential. And can it with any conſiſtency be thought, 'that our ſaviour's prayer in *his paſſion*, as properly called, was 'devoid of the paſſion we are now ſpeaking of; if it was not, 'it will follow, that in proportion to the earneſtneſs of our 'petitions to Heaven, there will be a mixture of paſſion, tho' 'reaſon may at the ſame time be ſupported in its full ſtrength.

'To return to the *Perſian* manner of devotion: after waſh-'ing themſelves, and combing their beards, they often count 'beads on a ſtring, as is the cuſtom of ſome *Chriſtians*, and 'probably learnt of the *Mahommedans*. At certain parts of 'their prayer they ſtand, then kneel, and then proſtrating 'themſelves on the earth, ſet their foreheads on a bit of clay, 'about the ſize of a crown-piece, ſuppoſed to be brought from '*Mecca*, and conſequently to have a charm. They always 'carry it about them, tied to the upper part of their arm. 'They, as well as the *Chriſtians*, make their prayers long, in 'contradiction to the experience of mankind, how laborious a 'taſk it is to keep all the faculties of the ſoul awake for a ſhort 'interval. "Let thy words be few," is an admonition well 'ſuited to the weakneſs of human nature; tho' the obſervance 'of it may argue the ſtrength of the underſtanding. It is a 'ſhrewd remark, that there is a great difference between pray-'ing and ſaying of prayers; and that we ought not to expect 'that God will attend to our prayers, if we do not attend to 'them ourſelves. Beſides, if a life ſpent in the fear of God, 'and obedience to his laws, is one continued prayer to him, 'will he require a multiplicity of words? Will he demand a 'longer attention than the mind is capable of, or the duties of 'life will permit? I do not mean by this remark, to lend any 'aſſiſtance in countenancing the indolence and impiety which 'reigns ſo much among ſome *Chriſtians*; but to recommend 'an awful approach of the deity, and in our private addreſſes 'to him, to ſpend as much time in preparing the mind as in 'the addreſs itſelf; and not deſtroy the dignity, and, as we 'may fear, the efficacy of the duty, by a careleſs and abrupt

'in-

'intruſion into the more immediate preſence of the awful ma-
'jeſty of Heaven.

'The *Mahommedans* having certain ſtated hours for prayer,
'are punctual in the obſervance of this duty; and, to all ap-
'pearance, perform it with more attention than the *Chriſtians*
'generally do: and tho' the *Perſians* are become ſo extremely
'immoral, yet they give one proof of religion vaſtly ſuperior
'to the *Chriſtians*; for I never could obſerve, that they men-
'tioned the name of the ſupreme being, except upon ſolemn
'occaſions, or at leaſt in a reſpectful manner.

'The *Perſians* have ſome of the *Jewiſh* rites among them;
'and alſo this peculiarity, that when they pray, they never
'permit the image of any ſenſible object to be before them;
'nor is it permitted to pray with any thing of gold about them,
'as if it was eſteemed an object of idolatry. They invoke the
'interceſſion of the departed ſouls of ſome of their prophets
'and pious men.

'As to ſuperſtition, I have already given numerous inſtan-
'ces how inclined the *Perſians* are to it: a *Mahommedan* is
'offended if a perſon applies to any mean uſe a written paper,
'leſt it ſhould contain the name of the ſupreme being. This
'may plead in its excuſe that reverence which all mankind
'owe to the deity; but for their other ſuperſtitions, they are
'for the moſt part much leſs conſiſtent: as for inſtance, a
'*Mahommedan*, ſtrictly ſpeaking, is not only defiled by the
'touch of any thing belonging to a hog, but even, they ſay,
'by a ſhoe, when it is made by an end where a hog's briſtle
'has been uſed.——

'The want of curioſity, even in ſome of their people of diſ-
'tinction, is very remarkable: it is true, the greateſt part of
'theſe are of mean parentage and education, and are fallen
'very low in point of knowledge, tho' they have good natu-
'ral parts: this is, indeed, the leſs ſurprizing, as reading, the
'firſt ſtep to knowledge, of late years, has been as little taught
'to thoſe bred to arms, as to the vulgar; we may ſay it is
'more peculiar to the *Mullàhs*. They alſo fall into a great
'abſurdity in their manner of inſtructing; I have obſerved
'their boys reading leſſons out of the *Khoran* in *Arabic*, which
'they do not underſtand; and, to add to this farce, as they
'ſit, they make a motion with their head and body, alledging
'that this helps ſtudy: thus does affectation ſupply the place
'of real learning. They acknowledge that the *Europeans*
'have two eyes, and themſelves but one; or, in other words,
'that we have knowledge, and an univerſal ſkill in arts and
'ſciences, to many of which they are entire ſtrangers; and,

'if I miſtake not, their preſent method of education is not likely to remove this evil.

'Thus the revolutions of time, and the changes to which human affairs are ſubject, in conſequence of men's iniquity, have involved theſe nations in ignorance, who once enjoyed all the advantages which could grace and adorn human nature, and were diſtinguiſhed as patterns of learning and politeneſs.'

From the above extracts it is obvious to obſerve, how apt mr. *Hanway* is to ſtart from his ſubject, and indulge himſelf in reflections; his reflections however are generally juſt and ſenſible; they ſeem to flow from a mind deeply impreſſed with the awes of deity, and full of the warmeſt benevolence to mankind; and can be diſagreeable to no readers, but ſuch as are either unaccuſtomed to think ſeriouſly on ſubjects of the higheſt importance, or afraid of doing it.

(To be continued.)

ART. XLIV. *The letters of* Marcus Tullius Cicero *to ſeveral of his friends, with remarks by* William Melmoth, eſq; Octavo, *three volumes*, 15s. Dodſley.

OF all thoſe who, in antient times, have made a figure in the commonwealth of learning, *Cicero* will readily be allowed to be one of the greateſt. His writings on the ſubjects both of philoſophy and eloquence, have been the delight and admiration of the ſucceeding ages; and admired undoubtedly they will ſtill continue to be, ſo long as mankind have any regard left for juſt thinking, exact reaſoning, and manly eloquence. But of all the writings of this extraordinary genius, there are none, perhaps, more inſtructive and entertaining than his *familiar letters*; they contain ſome of the beſt memoirs extant of that buſy age, which produced ſo many and ſuch ſurprizing revolutions in the *Roman* commonwealth, and give us a clearer inſight into the ſecret ſprings and cauſes of them, and the characters of perſons and parties, than any other monuments that are left of thoſe times. But not to inſiſt upon this, nor the peculiar pleaſure attending the peruſal of the friendly and intimate correſpondences of great men with their cotemporaries, *Cicero*'s letters are very valuable, as they exhibit his character in a clear and full light; a character which has been generally miſunderſtood, tho', as mr. *Melmoth* juſtly obſerves, it is more open to diſcovery than any one, perhaps, in all antiquity. Thoſe

who read them with impartiality and due attention, whatever pleaſure they may take in contemplating the character of *Cicero*, as a father, a huſband, or a friend, will find little reaſon, we imagine, for aſcribing to him the *patriot character*, and be inclined to think that there is no great foundation for thoſe high encomiums, that have been beſtowed upon his political conduct, by antient and modern panegyriſts.

With regard to the tranſlation of theſe letters now before us, we ſhall only ſay, that it is ſuch as might be expected from the truly ingenious and elegant tranſlator of *Pliny*'s letters. The principal deſign of it, as mr. *Melmoth* himſelf informs us, is to trace the conduct, and enquire into the character, of *Cicero*; with this view there are many judicious and curious remarks annexed: the letters are placed according to their ſuppoſed dates, and at the end of each volume is an index referring to the order in which they ſtand in the common editions. That our readers may judge how mr. *Melmoth* has ſucceeded, we ſhall inſert the following ſpecimen.

To Lentulus.

'It is with ſingular pleaſure I perceive by your letter, that you 'are ſenſible I will not ſay of my affection only, but of my devo- 'tion towards you. Even that ſacred term indeed can but ill ex- 'preſs the ſentiments you merit from me: and if you eſteem 'yourſelf (as you would perſuade me) obliged by my endeavours 'to ſerve you, it is your friendſhip alone which can make you 'think ſo. I am ſure at leaſt I could not refuſe you my beſt 'good offices, without being guilty of the moſt unpardonable 'ingratitude. You would have experienced however much 'ſtronger and more powerful inſtances of my friendſhip, if, 'inſtead of being thus long ſeparated from each other, we had 'paſſed this interval together at *Rome*. It is not only in the par- 'ticular article you mention, and in which no man is more qua- 'lified to ſhine, that I impatiently wiſh to receive you as my 'co-adjutor; it is not, I ſay, in the ſenate alone, that our ami- 'cable concurrence would have been diſtinguiſhed: it would 'have appeared conſpicuous, my friend, in every act of public 'concernment. Suffer me then to add, ere, agreeably to 'your requeſt, I inform you of my political ſentiments and 'ſituation, that if fortune had not thus divided us, I ſhould 'have enjoyed in you a wife and faithful guide; as you would 'have found in me, a kind, a friendly, and, perhaps, no un- 'experienced aſſociate. However, I rejoice (as undoubtedly 'I ought) at the honourable occaſion of your abſence, and in 'which your military conduct and ſucceſs has procured you

'the illuſtrious title of *imperator*. Nevertheleſs, I muſt re-
'peat it again, it is owing to this circumſtance that you have
'not received far more abundant and efficacious fruits of that
'friendſhip, to which you have ſo undiſputed a claim. In
'particular, I ſhould moſt ſtrenuouſly have united with you in
'taking juſt vengeance on thoſe whoſe ill offices you have ex-
'perienced, partly in reſentment of your having ſupported
'and protected me in my adverſity, and partly as they envy
'you the glory of ſo generous an action. One of them however
'has ſufficiently anticipated our revenge, and drawn down by
'his own hands the chaſtiſement he merits from ours. The
'perſon I mean, is that man who has ever diſtinguiſhed him-
'ſelf by oppoſing his benefactors, and who, after having re-
'ceived from you the higheſt ſervices, ſingled you out as the
'object of his impotent malice. This man, in conſequence
'of being detected in his late infamous attempts, has entirely
'and irretrievably loſt at once both his honour and his liberty.
'As to yourſelf, tho' I had much rather you ſhould gain ex-
'perience by my misfortunes than your own; yet it affords
'me ſome conſolation under your preſent diſappointment, that
'you have not paid ſo ſevere a fine as I did, for being taught
'the little dependence there is upon the profeſſions of the
'world. A reflection this, which may very properly ſerve as
'an introduction to the account you require of the motives of
'my late tranſactions.

'You are informed then, it ſeems, that I am reconciled
'with *Cæſar* and *Appius*; a ſtep, you aſſure me, which you
'do not diſapprove. But you are at a loſs to gueſs what rea-
'ſons could induce me to appear at the trial of *Vatinius*, not
'only as an advocate, but as a witneſs in his favour. To ſet
'this matter in the cleareſt light, it will be neceſſary to trace
'back the motives of my conduct to their original ſource.

'Let me obſerve then, my *Lentulus*, that when I was re-
'called from exile by your generous offices, I conſidered my-
'ſelf as reſtored, not only to my friends and to my family,
'but to the commonwealth in general. And as you had a
'right to the beſt returns of my affection and gratitude, for
'the diſtinguiſhed part you acted in that affair; ſo I thought
'there was ſomething more than ordinary due from me to my
'country, which had ſo ſingularly co-operated with you upon
'this occaſion. I often took an opportunity, during your
'conſulate, of publickly declaring theſe my ſentiments in the
'ſenate: as I always, you well know, expreſſed myſelf to
'the ſame purpoſe in our private converſations. Neverthe-
'leſs, I had many reaſons at that time to be highly diſguſted.

'I

'I could not, in truth, but obſerve the diſguiſed malice of 'ſome, and the coolneſs of others, when you were endeavour-'ing to procure a decree for reſtoring the inſcription of that 'honourable monument of my public ſervices, which had been 'erected by the ſenate. But it was not only in this inſtance, 'that thoſe who had many obligations to concur in your good 'offices towards me, acted a part I had little reaſon to expect. 'They looked indeed with much ungenerous indifference on 'the cruel outrage which was offered to my brother and my-'ſelf under our own roof: and the eſtimate they made in 'purſuance of the ſenate's order, of the damages I had ſuſtain-'ed by theſe acts of violence, was far unequal to my real loſs.

'This laſt article of their injuſtice, tho' leaſt indeed in my 'concern, I could not but very ſenſibly feel amidſt the gene-'ral wreck of my fortunes. But tho' theſe mortifying marks 'of their diſpoſition towards me, were much too notorious to 'eſcape my obſervation; they could not efface the more 'agreeable impreſſions of their former friendſhip. For this 'reaſon, notwithſtanding thoſe high obligations I had to *Pom-'pey*, of which you yourſelf were witneſs, and have often men-'tioned; notwithſtanding alſo the affection and eſteem which 'I always entertained for him; yet I ſtill firmly adhered to my 'political principles: nor ſuffered theſe conſiderations of pri-'vate amity to influence me in favour of his public meaſures. 'Accordingly, when *Vatinius* (who at the trial of *P. Sextius*, 'was examined as a witneſs againſt him) intimated, that *Cæ-'ſar*'s ſucceſſes had reconciled me to his party, I told him, in 'the preſence of *Pompey*, that I preferred the fate of *Bibulus*, 'unhappy as he might eſteem it, to all the ſplendid triumphs 'of the moſt victorious general. I aſſerted likewiſe upon ano-'ther occaſion (and aſſerted too in the hearing of *Pompey*) 'that the ſame perſons who confined *Bibulus* to his houſe 'had driven me from mine. Indeed the whole ſeries of thoſe 'interrogatories which I put to *Vatinius* at this trial, was en-'tirely deſigned as an invective againſt his tribunate: and I 'particularly expoſed with much freedom and indignation, his 'contempt of the auſpices, his corrupt diſtribution of foreign 'kingdoms, together with the reſt of his violent and illegal 'proceedings. But it was not only upon this occaſion that I 'ſpoke thus unreſervedly: I frequently avowed my ſentiments 'with the ſame reſolute ſpirit in the ſenate. Thus when *Mar-'cellinus* and *Philippus* were conſuls, I carried a motion that 'the affair of the *Campanian* lands ſhould be referred to the 'conſideration of a full houſe, on the fifteenth of *May* 'following. Now, tell me, my friend, could I poſſibly have

made a bolder or more formidable attack upon this party? Could I poſſibly have given a more convincing evidence, that I had not departed from my old principles, notwithſtanding all I had formerly ſuffered for their ſake? The truth of it is, this motion greatly exaſperated, not only thoſe whom it was reaſonable to expect it would offend, but others upon whom I did not imagine it would have had any ſuch effect. *Pompey*, ſoon after this decree had paſſed, ſet forward upon his expedition into *Sardinia* and *Africa*, without giving me the leaſt intimation of his being diſguſted. In his way thither he had a conference with *Cæſar* at *Luca*, who made great complaints of this motion. He had before, it ſeems, been informed of it by *Craſſus* at *Ravenna*; who took that opportunity of incenſing him againſt me. And it appeared afterwards, that *Pompey* was likewiſe much diſſatisfied upon the ſame account. This I learnt from ſeveral hands, but particularly from my brother, who met him in *Sardinia* a few days after he had left *Luca*. *Pompey* told him he was extremely glad of that accidental interview, as he wanted much to talk with him. He began with ſaying, that as my brother ſtood engaged for my conduct, he ſhould expect him to exert all his endeavours to influence me accordingly. *Pompey* then proceeded very warmly to remonſtrate againſt my late motion in the ſenate, reminding my brother of his ſervices to us both, and particularly of what had paſſed between them concerning *Cæſar*'s edicts, and of thoſe aſſurances, he ſaid, my brother had given him of the meaſures I would purſue with reſpect to that article. He added, that my brother himſelf was witneſs, that the ſteps he had taken formerly for procuring my recall, were with the full conſent and approbation of *Cæſar*. Upon the whole, therefore, he intreated him, if it were either not in my power or my inclination to ſupport the intereſt and dignity of the latter, that he would at leaſt prevail with me not to oppoſe them. The account which my brother gave me of this converſation, together with a meſſage I had before received from *Pompey* by *Vibullius*, to requeſt that I would not proceed any farther in the affair of the *Campanian* lands till his return, threw me into a ſerious train of reflections. I could not but think, after having performed and ſuffered ſo much for my country, that I might now at leaſt be permitted to conſider what was due to gratitude and to the honour of my brother: and as I had ever conducted myſelf with integrity towards the public: I might be allowed, I hoped, to act the ſame honeſt part in my more private connections. During the time I

was

'was engaged in theſe votes and other proceedings, with which '*Pompey* appeared thus diſſatisfied, I was informed of what 'paſſed in the converſations of a ſet of men, whom you will 'now gueſs without my naming. This party, tho' they ap-'proved of my public meaſures, as being agreeable to what 'had ever been their profeſſed ſentiments; were yet ſo unge-'nerous as to expreſs great ſatisfaction in believing that my 'conduct would by no means oblige *Pompey*, at the ſame time 'that it would highly exaſperate *Cæſar*. Well might I re-'ſent, indeed, ſo injurious a treatment; but much more when 'I ſaw them, even before my face, maliciouſly encouraging 'and careſſing my avowed enemy:—mine, do I call him? 'Rather let me ſay, an enemy to the laws and tranquility of 'his country, and to every character of worth and virtue 'amongſt us.

'Their malevovence, however, had not the effect they in-'tended, and it could not warm me into thoſe tranſports of 'indignation, of which my heart is now, indeed, no longer 'ſuſceptible. On the contrary, it only induced me to exa-'mine my ſituation in all its various circumſtances and rela-'tions, with the greateſt coolneſs and impartiality: the pro-'ceſs and reſult of which I will lay before you in as few words 'as I am able.

'There have been times, as experience no leſs than hiſtory 'have taught me, when the power of the commonwealth was 'in worthleſs and wicked hands. In ſuch a conjuncture, no 'hopes of intereſt (which I have at all times moſt heartily 'contemned) nor fear of danger, (which upon ſome occaſions 'however has influenced the greateſt minds) ſhould prevail on 'me to co-operate in their meaſures: no not tho' I were at-'tached to them by the ſtrongeſt ties of friendſhip and grati-'tude. But when a man of *Pompey*'s diſtinguiſhed character 'preſides over the republic; a man who has acquired that 'eminence of power and honour by the moſt heroic actions, 'and the moſt ſignal ſervices; I could not imagine it would 'be imputed to me as a levity of diſpoſition, if in ſome few 'inſtances I declined a little from my general maxims, and 'complied with his inclinations. But my juſtification I thought 'would ſtill riſe in its ſtrength, when it ſhould be remembered 'that I favoured his credit and dignity even from the earlieſt 'part of my life; as I particularly promoted them in my præ-'torſhip and conſulate: when it ſhould be remembered, that 'he not only aſſiſted me with his vote and his influence in the 'ſenate during my adverſity, but joined his counſels and ef-'forts with yours, for the ſame generous purpoſe: in a word,

'when

'when it ſhould be remembered, that he has no other enemy 'in the whole commonwealth except the man who is my pro-'feſſed adverſary. In conſequence of theſe ſentiments, it was 'abſolutely neceſſary for me, you ſee, to unite with *Cæſar*, 'as one who was joined in the ſame views and the ſame inte-'reſt. His friendſhip likewiſe, which, you are ſenſible, my 'brother and I have long ſhared, together with his humane 'and generous diſpoſition, which I have abundantly expe-'rienced both by his late letters and his good offices towards 'me, contributed greatly to confirm me in theſe reſolutions. 'To which I muſt add, that the commonwealth in general 'ſeemed to be moſt ſtrongly averſe from giving any oppoſition 'to theſe extraordinary men: more eſpecially after *Cæſar* had 'performed ſuch great and glorious exploits for the honour of 'his country. But what had ſtill a farther, and very powerful 'weight in my deliberations, was *Pompey*'s having engaged his 'word for me to *Cæſar*, as my brother had given the ſame 'aſſurances to *Pompey*.

'*Plato*, I remembered, lays it down as a maxim in his di-'vine writings, that *the people generally model their manners 'and their ſentiments by thoſe of the great*: a maxim which at 'this juncture, I thought, merited my particular attention. 'I was convinced, indeed, of its truth, when I reflected on 'the vigorous reſolutions which were taken in the ſenate on 'the memorable nones of *December*. And it ſeemed no won-'der ſo noble a ſpirit ſhould appear in that aſſembly, after the 'animating example I had given them upon my firſt entering 'on the conſular office. I recollected alſo, that during the 'whole time which intervened between the expiration of my 'conſulſhip, and that of *Cæſar* and *Bibulus*, when I ſtill re-'tained a very conſiderable authority in the ſenate, all the bet-'ter part of the republic were united in their ſentiments. On 'the other hand, about the time you took poſſeſſion of your 'government in *Spain*, the commonwealth could not ſo pro-'perly be ſaid to be under the adminiſtration of conſuls, as of 'infamous barterers of provinces, and the mean vaſſals and 'miniſters of ſedition. It was then that diſcord and faction 'ſpread through all ranks amongſt us: and I was marked out 'as the victim of party-rage. In this critical ſeaſon, however, 'not only every man of worth, but the greater part of the 'ſenators, and indeed all *Italy* in general, roſe up with re-'markable unanimity in my cauſe. What the event proved, 'I forbear to mention: as in truth it is to be imputed to a 'complication of errors and artifices. But this I will ſay, it 'was not forces, ſo much as leaders to conduct them, that

'were wanting to me at this criſis. I muſt add, that what-
'ever cenſure may juſtly fall on thoſe who refuſed me their
'aſſiſtance; moſt certainly thoſe who firſt promiſed it, and
'then deſerted me, are not leſs to be blamed. In a word, if
'ſome of my friends may well be reproached for the timid,
'tho' ſincere counſels they gave me, how much more ſevere
'muſt their condemnation prove, who artfully alarmed me
'with their pretended fears? Let it be noted at the ſame time
'to my honour, that zealous as my fellow-citizens ſhewed
'themſelves to riſe up in the defence of a man, who had for-
'merly ſtood forth in theirs; yet I would not ſuffer them to
'be expoſed (unſupported as they were by thoſe who ought
'to have been their protectors) to the barbarous inſults of a
'lawleſs banditti. On the contrary, I rather choſe the world
'ſhould judge by the power of my friends in recalling me from
'my exile, what their honeſt unanimity could have effected,
'had I permitted them to have drawn their ſwords to pre-
'vent it.

'You were ſenſible of this general zeal in my favour, when
'you undertook my cauſe: and you not only encouraged, but
'confirmed it, by your influence and authority. I ſhall al-
'ways moſt willingly acknowledge, that you were aſſiſted
'upon this occaſion by ſome of the moſt conſiderable perſons
'in *Rome*; who, it muſt be owned, exerted themſelves with
'much greater vigour in procuring my return, than in pre-
'venting my baniſhment. And had they perſiſted in the ſame
'reſolute diſpoſition, they might have recovered their own au-
'thority at the ſame time that they obtained my reſtoration.
'The ſpirits, in truth, of the *Ariſtocratical* part of the repub-
'lic, were at this juncture greatly raiſed and animated by the
'inflexible patriotiſm of your conduct during your conſulſhip,
'together with *Pompey*'s concurrence in the ſame meaſures.
'*Cæſar* likewiſe, when he ſaw the ſenate diſtinguiſhing his
'glorious actions by the moſt ſingular and unprecedented ho-
'nours, joined in adding weight to the authority of that aſ-
'ſembly. Had theſe happy circumſtances therefore been
'rightly improved, it would have been impoſſible for any ill-
'deſigning citizen to have violated the laws and liberties of
'the commonwealth. But let me intreat you to reflect a
'moment on the ſubſequent conduct of my political aſſociates.
'In the firſt place, they ſcreened from puniſhment that infa-
'mous intruder on the matron-myſteries, who ſhewed no more
'reverence for the awful ceremonies of the goddeſs, in whoſe
'honour theſe ſacred ſolemnities are celebrated, than for the
'chaſtity of his three ſiſters. And thus, by preventing a wor-

'thy

'thy tribune of the people from obtaining that juſtice upon
'*Clodius* which he endeavoured to procure, they deprived fu-
'ture times of a moſt ſalutary example of chaſtiſed ſedition.
'Did not they ſuffer likewiſe that monument, that glorious
'monument, which was erected, not indeed with the ſpoils I
'had gained in foreign wars, but by the generoſity of the ſe-
'nate for my civil ſervices; did they not moſt ſhamefully ſuf-
'fer it to be inſcribed with the name of the cruel and avowed
'enemy of his country? Obliged, moſt certainly, I am to
'them, for having reſtored me to the commonwealth: but I
'could wiſh they had conducted themſelves, not only like
'phyſicians whoſe views terminate merely in the health of
'their patients, but like the *Aliptæ* alſo, who endeavour to
'eſtabliſh the ſpirits and vigour of thoſe under their care.
'Whereas they have acted, with regard to me, as *Apelles* did
'in relation to his celebrated picture of *Venus*: they have
'finiſhed one part of their work with great ſkill and accuracy,
'but left all the reſt a mere rude and imperfect ſketch.

'In one article, however, I had the ſatisfaction to diſappoint
'my enemies. They imagined my baniſhment would have
'wrought the ſame effect on me, which they falſely ſuppoſed
'a calamity of a like kind produced formerly in *Quintus Me-*
'*tellus*. This excellent perſon (whom I look upon to have
'been a man of the greateſt fortitude and magnanimity of any
'in his times) they repreſented as broken and diſpirited after
'his return from exile. But if broken he really were, it could
'not be the effect of his adverſity: as it is certain he ſubmit-
'ed to his ſentence without the leaſt reluctance, and lived
'under it, not only with indifference, but with chearfulneſs.
'The truth is, no man ever equalled him in the ſtrength and
'heroiſm of his mind; no, not even the celebrated *Marcus*
'*Scaurus* himſelf. Nevertheleſs, ſuch as they had heard, or
'at leaſt choſe to imagine *Metellus* to have been, they figured
'me to themſelves: or, if poſſible indeed, even yet more ab-
'ject. The reverſe, however, proved to be the caſe: and
'the general concern, which the whole republic expreſſed at
'my abſence, inſpired me with more vigorous ſpirits than I
'had ever before enjoyed. The truth is, the ſentence of ba-
'niſhment againſt *Metellus* was repealed by a law propoſed
'only by a ſingle tribune of the people: whereas I was re-
'called from mine upon the motion of the conſul himſelf, and
'by a law in which every magiſtrate in *Rome* concurred. Let
'me add likewiſe, that each order and degree in the com-
'monwealth, headed by the ſenate, and ſupported by all *Italy*,
'zealouſly united in one common effort, for recovering me to

'my

'my country. Yet high as theſe unexampled honours were, 'they have never elated my heart with pride, or tempted me 'to aſſume an air which could give juſt offence even to the 'moſt malevolent of my enemies. The whole of my ambi- 'tion is, not to be wanting either in advice or aſſiſtance to 'my friends; or even to thoſe whom I have no great reaſon 'to rank in that number. It is this, perhaps, which has given 'the real ground of complaint to thoſe who view only the 'luſtre of my actions, but cannot be ſenſible of the pains and 'ſolicitude they coſt me. But whatever the true cauſe may 'be, the pretended one is, my having promoted the honours 'of *Cæſar*: a circumſtance which they intrepret, it ſeems, as 'a renunciation of my old maxims. The genuine motives 'however of my conduct in this inſtance are, not only what 'I juſt before mentioned, but particularly what I hinted in the 'beginning of my letter, and will now more fully explain.

'You will not find then, my friend, the *Ariſtocratical* part 'of the republic diſpoſed to purſue the ſame ſyſtem, as when 'you left them. That ſyſtem I mean, which I endeavoured 'to eſtabliſh when I was conſul; and which, tho' afterwards 'occaſionally interrupted, and at length entirely overthrown, 'was again fully reſtored during your adminiſtration. It is 'now, however, totally abandoned by thoſe who ought moſt 'ſtrenuouſly to have ſupported it. I do not aſſert this upon 'the credit only of appearances, in which it is exceedingly eaſy 'to diſſemble; I ſpeak it upon the unqueſtionable evidence of 'facts, and the public proceedings of thoſe who were ſtiled 'patriots in my conſulate. The general ſcheme of politics 'therefore being thus changed, it is time, moſt certainly, for 'every man of prudence (in which number I have the ambi- 'tion to be juſtly accounted) to vary likewiſe his particular 'plan. Accordingly, that chief and favourite guide of my 'principles whom I have already quoted, the divine *Plato* 'himſelf adviſes, not to preſs any political point farther than 'is conſonant to the general ſenſe of the community; for me- 'thods of violence, he maintains, are no more to be uſed to- 'wards one's country, than one's parent. Upon this maxim, 'he tells us, he declined engaging in public affairs: and as he 'found the people of *Athens* confirmed by long habit in their 'miſtaken notions of government, he did not think it lawful 'to attempt by force, what he deſpaired of effecting by per- 'ſuaſion. My ſituation, however, is in this reſpect different 'from *Plato*'s; for on the one hand, as I have already em- 'barked in public affairs, it is too late to deliberate whether 'I ſhould enter upon them or not: ſo, on the other, the

'*Roman*

'*Roman* people are by no means ſo incapable of judging of 'their true intereſt as he repreſents the *Athenians*.

'It is my happineſs, indeed, to be able by the ſame meaſures 'to conſult at once both my own and my country's welfare. 'To theſe conſiderations I muſt add thoſe uncommon acts of 'generoſity which *Cæſar* has exerted, both towards my bro- 'ther and myſelf; ſo much, indeed, beyond all example, that 'even whatever had been his ſucceſs, I ſhould have thought 'it incumbent upon me at leaſt to have defended him. But 'now, diſtinguiſhed as he is, by ſuch a wonderful ſeries of proſ- 'perity, and crowned with ſo many glorious victories, I cannot 'but eſteem it a duty which I owe the republic, abſtracted 'from all perſonal obligations to himſelf, to promote his ho- 'nours as far as lies in my power. And believe me, it is at 'once my confeſſion and my glory, that next to you, together 'with the other generous authors of my reſtoration, there is 'not a man in the world from whom I have received ſuch 'amicable offices.

'And now having laid before you the principal motives of 'my conduct in general, I ſhall be the better able to ſa- 'tisfy you concerning my behaviour with reſpect to *Craſſus* 'and *Vatinius* in particular; for as to *Appius* and *Cæſar*, I 'have the pleaſure to find that you acquit me of all reproach.

'My reconciliation then with *Vatinius* was effected by the 'mediation of *Pompey*, ſoon after the former was elected præ- 'tor. I muſt confeſs, when he petitioned to be admitted a 'candidate for that office, I very warmly oppoſed him in the 'ſenate; but it was much leſs from my reſentment to the 'man himſelf, than in order to ſupport the honour and intereſt 'of *Cato*. Soon after this he was impeached; and it was in 'compliance with the earneſt ſolicitation of *Cæſar*, that I 'undertook his defence. But you muſt not enquire why I 'appeared at this trial, or indeed at any other of the ſame kind, 'as a witneſs in favour of the accuſed, leſt I ſhould hereafter 'have an opportunity of retorting the queſtion upon you; tho' 'to ſay the truth, I may fairly aſk it even now: for do you 'not remember, my friend, in whoſe behalf it was that you 'formerly tranſmitted certain honourable teſtimonials even 'from the utmoſt limits of the *Roman* empire? You need 'not ſcruple, however, to acknowledge the fact: for I have 'acted, and ſhall continue to act, the ſame part towards thoſe 'very perſons. But to return to *Vatinius*: beſides the reaſons 'I have already aſſigned, I was provoked to engage in his 'defence, by an oppoſition of the ſame ſort which the para- 'ſite recommends to the amorous ſoldier in the play. The

'ob-

'obſequious *Gnatho*, you know, adviſes his friend the cap-
'tain, whenever his miſtreſs endeavours to pique his jealouſy
'by mentioning his rival *Phædria*, to play off *Pamphila* upon
'her in return. Thus, as I told the judges at this trial, ſince
'certain honourable perſons who were formerly much in my
'intereſt, had thought proper by many little mortifying in-
'ſtances in the ſenate, to careſs my avowed enemy before my
'face, I thought it but equitable to have a *Clodius* on my part
'in oppoſition to the *Clodius* on theirs. Accordingly, I have
'upon many occaſions acted ſuitably to this declaration; and
'all the world acknowledges I have reaſon.

'Having thus explained my conduct with regard to *Vati-*
'*nius*, I will now lay before you thoſe motives which deter-
'mined me in reſpect to *Craſſus*. I was willing, for the ſake
'of the common cauſe, to bury in oblivion the many and great
'injuries I had formerly received from him. Agreeably to this
'diſpoſition, as we were then upon good terms, I ſhould have
'borne his unexpected defence of *Gabinius*, (whom he had
'very lately with ſo much warmth oppoſed) if he had avoided
'all perſonal reflections upon myſelf: but when, with the moſt
'unprovoked violence, he broke in upon me whilſt I was in the
'midſt of my ſpeech, I muſt confeſs it raiſed my indignation;
'and perhaps I took fire ſo much the ſooner, as poſſibly there
'ſtill remained in my heart ſome latent ſparks of my former re-
'ſentment. However, my behaviour in the ſenate upon this
'occaſion was much and generally applauded. Among the reſt,
'I was complimented likewiſe by the ſame men whom I have of-
'ten hinted at in this letter, and who acknowledged I had ren-
'dered a very eſſential ſervice to their cauſe, by that ſpirit which
'I had thus exerted. In ſhort, they affected to ſpeak of me in
'public, as being now indeed reſtored to the commonwealth
'in the beſt and moſt glorious ſenſe. Nevertheleſs, they had
'the malice in their private converſations (as I was inform-
'ed by perſons of undoubted honour) to expreſs ſingular ſa-
'tisfaction in the new variance that had thus happened betwixt
'*Craſſus* and myſelf, as they pleaſed themſelves with imagin-
'ing it would for ever throw me at a diſtance from thoſe who
'were joined with him in the ſame intereſt. *Pompey* in the
'mean time employed incredible pains to cloſe this breach;
'and *Cæſar* alſo mentioned it in his letters as an accident that
'gave him much concern. Upon theſe conſiderations, there-
'fore, I thought it expedient to act agreeably both to the dic-
'tates of my natural temper, and to that experience which I
'had gained by my former misfortunes. In purſuance of the e
'ſentiments, I conſented to a reconcilement; and in order to

'ren-

render it more conſpicuous to the world, *Craſſus* ſet out for his government almoſt from under my roof: for having invited himſelf to ſpend the preceding night with me, we ſupped together in the gardens of my ſon-in-law *Craſſipes*. It was for theſe reaſons that I thought my honour obliged me to defend his cauſe in the ſenate; and I confeſs I mentioned him with that high applauſe, of which it ſeems you have been informed.

'Thus I have given you a full detail of the ſeveral views and motives by which I am governed in the preſent conjuncture, as well as of the particular diſpoſition in which I ſtand, with reſpect to the ſlender part I can pretend to claim in the adminiſtration of public affairs. And, believe me, I ſhould have judged and acted entirely in the ſame manner, had I been totally free from every ſort of amicable bias. For on the one hand, I ſhould have eſteemed it the moſt abſurd folly to have attempted to oppoſe ſo ſuperior a force; and, on the other, ſuppoſing it poſſible, I ſhould yet have deemed it imprudent to weaken the authority of perſons ſo eminently and ſo juſtly diſtinguiſhed in the commonwealth. Beſides, it appears to me to be the dictates of ſound policy, to act in accommodation to particular conjunctures, and not obſtinately perſevere in one invariable ſcheme, when public circumſtances, together with the ſentiments of the beſt and wiſeſt members of the community, are evidently changed. In conformity to this notion, the moſt judicious reaſoners on the great art of government, have univerſally condemned an inflexible perſeverance in one uniform tenor of meaſures. The ſkill of the pilot is ſhewn in weathering the ſtorm at leaſt, tho' he ſhould not gain his port; but if ſhifting his ſails, and changing his direction, will infallibly carry him with ſecurity into the intended harbour, would it not be an inſtance of moſt unreaſonable tenaciouſneſs, to continue in the more hazardous courſe wherein he began his voyage?

'Thus, (and it is a maxim I have often had occaſion to inculcate) the point we ought all of us to keep in view in our adminiſtration of the commonwealth, is the final enjoyment of an honourable repoſe: but the method of ſecuring to ourſelves this dignity of retreat, is by having been inflexible in our intentions for the public welfare, and not by a poſitive perſeverance in certain favourite modes of obtaining it. To repeat, therefore, what I juſt now declared, had I been abſolutely uninfluenced by every motive of friendſhip, I ſhould ſtill have purſued the ſame public meaſures in which I am now engaged. But when gratitude and reſentment both con-

'ſpire

'ſpire in recommending this ſcheme of action to me, I cannot heſitate a moment in adopting it; eſpecially ſince it appears moſt conducive to the intereſt of the republic in general, as well as to my own in particular. To ſpeak freely, I act upon this principle ſo much the more frequently, and with the leſs reſerve, not only as my brother is lieutenant under *Cæſar*, but as the latter receives the ſlighteſt action, or even word of mine in his favour, with an air that evidently ſhews he conſiders them as obligations of the moſt ſenſible kind. And, in fact, I derive the ſame benefit from that popularity and power which you know he poſſeſſes, as if they were ſo many advantages of my own. The ſum of the whole, in ſhort, is this: I imagined I had no other method of counter-acting thoſe perfidious deſigns, with which a certain party were ſecretly contriving to undermine me, than by thus uniting the friendſhip and protection of the men in power, with thoſe internal aids which have never yet been wanting to my ſupport.

'I am well perſuaded, had you been in *Rome*, you would have concurred with me in theſe ſentiments. I know, indeed, the candour and moderation of your temper; and I know too, that your heart not only glows with friendſhip towards me, but is wholly untainted with malevolence towards others: in a word, I know, that as you poſſeſs every ſublime and generous affection, you are incapable of any thing ſo mean as artifice and diſguiſe. Nevertheleſs, even this elevated diſpoſition has not ſecured you from the ſame unprovoked malice, which I have experienced in my own affairs. I doubt not, therefore, if you had been an actor in this ſcene, the ſame motives would have ſwayed *your* conduct, which have governed *mine*. But however that may be, I ſhall moſt certainly ſubmit all my actions to your guidance and advice, whenever I ſhall again enjoy your company: and I am ſure you will not be leſs attentive to the preſervation of my honour, than you formerly were to that of my perſon. Of this at leaſt you may be perſuaded, that you will find me a faithful friend and aſſociate in all your counſels and meaſures: as it will be the firſt and daily purpoſe of my life, to ſupply you with additional and more powerful reaſons for rejoicing in thoſe obligations you have conferred upon me.

'As you deſire me to ſend you thoſe compoſitions which I have written ſince you left *Rome*, I ſhall deliver ſome orations into the hands of *Menecrates* for that purpoſe. However, not to alarm you, their number is but inconſiderable; for I

'withdraw as much as poſſible from the contention of the bar, 'in order to join thoſe more gentle muſes, which were always 'my delight, and are particularly ſo at this juncture. Ac- 'cordingly, I have drawn up three dialogues upon oratory, 'wherein I have endeavoured to imitate the manner of *Ariſ-* 'totle. I truſt they will not prove altogether uſeleſs to your 'ſon, as I have rejected the modern precepts of rhetoric, and 'adopted the antient *Ariſtotelian* and *Iſocratic* rules. To this 'cataſogue of my writings I muſt alſo add an hiſtorical poem, 'which I have lately compoſed, in three cantos, upon the ſub- 'ject of my baniſhment; and as a laſting memorial likewiſe 'of your friendſhip and my gratitude. This I ſhould long 'ſince have tranſmitted to you, had it been my immediate in- 'tention to make it public: but I am diſcouraged from this 'deſign at preſent; not, indeed, as fearing the reſentment of 'thoſe who may imagine themſelves the objects of my ſa- 'tire, (for in this reſpect I have been extremely tender) but 'as finding it impoſſible to make particular mention of every 'one from whom I received obligations at that ſeaſon. How- 'ever, when I ſhall meet with a proper opportunity, I will 'ſend it to you, ſubmitting my writings, as well as my ac- 'tions, entirely to your judgment. I know, indeed, theſe li- 'terary contemplations have ever been the favourite employ- 'ment of your thoughts as well as mine.

'Your family-concerns which you recommend to me, are 'ſo much a part of my own, that I am ſorry you ſhould think 'it neceſſary even to remind me of them. I could not there- 'fore read your ſolicitations for that purpoſe, without ſome 'uneaſineſs.

'I find you were prevented by an indiſpoſition from going 'the laſt ſummer into *Cilicia*, which was the occaſion, it ſeems, 'of your not ſettling my brother's affairs in that province: 'however, you give me aſſurance that you will take all 'poſſible methods of adjuſting them. You cannot, indeed, 'oblige him more: and he will think himſelf as much in- 'debted to you for procuring him this additional farm, as if 'you had ſettled him in the poſſeſſion of his patrimony. In 'the mean time, I intreat you to inform me frequently and 'freely of all your affairs, and particularly give me an account 'of the ſtudies and exerciſes in which your ſon is engaged. 'For, be well perſuaded, never friend was more agreeable or 'more endeared to another, than you are to me; and of this 'truth I hope to render not only you, but all the world, and 'even poſterity itſelf, thoroughly ſenſible.

'*Appius*

'*Appius* has lately declared in the ſenate (what he had be-
'fore indeed often intimated in converſation) that if he could
'get his proconſular commiſſion confirmed in an aſſembly of
'the *Curiæ*, he would caſt lots with his collegue for the par-
'ticular province to which they ſhould reſpectively ſucceed:
'If not, that by an amicable agreement betwixt themſelves,
'he had reſolved upon yours. He added, that in the caſe of
'a conſul, it was not abſolutely neceſſary, tho' perhaps it might
'be expedient, to procure a law of this kind: and as a go-
'vernment had been appointed him by a decree of the ſenate,
'he was intitled, he ſaid, in conſequence of the *Cornelian*
'law, to a military command, till the time of his entrance
'into *Rome*. I know not what accounts you may have re-
'ceived of this matter from your other friends; but I find the
'ſentiments of the world are much divided. Some are of opi-
'nion, that you are not obliged to reſign your government,
'if your ſucceſſor ſhould not be authorized by an aſſembly of
'the *Curiæ*; whilſt others maintain, that notwithſtanding
'you ſhould think proper to leave the province, you may ne-
'verthelefs depute a perſon to preſide in your abſence. As to
'myſelf, I am not altogether ſo clear with reſpect to the law
'in queſtion; tho' I muſt own at the ſame time, my doubts
'are by no means conſiderable. Of this, however, I am per-
'fectly ſure, that it is agreeable to your honour, and to that
'generoſity of conduct in which I know you place your higheſt
'gratification, quietly to yield up your province to your ſuc-
'ceſſor; eſpecially as you cannot in this inſtance oppoſe his
'ambitious views, without incurring the ſuſpicion of be-
'ing influenced by the ſame motives yourſelf: but be that
'as it will, I thought it incumbent upon me to inform you of
'my ſentiments; as I ſhall certainly defend yours, which ever
'way they may determine you to act.

'After I had finiſhed my letter I received your laſt, con-
'cerning the farmers of the revenues. Your deciſion ap-
'pears to me, I muſt own, perfectly equitable; yet at the
'ſame time I cannot but wiſh you might be ſo happy as not
'to diſguſt a body of men, whoſe intereſt you have hitherto
'always favoured. However, you may be aſſured I ſhall ſup-
'port the decrees you have made upon this occaſion; tho'
'you well know the temper and diſpoſition of theſe people, and
'what formidable enemies they proved to the excellent *Quin-*
'*tus Scævola*. I would recommend it to you, therefore, if poſ-
'ſible, to recover their good graces, or at leaſt to ſoften them.
'The taſk, I confeſs, is difficult: but prudence, I think re-

'quires you ſhould uſe your beſt endeavours for that purpoſe. 'Farewel.'

ART. XLVI. *Moralities; or, eſſays, letters, fables, and tranſlations. By ſir* Harry Beaumont. Octavo. 2s. Dodſley.

THE ſeveral little pieces in this entertaining performance are not improperly called MORALITIES, as they all teach ſome uſeful leſſon for the conduct of human life, point out the connection between virtue and happineſs, vice and miſery, and ſhew what kind of behaviour will make us happy in ourſelves, and uſeful and agreeable to our fellow-creatures. Who the *real* author is, few of our readers will be at a loſs to know; his manner of writing on every ſubject he handles is eaſy and natural, equally inſtructive and entertaining; and all his works ſhew him clearly to be the friend of virtue, and the lover of mankind. As a ſpecimen of the eaſy and familiar manner in which his inſtructions are conveyed, we ſhall lay before our readers ſome extracts, and firſt, a letter to ſir *Charles Eaſy* in town, from the parſon of his pariſh in the country.

'*Dear ſir* Charles,

'You will forgive your old friend, who has troubled you, 'now and then, with ſomething like advice, if he ſhould do 'ſo once more, now there ſeems to be particular occaſion for 'it. You ſay in your laſt, that you are two thouſand pound 'the poorer this year, for play. I am ſorry to hear it, with 'all my heart; for we people in the country look upon two 'thouſand pound as a very ſerious matter; and had I not 'known you ſo well, I ſhould have been much ſurprized to 'find that you could write ſo gaily on loſing ſuch a vaſt ſum 'as that is.

'I know you gentlemen of the town look on gaming, only 'as an idle and weak thing at the worſt; but I have long con-'ſidered it as one of the greateſt *ſins* I know of. You will 'forgive an old parſon for uſing a *word*, which they tell me is 'almoſt grown out of faſhion.

'Will you give me leave to tell you why I look on gaming 'as ſo very wicked a thing? It is, becauſe I think it may 'make a very bad man of a very good one.

'I know your temper very well; and am ſure, that, natu-'rally, you were much inclined to do good, and very deſirous 'of having a good name in the world. You were of a ſweet

'diſ-

'diſpoſition from a boy; and I have ſeen you give ſix-pence
'to a poor old man, when you had not two pence more left
'in your pocket. How then can you go on to be ſo fond of
'a thing, that may in time render you unwiſe, inglorious, un-
'generous, unmerciful, and unjuſt?

'I know you will laugh, and ſay, I am preaching to you.
'Well, that you know is my trade; and I hope I ſhall never
'be aſhamed of it. But, how does play do all the things I
'have been talking of? Why, if you pleaſe, I will tell you;
'and that in a few words too, tho' I am ſo old a man.

'Any one's manners muſt be tinged a good deal with the
'company he keeps: Now, the groom-porter's itſelf, as I
'take it, is not a place to learn much wiſdom in. The loweſt
'ſort of gameſters are as weak men, take them out of cards
'and dice, as ever I met with; and a man who games much
'will be apt, ſometimes, to fall in even with theſe, rather than
'ſtand out; and conſequently into converſations that are far
'enough from being improving.

'As for reputation, the character of a gameſter will cer-
'tainly be allowed to be one of the worſt in the world; and
'tho' the world is ſo bad, there never yet was a man in it
'generally eſteemed for being a gameſter, that I know of.
'If there has, things are grown worſe ſince I was laſt in town;
'which was at king *George* the firſt's coronation.

'I beg you to recollect, (for I know your good diſpoſition)
'how often you have been willing to relieve ſome worthy
'perſon, whom you ſaw in diſtreſs, and could not do it, be-
'cauſe the dice had run againſt you a night or two before.
'In each of thoſe inſtances it was the dice that made you not
'generous, where you wanted to have been ſo with all your
'heart.

'When an income is made too little for any gentleman, by
'play, his poor tenants in the country muſt be driven the
'harder to pay in their rents when wanted; and the rents in
'general muſt be racked up as high as poſſible, to ſupply the
'annual demands of the gaming-table: and both of theſe, I
'fear, often in a manner that may too fairly be called un-
'merciful.

'Where gaming ſwallows up good part of an income, as
'gaming-debts muſt be paid firſt, moſt other debts will be
'ſuffered to ſtand ſtill too long. The true value of money in
'trade conſiſts a good deal in the circulation of it; and if
'tradeſmens debts are of long continuance, there muſt be an
'injuſtice ſomewhere. Either they charge no more than they
'ſhould to a quick payer, and then you are unjuſt to them, in

keeping them out of their money ſo long; or they will 'charge you more than the proper value of the goods, and 'then you are the occaſion of injuſtice to yourſelf.

'So that all the things that I ſaid, I think, are true: but 'the point, I own, which grieves me the moſt is, that ſo ex-'cellent a turn of mind, as I know to be in you, ſhould be 'rendered of no effect by ſuch pitiful means. I have juſt 'been computing, what a vaſt deal of good you might have 'done, the year laſt paſt; all which you have let ſlip out of 'your hands, without adding anything, either to your cha-'racter, or your happineſs. I will juſt tranſcribe the account 'I have been making, and then be your very humble ſervant.

'*An account of what might have been done by ſir* Charles Eaſy, '*for the benefit and happineſs of mankind, in the year* 1743.

	£.
'To 'prenticing out the two ſons of a ſoldier, that 'fought bravely, and loſt his life in the battle of 'Dettingen. — — — —	40
'To a poor clergyman, that had bred up a large family 'on a living of 15 *l.* a year. - - -	105
'To portions for five young maids, on the day of their 'marriage with honeſt tradeſmen - - -	100
'To cloathing and ſchooling of ten boys - -	100
'To 'prenticing out fourteen boys and ſix girls - -	200
'To ſetting up four young men, juſt out of their time, 'in their proper trades - - - -	150
'Loan to poor tradeſmen, without intereſt, for three 'years each - - - - - -	200
'To officers children, left in diſtreſs - -	250
'To a gentleman of birth and merit, that was fallen 'in the world - - - - - -	300
'To a gentlewoman, whoſe father being a gameſter 'left her without any fortune, to buy her 30 *l.* a 'year for annuities for her life - - - -	300
'To occaſional charities; to perſons known to be in 'want, and to deſerve help - - -	255
Sum total - - -	2000

'Inſtead of this, as I apprehend, in your preſent account 'it muſt ſtand all under one article; thus,

'For the year 1743.	£.
'To cards and dice - - - - -	2000

'Ah!

'Ah! ſir *Charles*, let me intreat you to compare theſe two 'very different accounts together; and to weigh the one 'againſt the other!—Had you had the happineſs to follow the 'former, what a pleaſure muſt it have given you, every time 'you looked it over, to conſider how far you had gone, in '*one year*, towards making ſo many worthy diſtreſſed perſons 'happy for *their whole life?* What have you in the ſtead of 'this, but the mortification—I will ſay no more, but leave 'you to fill it up yourſelf.—Think of it a little, if it is poſ-'ſible for you to ſit down and think, good ſir *Charles!*—I 'have always loved you, as if you were my own ſon. You 'gave me my living, and have been ever good to me; and I 'could, methinks, give it all up again, to have the world 'ſpeak well of you all round, as they do in moſt things al-'ready. When I hear any thing good of you, it is the com-'fort of my grey hairs: and when I hear any thing ill, I feel 'it here at my heart! If you ſhould happen to ſend me word, 'this time twelvemonth, that you had diſpoſed of only the 'half of the overplus of your income, in doing good, inſtead 'of ſacrificing it all in this wretched way, I verily believe it 'would comfort me ſo much, that it might add two or three 'years to the declining life of,

'*Dear ſir* Charles,

'*Your moſt faithful, and moſt obliged*

'*Humble ſervant to command,*

'Philip de Coverley.'

We ſhould be ſorry that any of our readers belonged to the low, infamous tribe of profeſſed gameſters; but if any of them are of that claſs, the peruſal of this plain, primitive letter, may be of great ſervice to them, if they are not loſt to every generous and humane ſentiment.

For the benefit of our female readers, we ſhall cloſe this article with ſome extracts from a ſeries of letters between a mother and her daughter lately gone to ſervice. There are four things that the mother particularly deſires of her daughter; the firſt is, to put her chief confidence in God, and to apply often to him in prayer; the ſecond, to think often how much a life of virtue is to be preferred to a life of pleaſure, and how much better, and more laſting a good name is, than beauty. What ſhe ſays on this ſecond head, is as follows.

'If we called things by their right names, there is nothing 'that deſerves the name of pleaſure ſo truly as virtue; but 'one muſt talk, as people are uſed to talk; and I think, by a 'life of pleaſure, they generally mean a life of gaity.

'Now, our gaities, God knows, are at beſt very trif-
'ling; always unſatisfactory; often attended with difficulties
'in the procuring them, and fatigue in their very enjoyment;
'and too often followed by regret and ſelf-condemnation.
'What they call a life of pleaſure, among the great, muſt be
'a very laborious life. They ſpend the greateſt part of their
'nights, in balls and aſſemblies; and fling away the greateſt
'part of their days in ſleep. Their life is too much oppoſed
'to nature, to be capable of happineſs. It is all a hurry of
'viſits, twenty or thirty perhaps in a day; to perſons for whom
'there are not above two or three that they have any real
'friendſhip, or eſteem, (ſuppoſing them to be capable of ei-
'ther); a perpetual ſeeking after, what they call, diverſions;
'an inſipidity and want of taſte, when they are engaged in
'them; and a certain languiſhing and reſtleſsneſs, when they
'are without them. This is not living, but a conſtant endea-
'vour to cheat themſelves out of the little time they have to
'live: for they generally inherit a bad conſtitution; make it
'worſe by their abſurd way of life; and deliver a ſtill weaker
'and weaker thread down to their children. I don't know
'any one thing more ridiculous, than the ſeeing their wrinkled,
'ſallow faces, all ſet out with diamonds. Poor miſtaken gen-
'tlewomen! They ſhould endeavour to avoid people's eyes
'as much as poſſible, and not to attract them; for they are
'really a deplorable ſight, and their very faces are a ſtand-
'ing leſſon againſt the ſtrange lives that they lead.

'People in lower life, it is true, do not act ſo ridiculouſly
'as thoſe in higher; but even among them too, there is a
'vaſt difference between the people that live well, and the
'people that live ill. The former are more healthy; in bet-
'ter ſpirits; fitter for buſineſs; and more attentive to it. The
'latter are more negligent; more uneaſy; more contemptible;
'and more diſeaſed.

'In truth, either in high or in low life, virtue is only ano-
'ther name for happineſs; and debauchery is the high road to
'miſery; and this, to me, appears juſt as true and evident,
'as that moderation is always good for us, and exceſſes al-
'ways hurtful.

'But is it not a charming thing, to have youth and beauty?
'—To be followed and admired?—To have preſents offered
'from all ſides to one?—To be invited to all diverſions, and
'to be diſtinguiſhed by the men from all the reſt of the com-
'pany?—Yes, my dear child! all this would be charming,
'if we had nothing to do but to dance and receive preſents;
'and if this diſtinction of you was to laſt always: but the

'miſ-

'miſchief of it is, that theſe things cannot be enjoyed without 'increaſing your vanity every time you enjoy them; and 'ſwelling up a paſſion in you, that muſt ſoon be baulked and 'diſappointed. How long is this beauty to laſt? There are but 'few faces that can keep it to the other ſide of five and twenty: 'and how would you bear it, after having been uſed to be 'thus diſtinguiſhed and admired for ſome time, to ſink out of 'the notice of people; and to be neglected, and perhaps af-'fronted, by the very perſons who uſed to pay the greateſt 'adoration to you?

'Do you remember the gentleman that was with us laſt au-'tumn? And his preſenting you with that pretty flower, one 'day, on his coming out of the garden? I do not know 'whether you underſtood him or not; but I could read in his 'looks, that he meant it for a leſſon to you. It is true, the 'flower was quite a pretty one; but tho' you put it in water, 'you know it faded, and grew diſagreeable, in four or five 'days; and had it not been cropt, but ſuffered to grow on in 'the garden, it would have done the ſame in nine or ten. 'Now a year is to a beauty, what a day was to that flower; 'and who would value themſelves much on the poſſeſſion of a 'thing, which they are ſure to loſe in ſo ſhort a time?

'Nine or ten years is, what one may call, the natural term 'of life for beauty in a young woman: but by accidents or 'miſbehaviour, it may die long before its time. The greater 'part of what people call beauty in your face, for inſtance, is 'owing to that air of innocence and modeſty that is in it: if 'once you ſhould ſuffer yourſelf to be ruined by any baſe man, 'all that would ſoon vaniſh; and aſſurance and uglineſs would 'come in the room of it. And if other bad conſequences ſhould 'follow, (for other bad ones there are, of more ſorts than 'one,) you would loſe your bloom too; and then all's gone!

'But keep your reputation, as you have hitherto kept it; 'and that will be a beauty which will laſt to the end of your 'days: for it will be only the more confirmed and brighten-'ed by time. That will ſecure you eſteem, when all the pre-'ſent form of your face is vaniſhed away; and will be always 'mellowing into greater and greater charms.'

The third piece of advice given by this good mother (attend to it ye fair daughters of *Britain*!) is this; to have a diſtruſt of all men, whoſe characters you do not perfectly well know, and particularly of ſuch as are the moſt vehement in their praiſes of you.

'In writing on this ſubject, ſays ſhe, it may be neceſſary for 'me to take more liberties than I generally chooſe to do; but

'as I know you never ſhew my letters to any body, (at leaſt 'ſuch as turn on any ſubject that ought to be kept private) I 'ſhall write of it to you juſt as I ſhould talk of it to you, 'if we were got together here, as we uſed to be by our par-'lour fire.

'In the firſt place then, I think, that all young women 'ſhould look on the men in general, as a ſort of beaſts of 'prey. Nature has furniſhed them with (at leaſt) as ſtrong 'a deſire of purſuing us, as ſhe has given to the hounds to pur-'ſue the hare; and, in return, ſhe has furniſhed us with more 'art and cunning, generally ſpeaking, than the men. If there 'ſhould be any meanneſs in making uſe of theſe arts, againſt 'theſe our natural enemies; pray who is moſt in fault, they 'who drive us to the uſe of them, or we, who are forced to 'uſe them in our own defence?

'I think the men may be very well divided into three ſorts? 'the rattle, the honeſt lover, and the ſober ſly deceiver. The 'firſt is like a dog that barks much, but is not apt to bite; 'the ſecond (like our honeſt *Engliſh* bull-dogs) won't hurt 'you, if you let them alone, and may be of ſervice to you 'if you take them for your defence: but the third will creep 'to your heels, before you are aware of him, and will cer-'tainly bite you if he can. The cool, temperate deceiver, is 'by much the moſt dangerous of the whole pack.

'There may be a fourth ſet of men, which I hardly thought 'worth mentioning; what they call (by the ſame name that 'we give ſome of our lap-dogs) the *fops*. But theſe are ſuch 'inſignificant things in themſelves, and will evidently appear 'to be ſo much more in love with themſelves, than they are 'with you, that I hope you can be in no manner of danger 'from them.

'If a rattle makes any application to you, you may often, 'very ſafely, laugh at him, and with him; only take care not 'to give him any ſuch encouragements, as may enable him to 'complain of you with reaſon when you reject him. This 'kind of creature is rather deſpicable, than dangerous: uſe 'him like the puppy that he is, and when you are tired of 'him, turn him out of the room.

'If an honeſt lover offers his ſervices to you, uſe him civily 'and openly. In ſuch a caſe, there are two or three things 'to be conſidered: whether you chooſe to marry; whether 'you ſhould like to marry him in particular or not; and whe-'ther you have, or ſhall probably get enough between you, to 'live eaſy and comfortably. If all theſe things hit to your 'mind, don't divert yourſelf, as many young women are but

'too

'too apt to do, with teazing and perplexing the lover that 'you like; but grant your conſent readily, when you are re-'ſolved to grant it.

'If a ſly, inſinuating man, makes his addreſſes to you call 'up all your vigilance; for all will be abſolutely neceſſary, to 'defend you from their numberleſs artifices and devices. 'Theſe are the worſt ſort of poiſonous creatures; for they 'are of a pleaſing appearance, and often ſting us before we 'can be ſenſible of our danger. Never give theſe modeſt un-'derminers any the leaſt encouragement; but either cruſh 'them, or flee from them, at their firſt appearance.

'I will juſt give you ſome marks, by which you may be 'the better able to diſtinguiſh them. They are always over-'furniſhed with officiouſneſs and aſſiduity, and pretended 'friendſhip, and modeſty, and honour. They will be look-'ing you in the face for a long time together, with an air of 'extreme affection; tho' at the bottom it deſerves a much 'worſe name. Then, perhaps, they have a ſigh ready; or 'tears, if neceſſary: and their knees are ſo ſupple, that they 'are ever ready to bend to you. They can tremble too, be-'fore they ſpeak; and when they do ſpeak, it is with pauſes, 'and frequent interruptions: "They have loved you a vaſt "while, before you ſaw any thing of it; (or, perhaps, before "they ever ſaw you themſelves;) have been languiſhing the "Lord knows how long in ſilence; ſhould not have preſum-"ed to ſpeak at laſt, but your eyes, your eyes are ſo charm-"ing!"—And then, "What can thoſe lips be made of, that "they ſhould look and taſte ſo deliciouſly?"—Hang them for 'a pack of raſcals! Don't let them taſte your lips; for if you 'do, you are undone.

'There is a great deal of difference in the tones of honeſt 'and diſhoneſt love. The latter is true love over-acted: it is 'too vehement, and dwells perpetually on the perfections 'of your perſon; whereas honeſt love, bears a vaſt reſem-'blance to friendſhip; and is indeed only the wilder and 'younger brother of it: but falſe love will be exceſſive in 'your praiſes, without any thing of the ſerioufneſs or ſolidity 'of the former. It is therefore, my deareſt *Jenny*, that I 'once more adviſe you, "to beware of all men, but moſt of "thoſe, who are moſt vehement in their praiſes of you."

'My fourth piece of advice to you was, "to do all you "can honeſtly and ſafely, to oblige all the family in which "you live:" but I need not repeat to you here what I ſaid 'on this head, becauſe I find by your laſt, that you have al-'ready put it ſucceſsfully in practice. That you may have

'the

'the ſame prudence, and the ſame ſucceſs, as to all the reſt, 'is the earneſt prayer of

Your moſt affectionate mother.'

Beſides the letters already mentioned, and ſeveral fables, *&c.* there is in this piece a tranſlation of a dialogue of *Eraſmus*, of our Saviour's ſermon on the mount, of *Xenophon*'s choice of *Hercules*, and *Cebes*' picture of human life.

ART. XLVII. *A delineation of the nature and obligation of morality.* Edinburgh, 2s. 6d. Wilſon.

THE deſign of this piece is to examine ſome of the principal things contained in mr. *Hume*'s book, intitled, *An enquiry concerning the principles of morals.* Whoever has attentively peruſed that ingenious performance muſt, no doubt, have obſerved ſeveral exceptionable things in it; tho' it will be difficult, we apprehend, to perſuade any one of the truth of what our author more than once inſinuates, *viz.* that mr. *Hume* has exerted all the force of his genius, and applied the whole edge of that ſubtilty and acuteneſs, in which he excels, to extenuate the difference betwixt virtue and vice, and, what is more, to confound both in one undiſtinguiſhable chaos. But whatever truth or candour there is in this inſinuation, it muſt, in juſtice to our author, be acknowledged, that he writes like one who is well acquainted with moral ſubjects, who has carefully read the beſt antient and modern writers upon them, and like one who has a warm concern for the intereſts of virtue and religion.

In order to examine mr. *Hume*'s enquiry with more eaſe and perſpicuity, he endeavours, in the firſt ſection of his work, to point out thoſe principles upon which morality is founded, both in regard to its nature and obligation. He lays it down as a fundamental principle, that private happineſs, conſidered in its full extent, muſt be the chief end and object of every man's purſuit; and endeavours briefly to ſhew, that the benevolent ſcheme is ſo far from contradicting this principle, that it amounts to a proof and confirmation of it. After this he proceeds to conſider the general nature of virtue, how far it is eſtabliſhed in the human frame, and the conſtitution of things, and what the peculiar force of its obligation amounts to. The moral ſenſe, which immediately repreſents a certain temper and conduct in a light peculiarly beautiful, appears, he tells

us,

us, to be the firſt motive to virtue; but is not, he thinks, in itſelf ſufficient to ſupport the cauſe of it, or give it a ſuperior ſtrength and command: there being various inſtincts and paſſions in the human frame, that are often more ſtrong and impetuous, and which conſequently, in an immediate competition, muſt prevail over the moral ſenſe, and entirely fruſtrate its tendency. This renders it neceſſary to bring additional aid to virtue from the principle of reflection and reaſoning; that principle which diſtinguiſhes the human mind, is the peculiar ornament of its nature, and the ſource of all its improvement. By means of this power, we are told, man can recognize his temper and affections; weigh the conſequences of his actions; ſubdue or regulate the ſelf-affections, by eſtimating the real value of their objects, and thereby leſſening their influence; add ſtrength and vigour to the virtuous affections, by attending to their intrinſic excellence, and ſurveying all thoſe happy effects which they naturally produce; conſtantly carry on the improvements of virtue, and, from his increaſing knowledge of the general conſtitution, be more and more ſatisfied that it is the great end of his nature, and conſequently that its obligation muſt be compleat.

After pauſing here a little, to conſider the importance of this part of our conſtitution, he goes on to ſhew what ſtrength and advantage the moral ſenſe receives from the proper exerciſe of our reflecting faculty. What he ſays on this head, we ſhall lay before our readers, that ſuch of them as are converſant in moral diſquiſitions, may ſee how far he is maſter of that accuracy and preciſion which is neceſſary to treat of them in a clear and ſatisfactory manner.

'The moral ſenſe, then, ſays he, as has been obſerved, re-
'preſents a certain temper and conduct as beautiful and agree-
'able; but there are often other paſſions, which, by too much
'recommending their favourite objects, determine us to the
'purſuit of theſe. However, when the gratification of paſſion
'is over, and we are diſpoſed calmly to reflect upon our con-
'duct, we plainly diſapprove of it; we now wiſh we had
'acted otherwiſe, and complied with the ſuggeſtions of the
'moral ſenſe. From this reflection, the moral ſenſe muſt, no
'doubt, receive conſiderable ſtrength; becauſe this ſelf-diſ-
'approbation, tho' ſuppoſed even weak, yet, as it is conſtant,
'and ſtill breaks in upon our calm thoughts, muſt therefore
'merit the greater regard. For, whilſt this remains with us,
'we can never poſſeſs a full tranquility of mind; whereas, on
'the other hand, a victory over a bad paſſion, tho' the ſtruggle
'may,

'may, in the mean time, be painful, yet afterwards affords 'us a pleaſing reflection.

'The moral ſenſe firſt recommends virtue, or a virtuous 'action, to our practice and purſuit, from that peculiar beau- 'ty with which it is arrayed; and this is, no doubt, a very 'proper motive to influence the mind. But then, as in other 'caſes, we may often reaſonably reſiſt the influence of a 'merely beautiful ſpecies; ſo it does not appear, that virtue, 'conſidered ſimply under the character of beautiful, produces 'the force of an obligation: it is therefore another modifica- 'tion of the moral ſenſe that lays the foundation of this laſt 'ſentiment. And, in fact, with regard to many actions at 'leaſt, we feel a ſenſe of duty pointing them out to us, as 'what we ought to perform; and, when we act contrary to 'this ſenſe, we ſuffer pain and remorſe upon reflection: 'whereas, when we comply with it, we enjoy a pleaſing con- 'ſciouſneſs, and inward ſatisfaction of mind. That this is 'really the caſe, cannot be called in queſtion; it is what we 'have an intimate feeling of, and there is no phænomenon of 'the human mind that has been more univerſally acknowledg- 'ed, than the ſharp remorſe and painful apprehenſions of a 'guilty conſcience. And, no doubt, this reflection of the 'mind, eſpecially upon an immoral conduct, muſt be of the 'utmoſt importance, and give great ſtrength to the cauſe of 'virtue. For it is a monitor and a cenſor, lodged within our 'own breaſts, and attending us wherever we go. It allows us no 'repoſe, but ſtill upbraids us with the guilt of our crimes; 'and tho' we may often baniſh ſuch reflection by a thouſand 'amuſements, yet it is hard to be obliged to fly from our- 'ſelves: and, whenever we happen to return again to deli- 'berate thought, conſcience ſeizes the opportunity, and is apt 'to diſturb the tranquility of our minds. Since this is the 'caſe, every thinking man muſt find it his intereſt to ſacri- 'fice a thouſand vicious purſuits, in order to ſecure peace 'with himſelf, and obtain the pleaſing approbation of his own 'conſcience. For ſurely, the tranſient pleaſures of vice, how- 'ever engaging they may appear, can never countervail the 'laſting anguiſh of a ſelf-condemning mind. But tho', from 'what has been ſaid, it may be ſufficiently evident, that con- 'ſcience has a juſt and proper authority over our actions; yet 'if it be confined to the notion of a mere ſentiment, this 'doctrine may admit of conſiderable qualifications and limita- 'tions. For it will be allowed, that, tho' conſcience is a 'common principle in all, yet ſome men have a greater de- 'licacy, and quicker ſenſe, in their moral feelings, than

'others;

'others; on which account, the influence of conſcience muſt 'be proportionably unequal in different perſons. But further, 'ſome perſons, from bad impreſſions in youth, or even from 'a continued courſe of wickedneſs, may, in a great meaſure, 'overcome the natural checks of conſcience; this principle 'may be, for a long time, ſilenced, or its admonitions little 'attended to, amidſt the noiſe and buſtle of criminal purſuits; 'and eſpecially whilſt men perceive that none of thoſe evils 'come upon them, which their guilty fears are apt to ſuggeſt, 'they may begin to think that conſcience is but a deluſion, an 'empty phantom, that would frighten them with imaginary 'dangers; and, in this manner, that principle may loſe a 'great deal of its natural authority.

'Laſt of all, when conſcience is conſidered only as a mere 'ſentiment, lodged within a man's own breaſt, and, having 'no reference to any thing elſe that may give it ſtrength and 'ſupport, its influence muſt receive the greateſt diminution 'from this reflection; for, whilſt it is conſidered only as a 'part of a man's ſelf, hardly will its authority be recognized 'by the imperious will; which undoubtedly will endeavour 'to ſubdue its influence in the ſame manner as it does with 'regard to other paſſions and principles of our nature. From 'theſe reflections upon the authority of conſcience, this prin-'ciple, however conſiderable in itſelf, yet cannot be thought 'a ſufficient ſupport to virtue, ſo as to give it an equal, uni-'form, and effectual obligation. It plainly leaves the bad at 'more liberty than the good, and its influence muſt be often 'very irregular and uncertain.'

Our author now proceeds to carry his views further, and to try what additional motives to virtue may ariſe from the nature and conſtitution of things. Upon the ſuppoſition that this univerſe, and all it contains, is the random effect of a fortuitous concourſe of atoms, he obſerves, that the foundations of exalted ſentiment, refined affection, and ſolid truth, are overturned, and conſequently virtue not eaſily to be diſtinguiſhed, nor much worth the ſeeking after. Thoſe who give into this way of thinking, he tells us, have no rational principle to unite them to a common ſyſtem, can have no view of happineſs beyond the preſent, and muſt therefore bring down their ſtandard of good to the object of ſome preſent taſte or paſſion; and that different, according to the particular temper and inclination of each. But if the univerſe is conſidered as a regular ſyſtem, under the government of a wiſe and intelligent cauſe; this view of things, we are told, diſcovers to us a real beauty, eſtabliſhed in the order and nature of things, which

which correſponds to our moral ſenſe, gives it at once the greateſt improvement and moſt exquiſite delight; enables us to correct any irregularities or diſorders in it, and adjuſt it to the true ſtandard of nature. 'This moral beauty, ſays he, will 'not ſimply prove an object of agreeable contemplation, it 'muſt take hold of the affections, raiſe them above low pur-'ſuits, and engage them with vigour and activity in the prac-'tice of virtue.'

But tho' this may appear to be of conſiderable weight to eſtabliſh the foundation, and carry on the improvement of virtue, yet our author thinks it not ſufficient to perfect its obligation. For as the perception of moral beauty depends upon the faculties and taſte of each particular perſon, if we ſhould reſt the obligation of virtue ſolely upon this foundation, he obſerves it would be very unequal, and felt very differently, by different perſons. In order therefore to render the obligation to virtue equal and perfect, he thinks it neceſſary that we trace the ſyſtem ſtill higher, and carry our views to the great author of it; and thus he endeavours to ſecure and ſtrengthen morality from a religious principle.

'The authority of conſcience, ſays he, is juſtly eſteemed a 'ſtrong principle of morality: but if we conſider man as an 'independent being, it will be hard to conceive that any prin-'ciple of the human mind ſhould claim an authority over the 'mind itſelf, and bring it under the force of an obligation. 'In this caſe, the more we reflect, we ſhall be the more apt 'to ſubject conſcience, as well as any other principle or paſ-'ſion, to the ſovereignty of the will. But, when we attend 'to the idea of the divine authority, we find an evident coun-'terpart to natural conſcience; ſomething which explains its 'meaning, and ſecures to it an indiſputable authority over 'our conduct. This reflection is even applicable to all the 'different modifications of the moral ſenſe. That ſenſe, when 'calmly conſulted, commonly points out our duty with abun-'dance of clearneſs; yet oppoſite paſſions and unexpected 'difficulties are apt to defeat its influence, and fruſtrate its 'tendency. But when we bring to its aid a ſenſe of the di-'vine authority, this is ſufficient to remove all thoſe obſtacles, 'and give it its natural and juſt effect. For, tho' the imme-'diate ſatisfaction of doing well is not always a ſufficient ſup-'port to duty, yet the proſpect of a ſubſequent reward muſt 'ever be conſidered as ſuch.'

A little after he goes on thus. 'The reaſon for the prac-'tice of virtue ariſes primarily from the ſatisfaction and home-'felt delight, which the conſciouſneſs of it immediately im-

'parts;

'parts; and this delight increaſes in proportion as our affec-
'tions are refined and enlarged, by more extenſive views of
'the beauty and goodneſs of the ſyſtem. But the moſt com-
'pleat counter-balance to the ſelf-affections, the ſtrongeſt mo-
'tive to virtue, and what renders its obligation perfect and
'entire, is the divine authority founded upon eſſential wiſdom
'and goodneſs, interpoſed in its behalf.

'This conſideration muſt eſtabliſh the moſt eſſential differ-
'ence betwixt virtue and vice, and impreſs the mind of man
'with the ſtrongeſt and moſt invariable ſenſe of this difference.
'God is the center in which the ſyſtem terminates, the author
'of its excellent conſtitution, and the guardian of its wiſe
'laws; and a juſt ſenſe of this is ſufficient to fix and invigo-
'rate the fluctuating and feeble ſentiments, to collect the diſ-
'ſipated affections, and happily unite all in proſecution of the
'ſame beautiful and great deſign.'

Thus have we given our readers a view of what our author ſays upon the nature and obligation of morality. He cloſes this ſection with a few general reflections upon that idea of ſocial virtue which ariſes from the ſcheme he has exhibited, and proceeds in the ſection following to treat of juſtice, and examine mr. *Hume*'s peculiar notions concerning it. We ſhall not detain our readers with an account of what he has advanced on this ſubject; nor indeed is it neceſſary, as it muſt appear obvious, we apprehend, to all who have carefully conſidered what mr. *Hume* had ſaid concerning juſtice, that his notions of it are extremely fallacious.

In the third ſection he treats of chaſtity, which, he tells us, mr. *Hume* has thought proper entirely to diſmiſs, becauſe it does not correſpond with his imaginary notions of utility. He contents himſelf with ſome general obſervations on this ſubject, and with ſhewing briefly how far chaſtity is a natural virtue, and a ſenſe of it wrought into the inward frame of our conſtitution, eſpecially as it regards the female ſex; in which light alone the author of the *enquiry* is pleaſed to conſider it.

The fourth ſection contains reflections upon mr. *Hume*'s ſcheme in general; part of what he ſays is as follows: 'There
'is one piece of ſophiſtry that appears to run through the whole
'of our author's reaſoning; that when he aſſumes what he
'ſuppoſes to be the proper principle of virtue, he illuſtrates
'this, by condeſcending on thoſe qualities which he accounts
'virtuous; and inſenſibly carries the mind from qualities truly
'noble and excellent, till it is led, by many intermediate ſteps,
'to qualities whoſe value is ſcarcely at all perceivable: and
'whilſt he reſolves them all into a ſentiment of the ſame kind,

'we are apt to confound them, and are in danger of eſtimat-
'ing at an equal rate, things in their nature extremely differ-
'ent; at leaſt this is a danger which we are not ſufficiently
'guarded againſt.

'But this is not the moſt eſſential error which our author
'has fallen into: he has miſunderſtood the proper nature of
'virtue, and, proceeding upon a fundamental miſtake, has
'been led into a thouſand abſurdities. His notion of virtue is,
'that it is the poſſeſſion of ſuch qualities as are uſeful or agree-
'able to ourſelves or others. The nature, the merit of vir-
'tue, he places in its utility, as he reſolves that into a com-
'mon ſentiment of humanity: humanity, I mean, in the ob-
'ſerver; for moſt of thoſe qualities placed by him among the
'virtues, are very different from humanity; and even many
'of them, as will by and by appear, do not ſo much as be-
'long to the ſoul. That virtue is recommended chiefly by
'its utility, we muſt with our author agree: but it is neceſ-
'ſary to add further, that the utility of virtue is of a peculiar
'kind; it has ſomething in its nature that gives it a ſuperior
'excellence, and eſſentially diſtinguiſhes it from the common
'idea of utility. Tho' we are not able to point out this qua-
'lity of virtue, from which its peculiar excellence ariſes, yet
'the general conſent of mankind, even of the vicious in their
'ſober hours, muſt be a ſufficient proof that ſuch a quality is
'real; becauſe ſuch conſent muſt be founded upon ſome na-
'tural ſentiment which the idea of virtue immediately touches.
'But there appears no difficulty to point out this property of
'virtue, which is the ſource of its peculiar beauty and excel-
'lence. We have already ſhewn, that an intention to do
'good, is eſſentially included in the notion of virtue. This
'intention is founded in original ſentiment and affection, and
'capable of the greateſt improvement, by means of proper
'reaſoning and reflection, and of being thereby rendered a
'ſtrong and habitual principle of action. Let us then ſup-
'poſe a man of this character, one who has an habitual incli-
'nation and intention to do good, and even to ſubject his own
'private gratifications to the more general good of others,
'who has been at pains to render this diſpoſition a firm and
'uniform principle of conduct. How lovely is ſuch a charac-
'ter, what a benign aſpect does it bear to ſociety. It is an
'original, active, and natural ſource of bleſſings, which are
'thence derived to mankind in bounteous and delightful
'ſtreams.

'What is our author's man of virtue, in compariſon of ſuch
'a character? He may be wiſe, learned, brave, witty, cheer-
'ful

'ful, handſome, cleanly, rich, and great. He may poſſeſs all 'theſe qualities, and a thouſand more of the ſame kind, and 'yet be without virtue. For let us ſuppoſe, that he has no 'habitual purpoſe or intention to do good to others, but that 'his own ſenſual and ſelfiſh gratification is the ſole ſtudy and 'care of his life: in what a mean and inglorious light muſt 'he appear? At beſt he can be conſidered but as an uſeleſs 'and unworthy member of ſociety. But let us farther ſuppoſe, 'that he has an habitual inclination to do ill, and takes delight 'in miſchief; or, which is not much better, that he prefers 'the leaſt ſelfiſh pleaſure to any greater degree of public good: 'in this caſe he muſt be regarded as the greateſt nuſance and 'peſt of ſociety, and the more dangerous, the greater his qua-'lities and abilities are; and mankind will find it their intereſt, 'and the beſt juſtice they can do to themſelves, to get rid of 'him as ſoon as they can.

'All thoſe qualities, accounted virtuous by our author in 'reſpect of their utility, are indeed uſeful; but in what ſenſe? 'In this only, that they are capable of being put to a good 'uſe: but they may be alſo put to a bad one. Now what is it 'that determines betwixt theſe different and contrary effects, 'and gives the preference to the firſt? It is virtue, or the vir-'tuous diſpoſition above noticed.

'It is virtue, then, that claims the whole praiſe of the uti-'lity of thoſe qualities, and not the qualities themſelves.'

Religion being conſidered by our author as a neceſſary principle to complete the nature, and perfect the obligation, of morality, he produces, in the fifth ſection, ſeveral authorities from the antients, to ſhew that in fact it has had the force of a natural and univerſal principle, in oppoſition to the author of the *enquiry*, who, he tells us, ſuppoſes it to be an unnatural and artificial principle; a principle which with the antients was little regarded, did not operate upon their conduct, or influence them in the common affairs of life; but was limited and confined to their temples. Nay, further, if we believe our author, mr. *Hume* conſiders religion as oppoſite to the principles of morality, and tending to prevent the exertion and diſplay of our virtuous inclinations. Whether mr. *Hume* be juſtly chargeable with this or not, is not our province to determine; our readers muſt judge for themſelves.

In the concluſion of this piece, we are told, that upon a careful examination, the ſcope and tendency of mr. *Hume's* whole reaſonings will be found to be this: that virtue is that conduct which leads us to make the beſt of life for ourſelves that we can, and which varies its meaſures and operations, ac-

according as immediate ſelf-intereſt, in the ſhape of pleaſure or profit, may direct. And this, our author ſays, juſt brings us back to the old doctrine of *Epicurus*; there being no other difference, but that the *Epicureans* uſed the word pleaſure, where mr. *Hume* adopts that of virtue. This leads him to conſider what plea pleaſure has, to make for herſelf; after which he concludes his performance with ſome general reflections on the pleaſures of virtue, and its tendency to promote the happineſs of mankind.

ART. XLVIII. *A letter to dr.* Lobb, *concerning his writings in phyſic. Containing remarks upon ſome of his peculiar notions about bleeding, purging,* &c. *With a poſtſcript, on the manner of writing caſes of particular patients. Recommended to the peruſal of thoſe* ſtudents *and* families *for whom the doctor writes.* Octavo. 1s. Roberts.

Alſo (ART. XLIX.)

Medical principles and cautions. Founded on facts, ſupported by reaſon, and confirmed by experience. Part III. *and* laſt. *Wherein the truth of them is farther cleared, and alſo defended from the objections contained in a pamphlet intitled,* A letter to dr. *Lobb,* &c. *And in which that author's other remarks are likewiſe conſidered. By* Theophilus Lobb, M. D. *member of the royal college of phyſicians, and fellow of the royal ſociety of* London. Octavo. 1s. 6d. Buckland.

SINCE our account of the firſt part of dr. *Lobb*'s medical principles and cautions in the *Review* for *December* 1751. a ſecond part has been publiſhed, which contained ſome anſwers to ſuch of our remarks, as did not entirely coincide with his medical principles and cautions in the former. Of the publication of this ſecond part we gave a very curſory account in the *Review* for *September* 1752 with our general reaſon for not replying medically to ſuch anſwers; as we never propoſed to commence controverſialiſts ourſelves with any author on any ſubject: tho' we ſhall make the moſt equitable repreſentation in our power, between all parties, of any controverſy in which the public may be materially intereſted; a ſpecimen of our conduct in which reſpect we have a preſent occaſion of exhibiting: as, beſides our remarks on the firſt part, it has further produced an anonymous pamphlet, intitled, *A letter to dr.* Lobb, &c. as above. To this letter dr. *Lobb* has replied in a third and laſt part, as above-cited alſo.

We

We ſhould have taken an earlier notice of the anonymous Letter, which has been long publiſhed; but as it was natural to expect the doctor would reply to one, in which ſo many objections had been urged to his medical ſentiments and practice, with conſiderable poignancy, we deferred it till the publication of this third part, which we might ſuppoſe would enable us to recite the doctor's anſwers, in his own words, to the anonymous writer's arguments and objections in his, which muſt be the moſt equitable conduct towards both. But as the doctor's antagoniſt has ſummarily, tho' not ſuperficially, conſidered all his medical writings, which we confeſs is not our own caſe, the greater part of them being ſenior to the *monthly review*, we ſhall forbear, as far as we can with tolerable perſpicuity, and without the palpable mutilation of any material argument, to cite any thing from either writer, that does not principally relate to the medical principles and cautions: as theſe laſt productions of an author, whom the Letter, p. 2. terms *voluminous*, ſeem chiefly to have ſuggeſted this anonymous writer's ſallying from the preſs upon all the doctor's labours, with a *ſemper ego auditor tantum?*

Dr. *Lobb*'s acknowledgment, in his ſecond part, of the general candour in our account of the firſt part, was very acceptable to us, as it was juſt. His repeated and more emphatical recognition of it, in this laſt, is ſtill more obliging; and might but too naturally warp us to a bias in his favour here: but as we ſhall ſincerely endeavour, at leaſt, at that impartiality we profeſs, and partiality could not truly oblige any abſtracted and philoſophical author, who muſt contend leſs for victory than truth; we propoſe to treat this correſpondent of dr. *Lobb*'s with the ſame juſtice and candour as himſelf: in conſequence of which we muſt premiſe, that the very early account given of this Letter in the *gentleman's magazine* ſeems precipitate and partial. The uſage was little correſpondent to the title of their work, and appears either the effect of much prepoſſeſſion; or ſhewed the objections and arguments in the Letter to have been inſufficiently conſidered. In ſaying this however we do not aſſume to aſcribe any material advantage to the Letter. Both writers profeſs to publiſh from *Philanthropy*: we ſhall ſummarily recite their different ſentiments in their own words, and ſubmit it to the faculty, and the public, whoſe ſervice they intend, to infer which of their endeavours are moſt effectually calculated for that purpoſe.

Dr. *Lobb* having, in his 1ſt part, directed ſeveral cautions prohibitory of bleeding, with his reaſons in ſupport of them, from §. 50 to 57, the Letter-writer, in his reflections on

them, and on bleeding in acute caſes, refers to many paſſages in the doctor's former works: we ſhall omit a good deal of this that may deſerve a young phyſician's ſerious attention on ſo very important a point, and which commences at the 26th page of the Letter. But as the doctor makes a *plethora* (except in a very few ſuch acute caſes as do not allow time for the operation of his medicines againſt a rarefaction of the blood) the ſole indication for bleeding, this writer ſays, Letter p. 31, &c.

'You have no where proved, that the human body is ſo exact 'a piece of machinery, that it is confined to a preciſe quantity 'of blood, as the ſtandard of health; ſo that it cannot bear a 'few ounces more or leſs, without inconvenience. And yet 'this is incumbent upon you, in order to ſupport your doc-'trine, of knowing how much is redundant, and of taking 'away juſt ſo many ounces and no more. But does not the 'contrary appear in fact, *viz.* that the wiſe author of nature 'hath framed us otherwiſe, and therefore there is no ſuch 'exact ſtandard; but that there may be ſome variation one 'way or the other, conſiſtent with health, and without be-'ing perceived? If it was not ſo, muſt we not ſee a thou-'ſand inconveniences, which do not occur? For muſt not 'the quantity of blood be frequently varied, by a change in 'our way of living, as to eating and drinking, exerciſe, *&c.* 'or by a change of weather, making the perſpiration more 'or leſs, *&c.*? And yet do we not ſee moſt perſons of a 'tolerable conſtitution and habit of body, bear conſiderable 'changes of this ſort, without any ſenſible difference; tho' 'the quantity of blood muſt have been ſometimes more, and 'ſometimes leſs, than any mean quantity, which you will 'ſuppoſe for a ſtandard? How then is any certain determi-'nate quantity neceſſary? Muſt not a ſtrong healthy man, 'with a good appetite and digeſtion, if he lives more freely 'than uſual for a while, (and yet not ſo as to overpower his 'organs) and at the ſame time uſes leſs exerciſe, be ſuppoſed 'to have more blood than ordinary? And may he not have 'ſome increaſe of this ſort, without its being perceived, either 'by himſelf or by any body elſe; tho' a higher degree of it 'might be very ſenſible? And may not this ſame man at 'another time, eat and drink ſo much leſs, and take ſo much 'more exerciſe than uſual; that he muſt be allowed to have 'leſs blood than common, and yet not perceive it?

'And may not the quantity of blood be viſibly leſſened by 'a wound, or an hæmorrhage, or by bleeding, without any 'ſenſible diminution of ſtrength, and even when it could not

be

'be ſuppoſed there had been a *plethora* before? Do not inſtances of all theſe occur every day? How common is it with many people to be blooded once, or twice, or perhaps oftner in a year, of their own accord, and without any occaſion, from a wanton cuſtom, or a fooliſh notion of keeping themſelves well? Do they perceive their ſtrength abated by it? If they did, would they not leave off the cuſtom? Will not a labouring man in perfect health, be blooded to twelve or ſixteen ounces, or more, on a *ſunday* morning, and go to his hard work the next day with as much vigour and ſtrength as the day before he was blooded? And can you ſuppoſe that all theſe people have a *plethora*, every time they are blooded, without perceiving any abatement of ſtrength? If you do, I think you may as well ſuppoſe, that all people in good health have a *plethora*; and then, according to your own principles, they may ſafely be blooded at the beginning at leaſt of any diſeaſe. But if theſe people have not always a *plethora*, when they are blooded without a diminution of ſtrength; is not this a proof, in fact, againſt your theory, that bleeding muſt always neceſſarily diminiſh *the vital ſtrength*, in proportion to the quantity taken away when there is no *plethora*? And is not this as good an argument that patients may be ſafely blooded, once at leaſt, in the beginning of a fever, tho' they have not a *plethora*, as any you have produced againſt bleeding? Indeed, from your chief diagnoſtic of a *plethora*, *viz.* that the *pulſe is full, ſlow, or heavy*, one would ſuppoſe you do not allow, that it can exiſt after the very beginning of a fever; for if the pulſe is *quick and ſtrong, and the heat of the body intenſe*, then you *conclude there is no plethora*, but only a *rarefaction*. So that it ſhould ſeem, as ſoon as great heat comes on, with a quick ſtrong pulſe, the *plethora* is gone, how great ſoever it was a little while before. And yet you ſometimes admit of a *plethora* and a rarefaction together; and in many places of your books you adviſe bleeding in fevers if there is a *plethora*, which I ſhall leave to you to reconcile;'

It being material and incumbent indeed, that dr. *Lobb* ſhould fix ſome pretty certain *criterion* of this ſanguine *plethora*, which is very nearly his ſole indication for bleeding, and which he acknowleges it difficult to aſcertain the preciſe exceſs of, the Letter quotes a paſſage from his RATIONAL METHOD, §. 461. 462. where he ſays, "In order to determine the quantity of "blood to be taken away when there is a *plethora*, we muſt "have regard to the weight of the body of the patient, and

" propoſtion the evacuation to it, if we would proceed with " exactneſs and due propriety." To which the Letter-writer replies, Let. p. 35, 36. ' As to your rule, about the weight ' of the body, ſurely it had need to have been more parti- ' cularly explained. For is the *due quantity* of blood al- ' ways proportional to the weight of the body? And if ' that were ſo, muſt the degree of the *plethora* be always ' in the ſame proportion? How does it agree with your ' common experience? How does it agree with your ' own doctrine, about bleeding fat people *? Muſt a ' fat man, who weighs three hundred pounds, be blooded ' twice as much as a ſtrong lean man, who weighs a hundred ' and fifty pounds; or what muſt be the *proportion* of the blood ' taken away, *to the weight of the body?* In ſhort, the only ' proper rule to determine the quantity to be taken away at ' once, and whether to repeat bleeding or not, is to conſider ' well, and judge by the age, the ſtrength, and conſtitution ' of the patient, by the ſymptoms, the pulſe, and all the cir- ' cumſtances of the caſe taken together. And he that judges ' thus, will very rarely hurt his patient, by taking away too ' much blood; at leaſt as ſeldom as you will by taking too ' little, or none at all.'

His reflections on bleeding from other indications and circumſtances, and from a general experience of its effects, are continued to p. 54. They deſerve to be conſidered well, eſpecially as dr. *Lobb* has given anſwers to ſome of them in his third part, and after taxing this author with obſcurity and uncertainty on this head, and making ſome conceſſions himſelf on bleeding once or twice in hale ſanguine perſons, and in ſome diſeaſes, tho' there was no exceſs of blood, obſerves,

' §. 485. But the point in queſtion is, Whether, as a ge- ' neral rule, bleeding, and repeated bleeding, may be ſafe and ' neceſſary for thoſe ſick people, *who have too little blood*, or ' no more than a ſtate of health requires; and eſpecially when ' their diſeaſes may be cured without this evacuation.'

The affirmative of this, he thinks, the writer ſhould have proved, which he obſerves has never been done. And then, in anſwer to the writer's arguments, that many of the dangers or inconveniences from a *plethora*, may occur equally from a reaction, and ſo call for the ſame evacuation, he ſays, after admitting the abatement of the diſtention of the veſſels, and of the force of the blood by it, it ſhould be re-

* Med. Princ. & Caut. §. 57.

' §. 493.

'§. 493. 1. That in the ſorts of patients, of which we are 'ſpeaking, there is no exceſs in the quantity of their blood to 'need this evacuation.

'§. 494. 2. That the thing wanted to ſecure their reco-'very, is the *altering*, or removing the *febrific quality* (which 'produces their fever) and not the diminution of the quantity 'of their blood.

'§. 495. 3. That repeated bleedings of ſuch patients, un-'avoidably will leſſen the ſecretion of the nervous fluid, by 'diminiſhing the quantity of that matter in the blood, which 'conſtitutes the fluid of the nerves, when ſecreted into them, 'and will relax the animal veſſels no leſs than abate the di-'ſtention of the ſanguine arteries and veins; and thus will 'diminiſh their vital ſtrength, in proportion to the quantity 'of blood taken from them; and hereby will render their re-'covery more doubtful, and at leaſt more ſlow.

'§. 496. 4. That bleeding theſe ſorts of patients is need-'leſs; becauſe their diſeaſes, and the various ſymptoms inci-'dent to them, may be happily cured without it; as I can, 'and do truly affirm from numberleſs facts in the courſe of 'my practice.'

To the Letter-writer's objecting the authorities of *Hippocrates*, *Boerhaave*, and *Sydenham*, to his notions of bleeding, the Dr. ſays,

'§. 507. Reply 1. I have a great regard to the judg-'ment of learned authors, though no implicit faith in any 'man; and when I read *precepts*, or *rules* of practice, not 'ſupported by proper reaſons, and have weighty objections 'againſt them, I conclude they are miſtaken advices, and 'hope to be excuſed for thinking them ſuch.

'§. 508. Reply 2. It is incumbent on thoſe, who urge 'againſt me the authorities of *Hippocrates*, *Sydenham*, and '*Boerhaave*, and of all other wiſe writers; I ſay it is incum-'bent on them to ſhew, that thoſe excellent authors intended 'to recommend bleeding the ſick, and repeated bleedings, '(not only for thoſe who have too much blood at the begin-'ning of their ſickneſs, but likewiſe) for thoſe who have no 'more blood than a ſtate of health requires, and for thoſe, 'who have too little: and till this is done, there is no reaſon 'to plead the authority of thoſe worthy perſons againſt my 'opinion.

'§. 509. For my own part, I cannot allow myſelf to think 'that either *Hippocrates*, or *Sydenham*, or *Boerhaave*, or that 'all the other wiſe writers, made no difference in the different

'caſes

'caſes of the ſick, as to the quantity of their blood; it ſeems 'injurious to the reputation of their judgment to imagine, 'that they deſigned to recommend an *indiſcriminate* uſe of 'blood-letting.'

Neither, to be juſt, can we diſcern, that the Letter-writer contends to eſtabliſh an indiſcriminate uſe of it, which muſt be the height of abſurdity.

The Letter-writer having appeal'd to experience, in ſupport of his own notions on bleeding, p. 37. where he ſays, 'It would be eaſy to produce an hundred inſtances to *your* '*one*, of perſons that have recovered from fevers by the help 'of bleeding, and many caſes where it had the principal ſhare 'in the cure.'

Dr. *Lobb*, '§. 519, replies, 1. That in order to judge rightly 'of the force of this argument, we muſt ſtill diſtinguiſh between 'the three different ſorts of patients, *viz.* 1. Thoſe who have 'too much blood, and whoſe fever very much depends on the 'exceſs of its quantity. And as to theſe, bleeding is a moſt 'proper remedy, and recommended by my firſt principle.

'§. 520. But inſtances of ſuch patients, cured of fevers by 'the help of bleeding, are not facts to be alledged againſt my 'opinion; becauſe there is no debate about taking away blood 'from them.

'§. 521. Perſons healthy and in high life, and all who feed 'heartily, and live ſedentarily, and uſe little exerciſe, gene-'rally have too much blood; and I ſhould adviſe bleeding 'them in the beginning of many fevers, and other ſudden and 'acute diſtempers, if I was called to them in the beginning of 'their ſickneſs.

'§. 522. This ſort of patients commonly find ſenſible re-'lief, and real and laſting advantage, by an early uſe of this 'evacuation, if a moderate quantity of blood is taken away, 'and the bleeding not too often repeated.

'§. 523. But as to the two other ſorts of patients, *viz.* 'Thoſe who have *too little* blood, and thoſe who have no 'more than a ſtate of health requires, the queſtion is, whe-'ther it is rational, neceſſary, and beneficial, or even ſafe to 'take blood largely from them, and to repeat the evacuation 'again and again? And the enquiry now is, whether *expe-'rience* affords any argument for the ſupport of ſuch practice?

'§. 524. It muſt be obſerved. 1. That every phyſician, 'pretty much employed, has the three ſorts of patients noted 'ſect. 519, 523.

'§. 525.

'§. 525. And if this author has had thoſe ſeveral ſorts of 'patients, they ought to be diſtinguiſhed, according to the 'difference in the quantity of their blood.

'§. 526. And the only facts of perſons recovered from fe-'vers, and finding benefit by diminiſhing the quantity of the 'patient's blood, muſt be taken from the ſecond and third 'claſs of patients, and not from the firſt of them.

The Dr. adds, '§. 530. And therefore, tho' experience 'ſhews the advantages of taking away blood from thoſe who 'had too much, and were hale perſons of a ſanguine conſtitu-'tion, and perſons who ſanguify copiouſly and ſpeedily, and 'therefore could bear bleeding without ſuffering by it; yet 'the want of inſtances of real benefit from blood-letting, in 'the two other ſorts of patients, ſhews that experience 'ought not to be pleaded for the evacuation, as a remedy 'to promote their recovery.

'§. 531. And then concludes, it is evident from what 'has been ſaid, 1. That neither this author's argument from 'the effects of bleeding, when there is a *rarefaction* of the 'blood; nor, 2. That of *authorities*; nor, 3. That of *expe-'rience*, has any force to recommend the uſe of bleeding per-'ſons under fevers, who have too little blood, or no more 'than a ſtate of health requires.'

The doctor having ſeveral cautions in his firſt part, with regard to ſuch patients and caſes as he judges vomits improper for, ſome of which limitations are juſt, tho' the whole evince the doctor's diſlike of this evacuation, the letter-writer obſerves, * 'You ſay, "it is adviſed by ſome authors as an uſeful "remedy, and in ſome caſes it has proved beneficial; but you "know by experience, that the advantages obtained by it "may as effectually be obtained by more gentle medicines "without it." This is ſoon ſaid, but prove it, and *eris mihi 'magnus Apollo.* Here too we have the ſtrongeſt authorities 'againſt you, if that were any argument with you. We have '*Hippocrates* on our ſide, and others of the wiſeſt antients; 'we have *Sydenham* and *Boerhaave*, and I think all other good 'authors, and all wiſe practitioners at this day, except only 'yourſelf. And if we do not know certainly, by manifold ex-'perience, the good effects of vomits in many diſorders of the 'ſtomach and bowels, ſurely we know nothing in phyſic. 'How often have we ſeen very great and ſpeedy effects from 'the operation of a vomit? Of what benefit have they been 'found in the beginning of ſome continued fevers, from the

* Lett. p. 59, 60, 61.

days

'days of *Hippocrates* to the preſent time? How great miſchief 'and danger often ariſe in the progreſs of a fever, from the 'omiſſion of a vomit in the beginning? *Vide Sydenham.* Of 'how great ſervice do we often find them in intermitting fe-'vers, (tho' you ſay they are not neceſſary, as theſe and all 'other fevers may be happily cured without them) in almoſt 'all diſeaſes, which ariſe from exceſs or deficiency in the ex-'cretion of the bile; in ſickneſs, and other diſorders of the 'ſtomach; in fluxes, in the jaundice, &c.? How often does 'nature plainly point out this evacuation to us? How often 'does ſhe relieve herſelf, and carry off a diſorder by ſponta-'neous diſcharges? And how dangerous may it be in ſome 'caſes to ſtop a vomiting too ſoon, thereby oppoſing nature's 'efforts, and locking up noxious humours, which rather want 'the aſſiſtance of art to evacuate them? We may appeal to 'our patients, for the manifeſt advantage they frequently re-'ceive from vomits in many caſes. And very deficient would 'our practice be, ſo far as I know, if we were deprived of 'the uſe of them. How did *Sydenham* wiſh for a more gentle, 'and yet effectual vomiting medicine, than the antimonial 'ones, which were chiefly uſed in his time? And how would 'he have rejoiced at ſo uſeful a diſcovery, as that of *ipecacoanha*, 'if it had happened in his day? And all the faculty, I be-'lieve, rejoice at it, except yourſelf. But to you the diſco-'very ſeems to be of no value, as you have no occaſion for it. 'By what means you cure a *diarrhœa*, or a dyſentery, I can-'not tell; but I ſhould not know how to manage them pro-'perly without *ipecacoanha* and rhubarb, or ſome other vomit-'ing and purging medicines. When you firſt commenced 'author, you admitted of ſome, at leaſt, of the ſame indica-'tions for vomits with other practitioners, but now you ſeem 'to have laid them quite aſide. Whether this proceeds from a pe-'culiar, new acquired tenderneſs in you to your patients, that 'you would ſave them the fatigue of a vomit; or from oppo-'ſition to the reſt of the faculty, or an over-fondneſs for a 'method of your own contriving, I will not determine. But 'I will venture to ſay, that it is neceſſary for you to ſet forth 'the ſafety, the efficacy, and the ſpeedy operation of your 'medicines, which are to ſupply the place of vomits, in a clear 'and demonſtrative light; before you will prevail upon either 'practitioners or patients to lay aſide a remedy, which long 'and conſiſtent experience has ſhown to be of ſo much im-'portance, and ſo plainly and remarkably uſeful in a great 'variety of caſes.' — To which dr. *Lobb* replies, after aver-

'ring

ring the other has brought no argument againſt any one of his four cautions concerning vomiting medicines:

'§. 535. Reply 1. I grant that great advantage, in ſome 'caſes, has been received by means of vomiting medicines; 'but as to ſome of theſe it does not hence follow, that they 'could not have been relieved, and freed from their diſorders 'by more gentle remedies.

'§. 536. There are indeed ſome caſes in which ſpeedy vo- 'miting is very needful, *viz.* When perſons have taken ſome 'poiſon into their ſtomach, and when the ſtomach is loaded 'with aliments, too much in quantity, or of a quality not 'eaſy to be digeſted.

'§. 537. Vomiting does not appear to me a remedy that 'is frequently wanted: a general *indiſcriminate* uſe of it I 'think ſhould be prevented by proper reſtrictions; and thoſe 'caſes ſo very particularly deſcribed, in which it ought to be 'adviſed, that every practitioner in phyſic may be guarded 'againſt a wrong uſe of it.'

The Dr. then admiring how the notion of a foul ſtomach came to prevail, as he thinks no parts of the body can be kept cleaner than the whole alimentary duct, from its continual uſe and friction; and after obſerving the inverſion of the periſtaltic motion, and the great agitation from vomits, further adds,

'§. 562. Reply 2. This author bids me prove that the ad- 'vantages obtained by vomiting may as effectually be obtained 'by more gentle medicines, without it: this is already proved 'by every hiſtory and caſe related in the books publiſhed by me, 'in which the patients had any ſymptoms, which he thinks 'indicate the uſe of vomiting medicines: and I may add, 'that I have found no difficulty in relieving my patients of 'thoſe diſorders, for the cure of which vomiting is often ad- 'viſed; and therefore, as other perſons have the liberty of 'acting according to their own judgment, I hope to be ex- 'cuſed in directing according to mine; and likewiſe for com- 'municating my ſentiments of this violent remedy, with the 'reaſons of them.

'§. 565. This author ſhould have ſhewed, that *Hippocrates* 'and others of the wiſeſt antients, and that *Sydenham* and '*Boerhaave*, and all other good authors, and all wiſe prac- 'titioners at this day, recommend the preſcribing vomiting 'medicines in thoſe caſes wherein my cautions repreſent it 'as improper. And till this is done, the plea of authorities is 'entirely groundleſs, and has no manner of weight, or ſig- 'nificancy, in our preſent debate.'

To the Letter writer's argument from experience he replies:

'§. 569.

'§. 569. Reply 1. The only experience proper to be alledged as an argument againſt my cautions, are inſtances of good effects produced by vomiting in thoſe caſes wherein my cautions repreſent it as improper. The advantages which the ſick in other caſes receive by it, are nothing to the purpoſe.

'§. 570. Reply 2. Altho' the advantages which many patients have received in other caſes, prove that this remedy is ſafe, and beneficial in ſuch caſes; yet they do not prove that it is neceſſary, except in the caſes mentioned, ſect. 536. becauſe there are other medicines more gentle in their operation, and yet effectual to the ſame intention: and in confirmation of this, I need only mention the hiſtories and caſes referred to in ſect. 562.'

The Letter-writer endeavours to repreſent the doctor's principles and cautions in regard to purging, as incongruous with ſome of his former writings, and even with his practice, as follows: *Letter*, p. 61.

'As to purging medicines, you lay it down as a principle, "That they are not to be given in diſeaſes, when the quantity of lymph does not exceed the ſtandard of health." But muſt I not purge in a quinſey, to make a revulſion, and ſave my patient from being ſuffocated; or in a colic from hardened *fæces* pent up, which occaſion tormenting pains, and threaten an inflammation or a mortification, till I have made a nice calculation (if I could do it) whether he has any lymph to ſpare? Muſt I be afraid to purge away bile, or other offending humours, with which the bowels are loaded, leſt I ſhould draw off a few ounces of lymph too much? Do not you allow ſometimes, when it ſuits your argument, that if the lymph be diminiſhed, it is eaſily and ſoon recruited? But when you are ſpeaking againſt purging, you are afraid of making the blood too thick. And where it has *too little ſerum, or is viſcid*, as in rheumatiſms, you poſitively forbid purging. Others approve of purging in a rheumatiſm, and think they find great benefit by it. Even you yourſelf admit in one place, ſpeaking of the *vaſa inhalantia*, that "many of the moſt ſubtle particles of purging medicines are "conveyed into the blood, and mix with it, and attenuate the "fluids, and render many morbific humours fit for evacuation by ſtool." Therefore may it not happen, upon your own argument, that a well-choſen purge may thin the blood in a rheumatiſm by its attenuating quality, as much or more than it can thicken it by drawing off lymph? I wonder you are not afraid of purging after the ſmall-pox, where the

'blood

'blood is often found to be very viſcid. And if purging did, 'in fact, thicken the blood ſo much as you would have us 'believe, one might expect in ſome caſes, where briſk purges 'have been frequently repeated; as for inſtance, in a robuſt 'young man, who has had a *gonorrhœa virulenta*, but other-'wiſe in good health, and his blood and lymph in due pro-'portion; that by drawing off ſo much lymph, the blood 'muſt be reduced to a *coagulum*, and ſtagnate, and the pa-'tient die. But as we ſee no ſuch thing happen, in this or 'other caſes of ſmart purging; we ſurely have no reaſon to 'think about it in caſes where we purge moderately or gently. 'And we make a diſtinction in the choice of our purges, ac-'cording to the diſorder and the intention; tho' you make 'none here, but forbid all in general, as well the lenient, as 'the rough and draſtic ones, unleſs there be too great a quan-'tity of lymph: ſome of which might indeed be drawn off 'by the latter ſort, tho' perhaps many times it may not be 'moved at all by gentle purges. Thus, in ſome of your 'painful diſtempers, we might preſcribe a briſk purge with 'ſucceſs. But in the beginning of fevers, (where you ex-'preſly forbid all) we ſhould chuſe the mildeſt that can anſwer 'our purpoſe of clearing the *primæ viæ*. And for this pra-'ctice too we have authority ſufficient. We have *Hippocrates* 'on our ſide here alſo, who uſed to purge in the beginning of 'fevers, eſpecially when he found the *materia turgens* and the 'humours in motion. We have *Sydenham* and *Boerhaave*, 'and all wiſe men with us, that I know of, except yourſelf. 'Nay, we have even your own authority for it in one place, 'in the ſtrongeſt terms; where you preſcribe a purge in the 'beginning of a fever, at leaſt as freely, and with as little 'limitation, as I think moſt phyſicians would do; and with 'a further deſign too, than merely to cleanſe the *primæ viæ*; 'which may perhaps have been very well done, by the means 'you had ordered before.'

This writer ſhews this inſtance was in the firſt period of the ſmall-pox, where, after bleeding, giving a vomit, and a gly-ſter, if the fever, notwithſtanding, continued very vio-lent, the Dr. adviſed a gentle purge to give but three or four ſtools at moſt, and then adds: 'Who would ſay more than this, 'and what more need to be ſaid to recommend gentle purg-'ing in the beginning of fevers? How you would like this 'anſwer in any body's words but your own, to your abſolute 'general caution, "not to preſcribe purging medicines in the "beginning of fevers, or before their declination," or how

'you

'you can reconcile these inconsistences, I must leave to you.'

To all this, dr. *Lobb* answers,

'§. 574. That this author says not one word to shew the 'impropriety either of the principle, or the caution; nor con-'sidered the reasons assigned in support of them.

'§. 575. Nay, instead hereof, without distinguishing dif-'ferent cases, without giving any general rules, or cautions 'about prescribing purging medicines, tho' very much want-'ed; and without forming so much as one argument against 'any of my cautions, he presently refers to sect. 577. in my 'book on painful distempers, in which I deliver my opinion, 'that purging is improper, and will be hurtful in those *pain-'ful distempers* which have viscid humours for their cause.

'§. 576. I own that such is my opinion, and that I neither 'bleed nor purge persons under the rheumatism, and yet hap-'pily succeed in the cure of it.

'§. 577. I may add, that I do not purge patients in a 'quinsey, and yet find no difficulty to prevent their being 'suffocated.'

Then with regard to the authorities of *Hippocrates*, *Sydenham*, and *Boerhaave*, urged against him, the doctor, after saying, 'This author, destitute of arguments,' [which is easier indeed to assert than prove, as he seems not seldom unsophistically argumentative to our poor apprehension] 'insists on his 'favourite topic of authorities,' adds,

'§. 579. Reply 1. That my opinion may not be misun-'derstood, or misrepresented, I desire it may be remembered, 'that the purging which I disapprove, and against which my 'cautions are intended, is the giving purgative medicines in 'those doses which will so much increase the number of the 'stools, as to diminish the discharges by insensible perspira-'tion, and hinder, or abate the excretion of morbid and super-'fluous humours from the blood to, and through the superfi-'cies of the body.

'§. 582. Reply 2. The authority of *Hippocrates*, of *Sy-'denham*, of *Boerhaave*, and of all wise men, ought not to 'be mentioned, and cannot with any shew of reason, be urged 'as an argument against my opinion and cautions, till it has 'been proved, that those authors do plainly recommend purg-'ing in those very cases, wherein my cautions represent it as 'improper. And he should likewise shew, that *all wise men* 'have the same sentiments.

Next with regard to the author's own authority for purging being urged against his caution prohibiting it, he says,

'§. 585. They who ſhall read the ſection referred to, by 'the Letter writer, will be ſatisfied, that there is no hiſtory of 'my preſcribing for any patient, but ſhewing in theory, that I 'apprehended ſome gentle purgatives may properly, and bene-'ficially be given to ſome patients in the febrile period of the 'ſmall-pox.

'§. 586. Hence, I think, it plainly appears, that his urg-'ing my own authority has no foundation; and that he is not 'ſufficiently careful to give a right repreſentation of things.'

We chuſe to omit what the Letter-writer ſays on ſalivation, and conſequently the doctor's anſwer to it, as he has no article relating to it in the firſt part of the medical principles, which chiefly occaſioned this letter: but it may be material to obſerve, that dr. *Lebb* affirms in his anſwer to this point, ſect. 589. 'that in all his practice he never put one patient under 'a ſalivation, tho' he has had many under the venereal diſeaſe 'who recovered without it.' Now ſuppoſing ſuch patients afflicted with the ſevereſt ſymptoms of it, we heartily congratulate the public and the doctor on ſo important a diſcovery.

The doctor's antagoniſt, having no ſtrictures on his cautions concerning urine and ſweat, proceeds to conſider one of his cautions on bliſters, which is, "not to preſcribe the applica-"tion of bliſters to a woman, when ſhe has her *menſes* flowing, "except the flux is too great." This again, ſays the writer, p. '66. is one of your uncommon notions, which I ſhould real-'ly have ſuppoſed to have been a new thought of your own, 'if you had not quoted *Bellinger*'s obſervation of hæmor-'rhages ceaſing as ſoon as bliſters began to operate. But we 'are neither told of what kind the hæmorrhages were, nor the 'cauſes of them, nor with what other circumſtances they were 'connected;' adding, 'we ought to have been told the 'nature of thoſe hæmorrhages, and the cauſe they proceeded 'from, in which bliſters had ſuch an immediate effect; ſince 'it is plain, that as they ariſe from many different cauſes, the 'ſame remedy cannot be proper in all. Thus, if the hæmor-'rhage is produced by a fever, or ſome other diſorder in the 'blood, which bliſters can preſently cure; then we need not 'wonder, that it ſhould ceaſe as ſoon as the bliſters have ope-'rated; for if the cauſe is removed, we may expect the effect 'to ceaſe. But if it is owing to ſome *ſtimulus*, either in the 'urinary paſſages, or other parts of the body, or in the blood 'itſelf, which the action of the cantharides is capable of in-'creaſing; bliſters muſt be ſo far from being a remedy in 'that caſe, that they muſt be ſuppoſed to aggravate and in-'creaſe the diſeaſe. One would imagine, that if *Bellinger*'s

'obſervation is true in ſome caſes, he muſt firſt have found 'it out by accident, where bliſters were applied for ſome other 'purpoſe; for it can hardly be conceived he ſhould ever have 'ſuch a thought, as to lay on bliſters with a direct intention 'of ſtopping an hæmorrhage. But as he has made no diſtinc-'tion, nor told us any thing of the nature or cauſe of thoſe 'caſes, which he cured in this manner, (at leaſt ſo far as you 'quote him) it ſhould ſeem, that his authority can influ-'ence but few to come into the practice. And yet you readi-'ly fall in with him, and urge his obſervation, to confirm 'your reaſoning; when you forbid bliſters in the natural flux, 'for fear of ſtopping that beneficial evacuation, and preſcribe 'them in general, when it is immoderate, in order to reſtrain 'it. For neither do you make any diſtinction, as to the cauſe 'the immoderate flux may proceed from, tho' that may 'make ſo great a difference in the cure, that if bliſters could 'be proper in ſome caſes, yet, nevertheleſs, they might be 'hurtful in others. Your caution is univerſal, 'never to "apply bliſters while the *menſes* are flowing," let there be 'ever ſo much neceſſity for them on other accounts, "except "the flux is too great," and then always to uſe them, what-'ever the cauſe be, or whatever other circumſtances belong 'to the caſe. If indeed bliſters did always ſtop all diſcharges 'of blood, from whatever cauſe, then to be ſure we ought 'to be very careful, how they were uſed during the regular 'courſe of the *menſes*, or perhaps juſt before they are expect-'ed, for fear of ſtopping or preventing them; and you would 'certainly be right in applying them, when the flux was too 'great. But I believe moſt phyſicians would practice very 'differently from you in this caſe: that they would not abſo-'lutely forbid bliſters, on account of the natural flux, if there 'were any more urgent circumſtances to call for them; but 'would be afraid of them in an immoderate flux, or any other 'hæmorrhage, leſt they ſhould make the caſe worſe.'

On turning to dr. *Lobb*'s article concerning bliſtering, ſect. 608, we find he begins it with noting this author's objection to his third caution, which is, *never to apply them to a woman when ſhe has her menſes flowing, except the flux is too great.* On which occaſion he complains of the letter-writer's adding ſuch inſertions as affirm, they ſhould *never apply bliſters while the menſes are flowing*, let there be ever ſo much neceſſity for them on other accounts, *except the flux is too great*, and then always to uſe them, whatever the cauſe be. Now dr. *Lobb*, who cites the whole of this in *Italics*, ſect. 611. and laces it with inverted commas, as quoted from the Letter-writer, with a further emphatical

printing of NEVER and ALWAYS in capitals, would induce a curſory reader to conclude, that the latter had really made the Dr. give that caution exactly in the terms the doctor has printed it. But as theſe inſertions the doctor complains of are printed in the Letter, exactly as we have reprinted them here, in a different type from the words of his caution, and without the capitals he has ſupplied, it does not appear he has put thoſe words into the doctor's mouth, of which the doctor accuſes him; but that thoſe members of the period, printed in the general type of the Letter, appeared to its writer as inferences obviouſly reſulting from the caution; and as he has printed them very fairly, no ſenſible, ingenuous reader can take them for any thing elſe.

Tho' the title of this article be concerning bliſtering, we find nothing more of it here, ſince 39 ſections out of 46, of which it conſiſts, are employed in a further defence or explanation of his notions on bleeding and purging, on which heads we refer the reader to them from §. 622 to 653 incluſive. But beſides his attack of this caution, the Letter-writer endeavours to prove the doctor miſtaken and incongruous in his uſe of bliſters in the ſmall pox, ſaying, p. 69, 70. 'So that where the 'fluids are viſcid, with a weak pulſe, you would have them 'act upon both ſolids and fluids; but where the blood is diſ-'ſolved and broken, they are to act only upon the ſolids, to 'ſtrengthen and recover their tone. And it is upon this prin-'ciple, doubtleſs, that you preſcribe them freely in the bleed-'ing ſort of ſmall-pox. I ſhall only ſay, that I believe there 'are very few, if any, phyſicians, who would agree with you in 'the uſe of bliſters in the true bleeding ſmall-pox. Which, 'by the way, I think one of the moſt deplorable caſes we 'meet with, notwithſtanding the uſe of the bark, and allum, 'and acids; all which I have often preſcribed in vain, but ſhall 'again preſcribe as occaſions offer; in hopes of meeting with 'that ſucceſs, which ſome few late writers ſpeak of, and be-'cauſe I think theſe medicines can do no harm, and I know 'nothing elſe that ſeems ſo likely to do good. But as to bliſ-'ters, they appear to me to be directly hurtful. For where the 'blood is too much diſſolved and broken already, if the can-'tharides ſhould act upon the remaining red globules, and diſ-'ſolve them too, (as there is too much reaſon to fear may 'happen, and you cannot ſay it will not) muſt it not be melt-'ed down to a kind of ichor, which will not be contained 'in the veſſels, but will burſt out with more violence, where 'it has already got vent; or perhaps make ſome new paſſages, 'and the patient ſoon be deſtroyed? And it ſhould always be

'a fundamental rule in phyſic, that in caſes where we can do 'good, we ſhould take all poſſible care that we do no harm.'

To this dr. *Lobb* replies: §. 688. 1. That he has given no rea- 'ſon for his opinion. 2. That ſince bliſters are proper in caſes 'where the pulſe is too weak, the vital heat too little, and the 'veſſels lax, the application of them to patients under ſuch 'ſymptoms was very proper; and the more ſo, as their effects, 'if they operate, are ſpeedy; and therefore the more needful, 'when there can be but a few hours for the trial of any 'remedies.

'§. 689. If it ſhall be objected, that when the texture 'of the blood is broken, the particles of the cantharides, 'which paſt into it, may increaſe the diſſolution of it.

'§ 690. It may be anſwered, 1. That if it be the nature 'of cantharides to diſſolve the blood, the application of bliſters 'made with them ought never to be adviſed; becauſe, (on 'the account of that quality) they cannot be ſafe.

'§. 691. 2. That no proof has hitherto been given of ſuch 'a diſſolvent quality in the cantharides; the learned and inge- 'nious dr. *Pringle* (who has much obliged the world by his 'curious experiments) did not find by his examinations, that 'cantharides haſtened putrefaction.

'§. 692. 3. That ſuppoſing ſuch a quality in theſe inſects, 'and that the application of them will produce a diſſolution of 'the texture of the blood, in caſes where it is the only reme- 'dy uſed, yet it cannot be hence inferred, that ſuch will be 'the effect, when thoſe medicines are at that ſame time gi- 'ven inwardly, which may ſtop the putrefaction of the blood, 'and alter the quality of any diſſolvent particles mixed with it.

'§. 693. 4. That altho' the application of bliſters was in- 'effectual in the caſes referred to, yet it was evidently uſeful 'to other variolous patients.

'§. 697. It deſerves this author's notice (who builds ſo 'much on authorities) that dr. *Mayern*, treating on the ſmall- 'pox, lays it down as a general rule, when the danger of the 'patient is great, to apply ſeveral and large bliſters.

'§. 698. And, I may add, that dr. *Morton* uſed to pre- 'ſcribe this remedy for patients under the ſame diſeaſe.

'§. 699. It is ſtill evident to me, that the application of 'bliſters to variolous patients is very proper, when they are 'under ſome ſymptoms: not when the maturation goes on 'briſkly, not when the febrile heat is intenſe, not when the 'pulſe is too quick and too ſtrong; but when the pulſe is 'weak, and languid, when the heat of the body is too little,

and

'and the veſſels are lax, and when there happens no ſuppu-
'ration of the puſtules in the period of it.'

Thus have we gone through the Letter-writer's objections to ſuch of dr. *Lobb's* principles and cautions, with regard to different evacuations, as he has objected to; and annexed the Dr's anſwers, (both in their own words,) without recurring to any ſentiment of our own, in our account of the Dr's firſt part, whereever it might coincide with, or vary from, either of them: and far from aſſuming to pronounce between them at preſent; which province, as meer, and, we hope, as impartial reporters, we ſubmit to the medical *literati*. The other parts of the Letter relate more particularly to other parts of the Dr's works; and contain ſome reflections on his qualifications and conduct, as a phyſician and writer, which will certainly appear in a different light to different perſons, from a variety of attachments and ways of thinking. But the gentleman, to whom theſe ſtrictures are directed, evidently conſiders them as very heinous offences; and piouſly warns the offender, in his concluſion, to a repentance, under very ſevere and durable penalties. The Letter, on the other hand, concludes with a poſtſcript on the manner of writing caſes of particular patients, with which it ſeems dr. *Lobb's* other works abound. And indeed we ſhould be too manifeſtly partial, to ſuppreſs our ſentiments of the good ſenſe it is wrote with, and our approbation of that candour, pertinence and modeſty he recommends in writing and publiſhing them; the great ſcarcity of ſuch caſes being a very important *deſideratum* in medical writers.

It ſeems, upon the whole, ſome diſadvantage to dr. *Lobb* in this debate, (for which proper allowance ſhould be made) that the nature of his medical principles and cautions being didactic and preceptory, makes him generally appear not only pretty authoritative, but alſo reprehenſive of the medical practice of others: tho' even after our brief remarks on the firſt part of them, in his ſecond; and ſtill more after this gentleman's, in his laſt, he explains himſelf, to limit theſe to ſtudents and perſons neceſſarily employed in adminiſtring phyſic, tho' of inferior qualifications. It may be queſtion'd, however, whether it had not been decent and prudent too, to have averr'd this limitation in ſuch expreſs terms, at the very outſet of theſe medical principles and cautions, as to have rendered ſuch an explanation ſuperfluous; which might tend at the ſame time to place his abilities in a leſs invidious view. Beſides, as theſe principles and cautions are ſuppoſed to be founded full as much on his experience as his erudition, they compel him to ſomething like an habitual reference to his very frequent cures,

in evidence and corroboration of them. Now though we aſſure ourſelves of their certainty from his veracity, (notwithſtanding ſome may think ſuch frequent references beneath a member of the college) it requires the utmoſt addreſs of writing to be acceptable to others, when we manifeſtly indulge the commending ourſelves; a ſubject, which the ingenious and worthy *Cowley* truly obſerves, is the moſt difficult to write upon. On the other hand, the anonymous writer here rarely ſpeaks of himſelf, but of his medical ſentiments; and ſeems rather to conſider himſelf involved with the many, whoſe medical character he thinks invaded by the doctor's general cenſures; and whoſe practice he may imagine liable to be contracted, in conſequence of his directions to patients and families. Now we are apt to conſider him, who undertakes the defence of others as well as himſelf, in a more amiable light, and under a more generous character, than a perſon who is much employed in exhibiting his own, which too often implies a diminution of others. Nevertheleſs, we ſhould conſider, that on ſuch important points as the health and life of our ſpecies, a phyſician, who is alſo a very good man, may be acted by other motives than the love of fame or lucre, in publiſhing the experience he has had of a ſalutary treatment of diſeaſes; and that there may be no way ſo effectual to extend the vital benefit of it, as a recital of the caſes and their ſucceſsful treatment.—But as our reſolution to do entire juſtice to each of theſe writers has ſwelled this double article with unuſual long citations, we chuſe to conclude it here, without pretending to foretel, when both parties may agree to finiſh it. For tho' dr. *Lobb* declares he deſigns to write no more on this ſubject, the Letter-writer has not been ſo explicit about his purpoſe. And tho' the former affirms, he does not intend to give himſelf the trouble of reading any thing the other ſhall publiſh, perhaps his anonymous correſpondent may conclude that affirmation obligatory on few others.

ART. I. *Biſhop* Burnet's *hiſtory of his own time*, &c. vol. iv. 8vo. Millar.*

THIS volume completes the new edition of this valuable work; which is rendered more uſeful by the addition of a copious index to the whole, and a chronological and particular account of the works of the learned and laborious prelate, connected and diſpoſed under proper heads, and interſperſed with ſome critical and hiſtorical obſervations.

* See the *Review* for laſt *January*, p 32.

The

The chronological account, &c. was compiled by the reverend mr. *Fletman*, and is designed to exhibit to the public a more adequate idea of the excellent bishop, as a writer, under the different characters of a preacher, historian, &c. From a transient inspection of it, we may observe, that it containeth above thirty different pieces, which were written and published by bishop *Burnet*, but yet are not included in the list annexed to the history of his life. It is divided into the following heads; 1st. sermons; 2d, discourses and tracts in divinity; 3d, tracts against popery; 4th, tracts polemical, political and miscellaneous: 5th, history and historical tracts. To some of the sermons and tracts are added brief critical and historical notes, which either represent the occasion and design of their being published, or the consequences thereof, together with the sentiments of some celebrated writers concerning them. To which is added the inscription on the bishop's monument in St. *James*'s church, *Clerkenwell*, with an *English* version of the same.

MONTHLY CATALOGUE *for* May, 1753.

POETICAL.

I. MONOPOLIZA: or, *Cræsus* turn'd *Poulterer*. An epic poem. Book the *first*, folio, 1 s. *Cooper*.

Tho' the title-page has not a very poetical aspect, yet this work (which is a satire on the association for preserving the game) is neither barren of invention, nor poetical imagery; and is upon the whole far from being a despicable performance.

II. *An ode on benevolence*: to which are prefixed, Observations on *Education*, *Taste*, and *Poetry*. fol. 1s. *Cooper*.

We find nothing to commend in this poem; which is intended as a compliment to *Stephen Beckingham*, esq;

III. *Threnodia*, or, an elegy on the unexpected and unlamented death of the M—of *B*—; faithfully done into modern *English*, from the genuine manuscript in the *Grubstreet* vatican; and now published, together with the original *proeme* and annotations. By *Jo. Freinshemius*. 4to. 6d. *Oxford* printed.

A very humorous lampoon, on a gentleman of *Oxford*, in the interest of lord *Parker* and Sir *Edward Turner*.

IV. *Alfred the great*, deliverer of his country. A tragedy. By the author of the *Friendly Rivals*. (See *Review* vol. 6th, p. 396.) 8vo. 1s. *Mechel*.

As it would be difficult to characterise this performance in terms adequate to its merit, we shall only say, that *this* king *Alfred*

Alfred may, with great propriety be coupled with mr. *Henderſon*'s queen *Arſinoe*. See *Review*, vol. 6. p. 315.

V. *Sevenoke*. A poem. Humbly inſcribed to his grace the duke of *Dorſet*. By *W. Harrod*. 4to. 1s. *Fuller*.

The beauties of *Sevenoke*, and the country about it, are here deſcribed, in no contemptible blank-verſe.

VI. *Vers de Voltaire au Roi de Pruſſe*. With a tranſlation, fol. 6d. *Dodſley*.

As theſe verſes have made their appearance in our newspapers, it is unneceſſary to ſay any thing of them here.

VII. *The loves of Hero and Leander*; a poetical tranſlation from the *Greek* of *Muſæus*. By *J. Slade*. 4to. 1s. *Owen*.

To this piece is prefixed an advertiſment, importing, that the author had no oſtentatious view in publiſhing his tranſlation; that he was not apprized of any tranſlation prior to his own, till after he had finiſhed it, upon which account he thought he might *as well* offer it to the public. In our opinion mr. *Slade* might *as well* have forborn offering his tranſlation to the public, as his reputation wou'd have loſt nothing by his ſuppreſſing it.

VIII. *Bum-fodder for the ladies. A poem on ſoft paper*. fol. 6d. *Lewis*.

Impudent and illiterate nonſenſe!

IX. *The Rehearſal*, or *Bays in Petticoats*. A comedy in two acts, as it is performed at the theatre-royal in *Drury-lane*. Written by mrs. *Clive*. 8vo. 1s. *Dodſley*.

This piece met with ſome applauſe in the repreſentation. As it is a female production, we ſhall not be ſeverely critical upon it; all that we have therefore to add, is, that as the lady cou'd not print her acting with her writing, it appears to want, in the reading, ſome of that ſpirit, humour, and meaning, which it might ſeem to have on the ſtage, from the brilliancy of her performance.

X. *The Carnation*; to the honourable *Miſs Grace Pelham*. A poem upon her marriage to the honourable *Lewis Watſon*, eſq;—By *R. Dyer*. 4to. 1s. *Dodſley*.

This poem is deſigned to compliment the above-mentioned lady and gentleman. The verſes were preſented with a noſegay, chiefly compoſed of *carnations*, which the ingenious *author* had raiſed, with uncommon bloom and fragrance, at the deadeſt ſeaſon of the year.

XI. *Precepts*. A poem. Addreſſed to the *toaſts* of *Great Britain* in general, but particularly to miſs——By the revd. mr. *Humphry Smythies*, late of *Emmanual College*, *Cambridge*. 4to. 2s. 6d. *Newbery*.

Though

Though this piece has but a very ſmall ſhare of merit, conſidered as a poem, yet it contains many excellent precepts to the fair-ſex in general, and is, on that account, well worthy of their attentive peruſal.

XII. The *Lap-dog*: or, truth in a fable. Dedicated to the celebrated actreſs mrs. *Cibber*. fol. 6d. *Doughty*.

We have received the following letter, concerning this ſmall piece.

To the authors of the *Monthly Review*.

GENTLEMEN,

I Find the writer of the *Gentleman's Magazine* of laſt month, gives *me* as the author of a little poem call'd the *Lap-dog*, &c. What led him into that miſtake, is pretty obvious: but, I ſolemnly declare I never wrote one word in that poem, or ever ſaw it till it was printed. I have ſince learned that it is a female production, and the lady's firſt eſſay of this kind; and I can aſſure the public that, tho' the fable is invention, the ſtory is founded on undeniable facts; and that ſhe has ſtrictly kept to her title, by conveying *Truth* in a *Fable*.

May 11th, 1753. Yours, &c. THE. CIBBER.

XIII. *Contemplation*. 4to. 1s. *Dodſley*.

An ingenious poem, written in the manner of mr. *Gray's church-yard elegy*; and which wou'd have appeared to greater advantage, had it preceded, inſtead of following, the publication of that excellent original.

POLITICAL.

XIV. *A letter to a member of parliament*, on the regiſtring and numbering the people of *Great Britain*. Humbly inſcribed to *S——D——M*, eſq; 8vo. 6d. *Owen*.

There are ſome very good paſſages in this pamphlet; but the reputation of the author will gain little by this obſervation, when we add, that they are, quotations from *Milton*.

XV. *Some hints* to prevent the choice of improper members to ſerve in parliament. By a nobleman. 8vo. 1s. *Sheepey*.

This is re-printed from the *cautions to thoſe who are to chuſe members*, &c. written by the marquis of *Hallifax*, and inſerted in his miſcellanies.

XVI. *Letters to the public*. By the king of *Pruſſia*. 8vo. 6d. *Owen*.

This is ſaid, by ſome, to be a burleſque upon certain political

litical writings; by others, that it is rather aimed at ſome negociations and tranſactions. On our part, we confeſs that we underſtand it not; nor does ſo obſcure and quaint a production appear to us to be worthy the royal pen it is aſcribed to: probably without foundation.

XVII. The *ſource*, the *ſtrength*, and the true *ſpirit of Laws*. In three parts. In which the errors of M. de *Monteſquieu*, and ſome other eminent writers, are occaſionally conſidered. To which are added, eſſays on the natural origin of political governments. By the count de *Catanео*, a noble *Venetian*, in the ſervice of the king of *Pruſſia*. 8vo. 4s. *Davis*.

Whoever expects to find in this performance any thing ſatisfactory on the ſubjects mentioned in its title-page, will, on the peruſal of it, find himſelf moſt miſerably diſappointed. The author endeavours to ſhew that the *ſource*, the *ſtrength*, and the *true ſpirit* of *Laws*, is to be found in revelation only, and thinks it unlawful for any man to rely on his own diſcernment, in inveſtigating the laws of nature; a taſk, in which, he tells us, without the ſupernatural aſſiſtance of the Deity, to enlighten and ſtrengthen us, we are incapable of making any progreſs. What he ſays in ſupport of his opinion, is very low and trifling, and the whole piece, indeed, extremely contemptible.

MISCELLANEOUS.

XVIII. *Angelina*. Interſperſed with the hiſtories of donna *Vittorina*, dom. *Matheo*, and the chevalier de *Riva Franca*. Tranſlated from the *French*. 12mo. 3s. *Hinton*.

A romance in the old *french* taſte; full of amorous ſtories and marvellous incidents.

XIX. *An account of the new manufacture of Tapeſtry*, after the manner of that at the *Gobelins*; and of *Carpets*, after the manner of that at *Chaillon*, &c. now undertaken at *Fulham*, by mr. *Peter Pariſot*. 8vo. 6d. *Dodſley*.

The author gives an account of the riſe and preſent ſtate of theſe manufactures; which he does with a view to induce the public, or the government, to countenance and aſſiſt the undertaking.

XX. *A Diſſertation on Libels*. 8vo. 6d. *Web*.

This ſmall pamphlet is ſmartly and judiciouſly written; but it contains little more than what has been already laid before the public, in a tract entitled, *an addreſs to the Jurymen of London*: ſee *Review* VOL. VI. p. 394. And in *the Doctrine of Libels*, mention'd in p. 482 of the ſame volume.

XXI. *The Engliſhman in Paris*. A comedy in two acts,

as

as it is perform'd at the theatre-royal in *Covent Garden*. By *Samuel Foote*, Esq; 8vo. 1s. *Vaillant.*

A lively entertainment, intended to ridicule the folly of ſending our ſons abroad to *finiſh their education*, as it is called, before they have been ſufficiently inſtructed at home, in the fixt and unalterable principles of common ſenſe, diſcretion, and decency of behaviour. Mr. *Foote* has drawn the character of an *Engliſh* country *Buck*, as the faſhionable phraſe is, with ſtrength, conſiſtency, and humour; but the other characters are not worth notice: neither do we ſee any thing to commend in the plot.

XXII. *The account of Canning and Squires fairly ballanc'd:* wherein the many groſs miſrepreſentations relating to ſeveral articles thereof, as ſet forth by an Impertinent and Officious INSPECTOR, are corrected, and placed in a clear light, without paſſion or prejudice, fee or reward. *By a diſintereſted By-ſtander.* 8vo. 6d. *Bixat.*

This conſiſts of little more than ſome ſplenetick cavils againſt Dr. *Hill*'s papers relating to *Canning*'s affair.

XXIII. *A Letter of conſolation* to a noble lady upon the difference between her and her lord. 8vo. 1s. *Cooper.*

A dull, unmeaning, and ridiculous performance.

XXIV. *A Letter to a young Gentleman*, on his admiſſion into the univerſity. 8vo. 6d. *Manby.*

The ingenious author offers ſome cautionary advice to the young ſtudent, to warn him againſt the various follies and extravagancies that attend a college life; and to direct his conduct and behaviour, in the midſt of a ſociety of unexperienced, and, but too generally, imprudent young men.

RELIGIOUS *and* CONTROVERSIAL.

XXV. *Reflections of* ****, being a ſeries of political maxims, illuſtrated by general hiſtory, as well as by variety of authentic anecdotes (never publiſhed before) of *Lewis* XIV. *Peter* the great, *William* the IIId King of *Pruſſia*, the cardinals *Richlieu*, *Mazarine*, *Fleury*, and moſt of the eminent perſonages, in the laſt and preſent century. 12mo. 2s 6d. *Wilſon.*

This piece conſiſts of a great number of looſe and unconnected reflections, written with a good deal of freedom. The author diſcovers a pretty extenſive knowledge of hiſtory, and of mankind; many of his reflections, however, are very trifling, and with regard to the anecdotes mentioned in the title-page, there are very few of them, and of theſe few, ſcarce any that are intereſting.

XXVI. *A*

XXVI. *A Reply to the author of Remarks* on the eſſay on muſical expreſſion. In a letter from mr. *Aviſon*, to his friend in *London*. 8vo. 1s. 6d. *Davis*.

Mr. *Aviſon* here treats his adverſary with much contempt. He ſpeaks of him as a taſteleſs pedant in muſic; without genius, and without candour. See *Review* for *Feb.* 1753, p. 136.

XXVII. *Eſſays on the being of a God*, his governing and preſerving providence; and alſo ſome farther thoughts on the neceſſity and certainty of a divine revelation. By *Hamon l'Eſtrange*, Eſq; 8vo. 2s. ſewed. *Dodſley*.

In the firſt of theſe eſſays, after obſerving in general that man alone is a ſufficient evidence of the being of a God, and that every thing in the creation proves his exiſtence, our author proceeds to demonſtrate the ſame truth from ſcripture, and as proofs of it, produces the inſtances of God's converſing with *Abraham* and *Moſes* &c. arguments, undoubtedly of irreſiſtible evidence; for if God converſed with *Moſes*, there muſt certainly be ſuch a being as God.

In treating of providence he does little more than bring together ſome of the principal inſtances of divine providence, mentioned in ſcripture: as to what he ſays in proof of chriſtianity, it is, like the reſt of his performance, very unſatisfactory, to ſay no worſe. In a word, he appears to be a friend to the intereſts of chriſtianity, but a very improper perſon to write in the defence of it.

XXVIII. *A* NEW *Form of* COMMON-PRAYER, with the offices thereto belonging; to which are prefixed, reaſons for the propoſed alterations: humbly addreſſed to his grace the lord archbiſhop of *Canterbury*. By a clergyman of the church of *England*. 8vo. 2s. *Griffiths*.

The author of this piece appears to us, to be a ſenſible, moderate, and candid writer. The form of common-prayer which he has offer'd to the public, is free from many of the faults that are to be found in the eſtabliſhed one, and if a reformation of our liturgy were to take place, might be of conſiderable uſe as a ground-work to improve upon.

ART. LI. *Religio Philoſophi: or, the principles of morality and chriſtianity, illuſtrated from a view of the univerſe, and of man's ſituation in it. By* William Hay, *eſq*; 8vo. 3s. 6d. Dodſley.

THE deſign of this piece is to ſhew, that chriſtianity is agreeable to reaſon and philoſophy. The author appears to be a friend to religion and free enquiry; and where he

he does not indulge to fancy and conjecture, his reflections are generally very juſt and ſenſible. He introduces his work with obſerving that man, tho' conſcious of his own exiſtence, ſeldom conſiders *where* or *what* he is, and that his ignorance in theſe particulars has ever been, and will be the ſource of his greateſt errors. This leads him to conſider where and what we are, and briefly to point out the laws of religion and morality; after which he obſerves that, as God has given to man a weak underſtanding, and ſtrong paſſions, which he is naturally inclined to follow, if left to himſelf, it can't be ſuppoſed that he would leave him to ſink into ſo miſerable a ſtate as that of a ſubjection to his paſſions, but would furniſh him with ſome means to enlighten his underſtanding, fortify his reaſon, and moderate his paſſions, that he may live in greater happineſs and dignity here, as well as in any future ſtate for which he may be deſigned. No means, he imagines, are more eaſy and natural for effecting this, than that God ſhould inſpire ſome particular perſons with ſuperior talents, to be guides to the reſt of mankind; who by laying many things open to their view, may enlighten their underſtanding; by propoſing rational rules of acting, may inſtruct the ignorant; and by ſhewing the reaſons and motives of ſo acting, may raiſe the attention, and work on the inclination of men to purſue them.

There can be no better way, he thinks, to diſtinguiſh theſe guides, who for ſuch great ends may be ſo qualified and commiſſioned by God, than by their characters, their doctrine, and their circumſtances attending the promulgation of it. He obſerves, in the firſt place, that they muſt be wiſe and juſt men, who have only the glory of God and welfare of mankind in view, without any proſpect of worldly power, pleaſure, or profit to themſelves; in the ſecond place, that their doctrine ought to be agreeable to reaſon; that it ought to acquaint man with his nature, with his original, and his end; what relation he bears to God, to his own ſpecies, and to other creatures, and to point out to him ſome rational method of performing his duty to each; and, laſtly, that the manner of promulging this doctrine, ſhould be ſuch as to make it be taken notice of at firſt, and to continue the memory of it on this globe, as long as the race of *Adam* continues on it.

After this he proceeds to conſider what doctrines now in the world anſwer theſe characteriſtics, and which of thoſe that claim the direction of mankind ought to be preferred. The three religions, that profeſs the knowledge of one only true God, he tells us, are the *Jewiſh*, the *Chriſtian* and the *Mahometan*,

metan, the laſt of which, by barely mentioning the character of the author, with ſome few of its tenets, he ſhews not to have the characteriſtics of a true religion. The *Jewiſh* religion being the ſtock on which chriſtianity is grafted, he obſerves that it is of equal importance to a *Chriſtian* as to a *Jew*, that it ſhould be of divine original; and as it is contained in the writings of *Moſes*, he takes occaſion to conſider theſe writings, and endeavours to ſhew that they carry with them the internal marks of a divine original in all their parts; philoſophical, hiſtorical, prophetical, moral, political, and religious.

He now goes on to ſhew that the writings of *Moſes* are proved to be of divine original, by the miracles attending their promulgation, and the accompliſhment of many prophecies contained in them. And here he conſiders the important prophecy concerning the *Meſſiah*, examining, firſt, what external circumſtances there are to ſupport our Saviour's claim to that title, and then, whether it is ſupported by his life and doctrine. But before he enters on this ſubject, he thinks it neceſſary to premiſe, that he underſtands every thing ſaid in ſcripture concerning *Jeſus Chriſt* to relate to this globe only; that God has ordained him the guide, the prophet, the judge, the prince, the ſaviour, and the redeemer, of the race of *Adam* only; that as man he ſuffered only for men, and on earth for ſins only committed on earth; and that God hath united him to himſelf in a peculiar manner for thoſe purpoſes, as he may have done other intelligent beings in other planets for ſimilar ends.

After briefly conſidering the external circumſtances whereby our Saviour's claim to the character of the *Meſſiah* is ſupported, and taken a ſhort view of his character, his life, his miracles, his prophecies, and his doctrine, our author informs us that the tenets, which principally diſtinguiſh the *Chriſtian* religion from all others, and of which men could have no conception or idea by the light of nature, relate, 1ſt. to the Deity; 2d, to the union of Chriſt to the Deity; 3d, to a reſurrection and judgment preceding a future ſtate. As to the firſt, he tells us that God hath been pleaſed to reveal to us, that there are three perſons in the Godhead; not three diſtinct qualities or attributes only, but three diſtinct intelligent agents. Theſe three perſons, he ſays, are of the ſame eſſence, and have the ſame attributes, but are diſtinct in intelligence and operation; always willing the ſame, and always acting in harmony. On this ſubject he treats pretty fully, but in a confuſed and unſatisfactory manner.

The

The true ſenſe in which *Jeſus* in ſcripture is called the *Son* and only begotten *Son* of *God* we are told, is, 1ſt. as he is united to the only begotten *Son*, or ſecond perſon of the trinity; and, 2d. as he is the only man of the race of *Adam*, that ever was ſo. Mr. *Hay* ſuppoſes that the *Son*, or ſecond perſon of the trinity is under the Father, and by his order, the inſtructor, redeemer, judge, and king of all intelligent beings not only on our globe, but on every globe, and in every quarter of the univerſe, as the Holy Ghoſt is their ſanctifier; that in order to inſtruct, redeem, judge, and govern the race of *Adam*, he united *Jeſus* to himſelf, as he has probably other rational creatures in other planets, for the ſame or ſimilar ends; that *Jeſus* was ſent to inſtruct his own ſpecies only; and that to imagine his authority extends to other globes is as abſurd as to imagine that a commiſſion to act in *England*, gives a man authority in *Mexico*, or *Japan*. This point he thinks of the laſt importance to true chriſtianity, and tells us that, till it is cleared up, the ideas of men will remain very confuſed, and many of the moſt ſpeculative be either ſceptics or infidels.

Towards the concluſion of his piece our author ſhews, in a very clear and ſenſible manner, how the chriſtian religion, tho' the beſt that ever appeared among men, has been perverted to the worſt of purpoſes; uſed as an engine of ſlavery inſtead of freedom, and of the deſtruction inſtead of the ſalvation of mankind. And here he ſpeaks with great freedom of the falſe pretenſions, uſurpations, ambition, pride, and intereſted views of the clergy of former ages, without pointing any reflections at our preſent clergy, whom he mentions in very reſpectful terms. He concludes with obſerving that thoſe who doubt of the truth of revelation, would ſoon be converts to chriſtianity, could they ſee it in its genuine principles, ſtripped of the worldly diſguiſe in which it has been dreſſed ſince its firſt connection with the ſtate; and would admire the luſtre of the gem, were it cleanſed from the ſtains and ſpots which have ſo long ſullied and diſgraced it. This, he tells us, ought to be the ſtudy and labour of the clergy, who ſhould diſabuſe mankind, and extricate them out of that labyrinth of errors, into which they have been led by the blindneſs or wickedneſs of their former guides. 'If they give up, ſays he, the weak 'outworks of antient error, and retire to the citadel of the 'goſpel, (ſtrong by nature without art) they will render chriſ-'tianity impregnable. *Like wiſe men they will build God's* '*houſe, the church, not upon the ſand, but upon a rock. Then*

let

'Let the rain deſcend, the floods come, and the winds blow, and 'beat upon that houſe, it will not fall, for it is founded on a rock; 'and the gates of hell ſhall not prevail againſt it.'

ART. LII. *Some late opinions concerning the foundations of morality*, examined. *In a letter to a friend.* 8vo. 1s. Dodſley.

THIS letter, which is written in a genteel and ſenſible manner, contains ſome general obſervations on two books lately publiſh'd; the one entitled, *Eſſays on the principles of morality and natural religion*, by an anonymous author; the other, *an Enquiry concerning the principles of morals*, by *David Hume*, eſq; The firſt of theſe performances our letter-writer is, in general, highly pleaſed with, and thinks the author of it has great merit, were it only for ſtating ſo clearly the ſentiment of duty, or moral obligation, and diſtinguiſhing it from the ſentiment of ſimple moral approbation; the want of which diſtinction, he ſays, has always appeared to him a great defect in former authors, who acknowledged an internal ſenſe to be the foundation of morality.

As to the *Enquiry into the principles of morals*, he allows that the author is a very agreeable writer, and diſcovers an uncommon genius, but thinks that the love of ſimplicity has betray'd him, as it has many before him, into conſiderable errors. He examines a little mr. *Hume*'s doctrine in regard to juſtice, and endeavours to ſhew that the arguments advanced in ſupport of it are altogether inconcluſive. After this he proceeds to conſider that idea of approbation, which mr. *Hume* makes to include the whole of the moral feeling, and upon which he founds the diſtinction betwixt virtue and vice; and here he takes a ſhort view of that variety of different objects and qualities, which the author of the *Enquiry* ranks under the ſame claſs of moral approbation; and endeavours to ſhew, that the ſentiments they produce in us differ as widely as the approbation of inanimate from that of rational objects.

He obſerves that morality can be founded and aſcertained on our innate feelings of duty alone, and the authority which conſcience carries in it, and that the overlooking theſe is an error which runs through the whole of the *Enquiry*.

Errata *in the Review for laſt month.*

In the firſt article of the catalogue, the greek letter *gamma* is put inſtead of an *upſilon*.—In p. 315. l. 16. for *ſubſtantial*, read *circumſtantial*.

THE MONTHLY REVIEW

For JUNE, 1753.

ART. LII. *De ſacrâ poeſi Hebræorum. Prælectiones academicæ Oxonii habitæ, a Roberto Lowth, A. M. Collegii Novi nuper ſocio, et poeticæ publico prælectore. Subjicitur metricæ Harianæ brevis confutatio: et oratio Crewiana. Oxonii e typographeo Clarendoniano.* 1753. Quarto, 383 pages. 12s. 6d. ſewed. Millar.

THIS very learned and ingenious work is introduced with an elegant diſcourſe on the deſign and uſe of poetry in general, and of its ſeveral kinds. The author then proceeds to examine into the genius, and illuſtrate the beauties of, the *Hebrew* poetry; which he obſerves does not ſeem to have ariſen, like all other arts, from very ſmall imperfect beginnings, but to have appeared at firſt in its full maturity; not being originally the offspring of human invention, but the gift of heaven: and accordingly it was conſecrated to the nobleſt uſes, being ſacred to religion and virtue.—That the *Hebrew* verſe conſiſted of certain meaſures, he proves from the alphabetical poems, and the peculiar dialect of the poetical parts of ſcripture; but thinks it impoſſible to determine what they were, becauſe, as the *Hebrew* is a dead language, we are entirely ignorant of the true pronunciation of it, and in many caſes at a loſs, not only about the *quantity*, but even the *num-*

ber of ſyllables in each verſe. This ſubject he afterwards reſumes in a diſtinct piece, in which he attempts to confute biſhop *Hare*'s account of the *Hebrew* metre; but for the particulars of his argument we muſt refer the reader to the book itſelf. Yet, how difficult ſoever it may be exactly to determine the number and quantity of feet in each verſe, when ſeveral are taken together, he thinks it eaſy to trace ſomething peculiar in the ſtructure and diſpoſition of the ſentences. Thus their poems for the moſt part do very evidently conſiſt of a certain number of equal periods, each of which is ſubdivided into its proper verſes. And this peculiarity is moſt obſervable in thoſe places, where the ſame ſubject is treated in different ways, and ſet in a variety of lights. This he thinks may be called at leaſt the *character* or *genius* of the *Hebrew* poetry, and ſeems to be implied in the word מזמור which being derived from the root זמר *ſecuit*, *amputavit*, may very properly expreſs a diſcourſe divided into a number of ſhort ſentences, meaſured by certain regular periods.

After ſome obſervations on the different nature of the *Latin* and *Greek* poetry, he proceeds to enquire into the ſtyle in uſe amongſt the *Hebrew* poets; by which he means not merely their manner of expreſſion, but their ſentiments, and the turn of their compoſitions in general. This, he ſuppoſes, is expreſſed by the *Hebrew* word משל which, tho' rendered by our tranſlators a *proverb*, has a much more extenſive ſignification, and includes in it the *ſententious*, the *figurative*, and the *ſublime*; of each of which he treats in their order, having firſt made ſome remarks on the antiquity and importance of this ſpecies of poetry. In conſidering the figurative, he confines himſelf to that method which ſeems moſt ſuited to the genius of the *Hebrew* language, without taking in all thoſe diſtinctions that rhetoricians have made upon the ſubject; and reduces all the figures uſed by the ſacred writers to theſe four principle ones, *viz.* metaphor, allegory, ſimile, and proſopopœia. The firſt of theſe, he obſerves, borrows its images from nature, common life, hiſtory and religion; each of which he conſiders diſtinctly, intermixing a variety of lively judicious remarks, illuſtrated by ſome of the moſt beautiful and animated paſſages from the pſalms and other poetic parts of ſcripture. But as we ſhall give an extract from this part of the work at the concluſion of our account, we ſhall not detain the reader by any farther particulars.

The ſecond figure mentioned by our author is the allegory. This, he obſerves, may be either a *continued metaphor*, which differs very little from the *ſimple metaphor*; or a *parable*,

which muſt be formed of plain, familiar images, yet elegant and beautiful, all its parts conſiſtent, and having an evident reference to the principal deſign; of which he gives ſome examples from the prophets, and eſpecially *Ezekiel*, (vid. c. xxxiii.) or laſtly, this figure may be uſed in a *myſtical* ſenſe, when the ſame words are capable of two different meanings, or when one and the ſame diſcourſe ſhall refer (according to the different ſenſe in which it is taken) to ſeveral events that have no reſemblance to each other in point of time or circumſtance. He obſerves how much it adds to the beauty and dignity of a poem, when two images are thus carried throughout, which mutually correſpond to and illuſtrate each other. As inſtances of this he quotes the 2d and 72d pſalm.

The third figure, *viz. ſimile*, he obſerves, is uſed either by way of illuſtration, amplification, or for the ſake of variety: the firſt requires the images ſhould be common, and exactly adapted to the ſubject, whatever it be, which will account for the meanneſs of ſome compariſons. The ſecond, on the contrary, requires grand and beautiful imagery, without a very accurate correſpondence, which ſometimes is apt to make it obſcure, (ſee *Iſ.* xvii. 12-3) The third is a ſort of a medium between both, allowing greater liberty in the choice of images than either, and ſeldom ſinking ſo low as the former, or ſoaring ſo high as the latter; its deſign being chiefly to pleaſe and entertain. But the moſt perfect kind is that which unites theſe three; of which we have a remarkable inſtance in *Job* vi. 15-20. Under this figure he has ſome remarks on the peculiar manner in which it is uſed by the ſacred writers, but which we muſt not ſtay to inſert.

We ſhall paſs on therefore to the fourth and laſt figure, *viz.* the *proſopœia*, which, according to our author, conſiſts of two kinds; the one, when inanimate things, or fictitious characters, are perſonated; the other, when a ſpeech is put into the mouth of a real perſon, which he might be ſuppoſed to have delivered. As an example of the former, he produces that ſublime paſſage, *Prov.* iii. 27-31. where wiſdom is introduced as ſpeaking; and the latter part of the ſong of *Debora*, *Judg.* v. 28-30. and the triumph of the *Iſraelites* over the king of *Babylon*, *Iſ.* xiv. 4-27. both which he has illuſtrated with great ſpirit and elegance. Having thus finiſhed his remarks upon the *figurative* ſtyle, our author proceeds to conſider the *ſublime*, which he diſtinguiſhes into two kinds, as it relates to the language or the ſentiments. The firſt he illuſtrates by examples taken from the ſong of *Moſes*, *Deut.* xxxii. in which he obſerves the frequent ſudden change of perſons, and the uſe of one

tenſe for another, and endeavours to account for it in ſome caſes from the circumſtances of the perſons ſpeaking, which might occaſion his expreſſing a future event in the præterit, or *vice verſâ*. and in others from the genius of the language, which often uſes the future to denote the frequency, the continuance, the diſpatch, *&c.* of any action. Sublimity of ſentiment, he obſerves, ariſes either from an elevation of the *mind*, or the *affections*. The former appears in the magnificence of the *ſubjects*, the *circumſtances*, and the *imagery*; and is well illuſtrated by that celebrated deſcription of the divine omnipotence in *Job* xxxviii. 4-11. and *Iſ.* xl. 12 and 26.

Our author obſerves under this head, that when human paſſions, *&c.* are aſcribed to the deity in ſcripture, it is for the moſt part an inſtance of the true ſublime, and moſt remarkably ſo, when images are uſed, which, conſidered in themſelves, ſeem moſt unworthy the divine majeſty. This peculiarity he endeavours to account for by obſerving, that when images are taken from the nobler parts of our frame, we are ready to take up with them as if they were juſt repreſentations of the divine perfections, and thus contract our views, and degrade the deity to a level with ourſelves; whereas when they are borrowed from the meaner parts of our nature, or from the inferior creatures, we immediately conclude that there is no real reſemblance, but only a condeſcenſion to our capacities, and therefore endeavour to raiſe our conceptions as much higher as poſſible; and are by this means more likely to form juſt and ſublime ideas of the divine attributes, than when (as in the former caſe) we propoſe our own weak minds as the ſtandard of ſupreme excellence. The *affections* are another ſource from whence ſublimity of ſentiment is derived. That vehement emotion of mind which is neceſſary to produce it, our author obſerves, is by the antients frequently ſtiled enthuſiaſm; which, when taken in its true ſenſe, includes a divine impulſe; tho' in common uſe it only ſignifies a natural emotion of the affections. After ſome obſervations on the different impreſſions which poetry makes upon theſe powers of our nature, he points out the relation and difference between the ſublime and pathetic, and illuſtrates the ſublimity of the ſacred poetry from the ſtrong and lively deſcriptions of the paſſions with which it abounds. Admiration, *Pſ.* xcix. 1. xxix. 3, 4. Joy and triumph, *Pſ.* xcvi. 10-13. xcviii. 7-9. Anger and indignation, *Deut.* xxxii. 40-42. *Ex.* xv. 9. 10. Grief, *Job.* xvi. 9-14. vi. 2-4. 8. 9. Terror, *Iſa.* xiii. 1-13.

Having thus taken a ſummary view of what our author has advanced in the two firſt parts of his work, concerning the

metre

metre and the ſtyle of the *Hebrew* poetry, we are now come to the third part, which treats of the various kinds of poetry to be found in ſacred writings. But as it would ſwell this article too much to give ſuch an account of the particulars of this part of the work, as would in any degree do juſtice to ſo valuable a performance, and that we may leave room for ſome extracts, we ſhall only preſent the reader with the ſubjects of the following lectures, referring him to the book itſelf for farther ſatisfaction, and recommending the whole of it to his attentive peruſal.

The firſt kind of *Hebrew* poetry then, according to our author, is the prophetic [נבואה] and he endeavours to prove, that moſt of the prophetic writings are in verſe. In the next lecture he proves, that this ſort of poetry is ſententious, (as explained above) and then proceeds to give a general character of it, illuſtrated by examples from the prophets. This ſubject concludes with a ſhort ſketch of the diſtinct characters of the ſeveral prophets. The next kind is the elegy, [קינה] of the origin and form of which, and of *Jeremiah*'s lamentations, he treats in the 22d lecture. In the 23d, of the other elegies of the *Hebrews*, *v. g.* great part of the *Pſalms*, many in *Ezekiel* and *Job*, and *David*'s lamentation over *Saul* and *Jonathan*, (of which he has given a very beautiful *Latin* verſion.) He conſiders next, a third ſort of the *Hebrew* poetry, which is of the didactic kind [משלים] *v. g. Proverbs*, *Eccleſ.* *&c.* and in the 25th lecture, he examines into the origin and nature of the *ode* [שיר] which makes a fourth kind; and in the three following conſiders diſtinctly its characters of ſweetneſs, ſublimity, and a due mixture of both. The laſt kind he mentions is the hymn [שיר] under which may be reckoned all hiſtoric pſalms, *&c.* The 30th lecture treats of dramatic poems, and particularly of the ſong of *Solomon*, which he attempts to prove is not a juſt drama. The three laſt lectures are taken up in examining the book of *Job*, in which he gives a ſummary of the argument and deſign of it, and ſhews that it is not properly a drama.

As a ſpecimen of the author's ſtile and manner of writing the reader may take the following extracts. The firſt is part of a lecture, in which he examines the images that are borrowed in the ſacred writings from the works of nature.

'Imago lucis et tenebrarum ad exprimendas res proſperas et 'adverſas tranſlata communi omnium linguarum uſu frequen-'tatur, quemadmodum omnium hominum communis eſt re-'rum ipſarum ſenſus et perceptio. Verum his metaphoris 'Hebræi frequentius quam cæteri omnes et conſtantius utun-'tur; uſque a Deo quidem, ut raro ſe iis abſtineant, ubicun-

'que loci argumentum poſtulat aut etiam patitur. Haberi 'itaque poſſunt, in eo locutionum genere, quarum in ſtylo 'parabolico maxime nota et rata eſt ſignificatio; cum imagi-'nes exhibeant notiſſimas et maxime familiares, fiatque tranſ-'latio ex agnita et conceſſa rerum inter ſe ſimilitudine, quæ 'et natura percipitur, et ſermonis uſu conſtanti comprobatur. 'In imaginibus tam notis tamque frequentatis apud Hebræos 'facile conceditur audaciæ venia. Iiſdem utuntur Latini, ſed 'rarius, ideoque et cautius:

Lucem redde tuæ, dux bone, patriæ:
Inſtar veris enim vultus ubi tuus
Affulſit populo, gratior it dies,
Et ſoles melius nitent. Hor. iv, 5.

'Vix quidquam habent elegantius, aut in ſimili materia etiam 'liberius, ſeveriores muſæ Latinæ. Hebræi vero, ut in argu-'mento longe ſublimiore et in imagine notiſſima, efferunt ſe 'atque exultant licentius, et audaciæ poeticæ frenos omnes 'laxant. Exhibent nimirum, non veris, non auroræ, non 'caliginoſæ noctis imaginem, ſed ſolem et ſydera quaſi nova 'creatione aucto in immenſum ſplendore exſurgentia, aut in 'antiquum chaos et primævas tenebras iterum demerſa. Pro-'mittitne vates renovatum populo ſuo Dei favorem, et omni-'modæ felicitatis inſtaurationem? Quam magnificis id co-'coloribus depingit, quos nulla interpretatio exprimere, ſed 'nec ulla omnino obſcurare poteſt!

Erit lux lunæ inſtar ſolis meridiani;
Erunt ſolares radii ſeptemplices. Is. xxx. 26.

'Sed nec hoc ſatis.

Non diurna ſolis luce uteris amplius;
Neque ad illuſtrandam noctem luna tibi illucebit:
Sed erit tibi Jehova æterna lux;
Et gloria tibi erit Deus tuus.
Non occidet amplius ſol tuus,
Nec luna tua ſeſe retrahet;
Nam Jehova erit tibi æterna lux,
Et dies mæroris tui deſinent. Is. lx. 19, 20.

'Quod idem alio in loco mirifice variavit.

Et pudebit lunam, et erubeſcet ſol meridianus;
Cum regnat Jehova exercituum,
In monte Zione et in Hieroſolymis,
Et coram ſenioribus ſuis gloriose. Is. xxiv. 23.

Con-

'Contra ſuperbo Ægypti regi cladem minatus:

Cum extinguam te, obtegam cælos,
Et ſtellas eorum atrabo;
Solem nube involvam,
Nec ſpleadorem ſuum omittet luna:
Omnia cæli lumina ſupra te obſcurabo,
Terramque tuam tenebris operiam; edicit dominus Jehova.
Ezek. xxxii. 7, 8.

'Periculoſa ſunt hæc et παρατετολμημενα; ſed notæ ſunt 'imagines, frequens earum uſus, certa ſignificatio; ideoque 'perſpicua, clara, vereque magnifica.

Prælectio Septima.

De imaginibus ex communi vita.

'Quas tres cauſas proxime expoſui, quibus apud Hebræos 'vates in figurata dictione conſervaretur cum ſumma ſublimi-'tate conjuncta perſpicuitas; (primo quod uterentur plerum-'que imaginibus de medio ſumptis, deque rebus maxime no-'tis et pervulgatis; tum quod in earundem accommodatione 'certam fere rationem et viam, ſeu analogiam quandam ſer-'varent; quod denique iis potiſſimum licentius uterentur, quæ 'maxime eſſent familiares et notiſſimæ ſignificationis;) earum 'veritatem ulterius confirmatum iri arbitror, ſi eas etiam me-'taphoras paulum advertamus, quæ ex artificiis, moribus, 'vitaque communi deſumuntur; quem alterum ſtatueram ve-'luti fontem unde poeticæ imagines derivari ſolent. Ac ſuf-'ficient hac in parte quædam de univerſo genere breviter no-'tata, et exemplum unum atque alterum ex innumeris de-'cerptum.

'Tota communis vitæ ratio apud vetuſtiores Hebræos ad-'modum ſimplex conſtanſque fuit; non erat ea ſtudiorum 'conditionum artium quæſtuumque diverſitas, quæ apud alios 'populos poſtmodum obtinuit, qui ſeſe quaſi haud paulo huma-'niores jactaverunt, ac merito quidem, ſi pro humanitate ha-'bendus eſt luxus, levitas et ſuperbia. Una omnibus libertas, 'una generis nobilitas ab antiquiſſima ſtirpe deducta: nulli 'inanes tituli, aut falſa gloriæ inſignia; vix ulli honorum et 'dignitatis gradus, niſi ut cuique ex virtute, prudentia, pro-'vecta ætate, aut bene geſta republica acceſſere. Legibus et 'ſacris ab cæteris hominibus diviſi, nec admodum mercaturæ 'dediti, ſatis habuerunt eas artes colere, quæ ad vitæ uſum 'ſimplicem et incultum, ſeu incorruptum potuis, neceſſariæ

'effent. Itaque præcipua erat omnibus occupatio in colendis 'terris et curando pecore; agricolarum et paſtorum ferme 'natio erant. Prædia in familias principio ſortiti, quæ pretio 'addicere, ita ut omnino alienarentur, fas non erat, poſteris 'ſuis poſſidenda ſuoque labore colenda tradebant; quos ex ſuo 'quiſque agro fructus precipiebat, eæ cujuſque erant divitiæ. 'Nemo vel ampliſſimus indecorum aut ſe indignum putabat 'etiam infimis ruſtici operis negotiis vacare. Igitur in ſacra 'hiſtoria ſæpe legimus, duces, reges, prophetas, ad ſancta et 'auguſta munera obeunda ab aratro et fabulis acceſſiſſe.

'Itaque non mirum eſt ſi Hebræi ſcriptores multi ſint in 'deducendis metaphoris ex his potiſſimum artibus, in quibus 'fere nutriti et educati ſunt; ſi quæ animis oculiſque eorum 'maxime obverſarentur, ea derivarent in poeſin: præſertim 'quæ ſuppeditarent tam variam lautamque rerum ſupellectilem, 'unde depromi poſſet quicquid in imaginibus non modo ve-'nuſtum eſt atque elegans, ſed grande etiam et magnificum. 'Quod ſi cui male delicato ſordere nonnunquam videantur 'hujuſmodi rerum ſpecies, quaſi ſcilicet oleant plebeculam et 'ſtercus; id ſuæ tribuat inſcitiæ, qui ex ſui ſenſus modulo 'antiqua æſtimet; non ſacris vatibus vitio vertat, qui hiſce 'imaginibus non modo ſuam præſtant dignitatem, ſed per-'ſæpe etiam ipſa tranſlationis vi atque audacia incredibilem in-'ducunt elegantiam et ornatum.

'Longum eſſet ſingulatim percenſere, quibus illi verborum 'luminibus, ex re una levi humilique, ut quibuſdam videri 'poſſit, ex area nimirum et tritura petitis, rebus tamen maxi-'mis ſplendorem, graviſſimis pondus addiderunt: cum "Jeho-"va ira incenſus impios proterit, conculcat, profligat; cum "populos Iſraeli veluti dentato tribulo ſubjicit frangendos, "aut æratis ejus ungulis comminuendos; hoſteſque ſuos, palea "montana leviores, difflat ſpiritu, et indignationis turbine "diſpergit."

Ecce feci te traham;
Tribulum novum, inſtructum dentibus:
Triturabis montes atque comminues,
Et colles pro paleis habebis:
Ventilabis eos, ventuſque auferet;
Et turbo eos diſſipabit. Is. xli. 15, 16.

'Quibus in locis notandum eſt primum, hujus metaphoræ 'rationem et legem a variis ſacrorum poematum auctoribus 'conſtanter et religioſe ſervari; unde ei audacius quidem, 'ſed intra ſuos limites, exultanti ſua conſtat et verecundia et

'per-

‘ perſpicuitas: ſiquidem unice eam uſurpant ad amplificandam improborum hoſtiumque ſtragem et diſperſionem. Ad hoc promptam facilemque huic audaciæ defenſionem præbebit vel ipſa vis imaginis ad rem exprimendam accommodatiſſima, ſi receptum apud Hebræos triturandi modum cogitemus. Id fiebat in loco ſublimi, ventis obnoxio; inacto ‘ ſpicis vel jumentorum grege, vel tribulo gravibus tabulis ‘ conſtructo, et lapidibus vel ferro ſubtus aſperato, vel ploſtello rotis ſive axibus ferreis et dentatis, quod Varro * pœnicum vocat, utpote a Pœnis Italiæ illatum de Phœnicia Paleſtinæ proxima; unde etiam, præterquam quod per omnia conveniunt deſcriptiones, conſtat Hebræorum ac Romanorum in hac re uſum ſimilem et plane eundem fuiſſe; nec tamen hi quidquam unquam, quod ſciam, ad poeſeos ſuæ ornatum inde mutuantur. Non autem prætermittendum eſt, imaginem hanc fuiſſe Hebræis, ſupra quam a nobis facile concipi poteſt, obviam et familiarem; cujus rei ſatis indicio eſt Araunæ Jebuſæi area, ſub dio, ut cæteræ omnes, in ipſis Hieroſolymis, et in editiſſima urbis parte ſita, eo ipſo in loco in quo poſtea templum a Salomone conditum eſt.

‘ Porro, innumera plane ſunt quæ in hanc rem adduci poſſunt ex moribus vitæque conſuetudine tranſlata. De his etiam id generatim adnotandum eſt, receptam apud Hebræos vivendi rationem, ſimplicem, conſtantem, gravem, naturæque convenientem efficere, ut vates ſacri multo minus habeant vel obſcuri, vel humilis ac demiſſi, in hujus generis metaphoris, quam quiſquam ſperare potuerit, qui reputat, vel quanto a nobis rerum et temporum intervallo disjuncti ſunt, quantumque in tranſlationibus audent; vel quantum in rebus communibus et vulgaribus transferendis verſantur. Eam profecto ſacrorum vatum præ cæteris omnibus veram eſſe laudem exiſtimo, metaphoris audacibus cum ſumma perſpicuitate uti, et vulgaribus cum ſumma dignitate et ſplendore. Non verebor vobis in hoc genere proponere exemplum, quo nihil concipi poteſt ſubmiſſius et contemptius nihil planius et inornatius exprimi; quod tamen ipſa imaginis congruentia atque accommodationis proprietate eam vim habet, ut non dubitem eminentem ſublimitatis notam ei apponere. Minatur Deus Hieroſolymæ ultimum excidium.

Et detergam Hieroſolymam,
Ut deterſerit quiſpiam pateram;
Detergit eam, et pronam in faciem vertit. 2 Reg. xxi. 13.

* De re ruſt. l. 56.

Ve-

'Verum multa hujuſmodi neceſſe eſt humilia et obſcura nobis falſo videri, qui vitâ moribuſque tam diverſis utimur: ſed in his nec temere reprehendendum, nec cito deſperandum; verſandus potius in omnem partem animus, ſi forte erui poſſit ſenſuum atque imaginum nexus, a rebus abſtrufis noſtramque aciem facile fugientibus tenui perſæpe filo pendens: mos nonnunquam obſoletus opportune notatus, ſuoque loco admotus, multis ſimul aliis ſuam lucem et dignitatem reſtituet. An hoc præcipue præſtet quod jam proferam exemplum, non auſim quidem dicere; oſtendet forſan Hebræorum in formandis imaginibus poeticis uſum, et in applicandis accurationem et conſtantiam.

'Poetis fere omnibus id ſæpenumero uſu venit, ut vel occaſione inducti, vel neceſſitate prope coacti, in eum locum incidant, in quo multo cum ornatu et amplificatione, utpote in re gravi magnaque, deſcribendi ſunt inferi, ſive vita functorum ſtatus; hoc eſt, id clare explicandum, quod quale ſit, nemini mortalium conceſſum eſt omnino mente percipere, aut conjectura conſequi. Itaque Græci, prompto fertilique ingenio, et ad fabulas adornandas nati, pulchram nacti occaſionem, inferos plane poeticos ac ſuos commenti ſunt; eo quidem monſtrorum apparatu inſtructos, ut nemo vel e populo tam excors eſſet, cui non riſum moverent tot deliramenta. Quid vero vates Hebræi? quibus non eadem fingendi licentia, et, quamquam perſuaſiſſimum erat animos non interire et corpora etiam in vitam eſſe reditura, eadem tamen de præſenti mortuorum ſtatu et conditione ignoratio? Nimirum idem hoc in loco feciſſe videntur quod in cæteris omnibus: nam quæ palam et in aperto eſſent vulgoque conſtarent de mortuis, hoc eſt, de mortuorum cadaveribus, ex iis generalem quandam imaginem confecerunt, quam in deſcribendo vita functorum ſtatu unice et conſtanter uſurpant; quamque, ſi modo fas ſit, appellare poſſumus Hebræorum infernum poeticum. שְׁאוֹל ipſi vocant; Græci ἅιδην; Latini infernum, ſive etiam ſepulchrum; neque ſane aliunde ſumpta eſt Hebræis tota hæc imago, quam de more rituque ſepulturæ apud ipſos recepti; qui ejuſmodi erat, ut materiem præberet ornatui poetico ſatis accommodatam. Hebræorum enim ſepulchra, ſaltem honeſtiora, quæque famiiis principibus patria erant ac gentilitia, ſpeluncæ erant amplæ, ſub terram, ex nativa rupe, arte manuque excavatæ; laqueare teſtudinato; quædam tam ſpatioſæ ut columnis ſuffulcirentur: ad latera circumquaque excidebantur cellæ recipiendis ſarcophagis: ii ſculptili opere apte ornati erant, ſingulique ſingulis cellis condebantur: nullam omnino lucem

'ad-

'admittebat ſpecus, quippe angusto aditu, quique advoluto ſaxo obſtruebatur. Multa hujuſmodi conditoria etiamnum 'in Judæa viſuntur; duo præ cæteris magnifica, quæ regum 'habentur ſepulchra, alterum in ipſis Hieroſolymis cellas habens 'viginti quatuor; alterum bis totidem continens, in urbis po-'mœrio.

'Quod ſi eos locos omnes excutimus quibus ſacri vates 'inferos ornatu poetico deſcribunt, liquido niſi valde fallor 'apparebit, eos mentem in hujuſmodi ſepulchrorum imagine 'per omnia intentam et defixam habuiſſe. Quæ in ſenſus in-'currebant, et oculis obverſabantur eorum omnium effigiem 'exprimebant oratione: nullam ibi animorum immortalium 'deſcriptionem, aut explicate admodum factam mentionem 'reperiemus; non eo quod permanere poſt mortem animos 'non crederent, quod doctis quibuſdam placuit; ſed quod 'nec ullam haberent ſatis claram eorum notionem et intelli-'gentiam, unde ubi et quales eſſent explicarent, neque 'eam adepti eſſent ſermonis et argumentationis ſubtilitatem, 'ut de rebus abſtruſis et a ſenſu omnino remotis probabiliter 'dicere, et eruditam diſputationem ſuæ ignorantiæ præten-'dere poſſent. Qualis itaque ab animis a corpore ſejunctis 'vita viveretur, quis eorum locus, forma, conditio, Hebræi 'juxta cum cæteris mortalibus in ſumma ignoratione verſa-'bantur. Neque eos hac in parte vel minimum ſacri codices 'adjuvere: haud quia hanc iis cognitionem inviderit divina 'revelatio; ſed quia humanæ mentis conditio eam omnino 'non recipiat: quæ cum res a corpore et materia remotas 'contemplatur, propriarum notionum inopia cogitur ad im-'proprias confugere, et corporeis incorporea quadantenus 'adumbrare. Cum itaque viderent corpora vita functa in 'terram cadere, eoque modo quo dictum eſt ſepulchro condi, 'percrebuit apud Hebræos, ut apud cæteros etiam, opinio 'quædam popularis, ſub terra reliquam vitam agi mortuorum; 'quam ut adſciſcerent vates ſacri etiam neceſſe erat, ſi modo 'de hac re omnino loqui et intelligi vellent.

'Atque hinc plane eſt quod mortui toties dicuntur "de-"ſcendere in foveam, in inferiora terræ, ad portas lethi, ad "ſaxa, ad latera, ad repagula cavernæ: hauſit eos avidis fau-"cibus ſepulchrum, atque os iis occludit; decumbunt in ba-"rathro, in loca vaſta, in voraginem, tenebraſque profundiſſi-"mas demerſi; in terram caliginis, et umbram mortis, im-"manem, tetram, carentem ordine; et ubi pro luce veluti "diradiatur caligo."

'Ger-

'Germanam hanc inferorum imaginem retinuerunt inter 'tot ſua commenta poetæ exteri: appoſite admodum et præ- 'clare vetus poeta tragicus * altam Acheruntis viam ait eſſe.

Per ſpelunças ſaxis ſtrictas aſperis, pendentibus,
Maximis, ubi rigida conſtat craſſa caligo inferûm.

'Quam grandis autem et magnifica ab Hebræis vatibus ex 'hoc rerum apparatu ornatur ſcena, in quam Heroes et Ty- 'ranni defuncti prodeunt! Ponite vobis ob oculos cavernam 'ſepulchralem, ingentem, vaſtam, caliginoſam: ibi decum- 'bunt in ſuo quiſque pulvinari gentium reges, armis juxta po- 'ſitis, ſubjecto cujuſque vertici gladio, circumjacentibuſque 'ſuorum ſarcophagis. Ecce vero inducitur rex Babylonius! 'ſoliis omnes protinus deſurgunt, obviam procedunt, et veni- 'entem excipiunt: "Tene ergo ad nos deductum conſpici- "mus? Te noſtrî ſimilem? Te ſucciſum et caſſum viri- "bus, O gentium debellator?" Sed manum abſtineo: iſt- 'hæc enim, non dico mei, ſed ne humani quidem ingenii eſſe 'arbitror pro dignitate exponere. Libentius meliuſque ipſi 'videbitis, academici, in Iſraelitarum carmine triumphali, '† quod Babylonii regis funeri præcinuit, omnium qui unquam 'fuerunt poetarum elegantia et ſublimitate longe princeps, 'Iſaias. Eandem etiam ſcenam cum eodem adjunctorum ap- 'paratu egregie inſtruxit Ezekiel, § in ultimo vaticinio de oc- 'caſu Pharaonis; inſigni illius διαυγεσμος exemplo, quæ hujus 'vatis propria merito habetur.

Pſalmus cxxxix.

TU mihi ſemper ades, tu me omni ex parte patentem
Intueris, Deus! et manifeſto in lumine cernis.
Tu me, quicquid ago, quoquo veſtigia flecto,
Uſque premis; ſeu luce labor, ſeu alterna ſilenti
Nocte quies redeat: tu pectus et abdita mentis
Perſpicis, introrſum inſinuans; cæcoque receſſu
Exagitas latitantem, arctaque indagine cingis.
Tu dubiis vixdum eluctantia dicta labellis
Antevenis, primoſque animi præverteris orſus.
Quippe manu prenſumque tenes; nudumque, recluſumque,
Ante, retro, exploras, mihi me præſentior ipſo.
O Deus! infinitum atque inſcrutabile numen!
Cuncta ſciens mens, ipſa incognita! qua fugiam te,
Obtutuſque tuos et conſcia lumina fallam?

* Apud Ciceronem Tuſc. Queſt. 1,
† Iſai. xlv. 4—27.
§ Ezek. xxxii. 18—32.

Aſcendam cælos? Ibi tu; ſubeam ima barathri
Tartara? ades; ſimul hæc magno loca numine comples.
Auroræne procul rutilas ferar ales in oras?
Occiduine petam fines novus incola ponti?
Hic etiam tua me ducet manus; hic tua curſum
Dextera præveniet cohibens, reprimetque fugacem.
Ergo petam tenebras, et condar nocte ſub atra?
Demens, qui tenues umbras, et inania vela
Sancte! tuis obvertam oculis, denſiſſima cui nox
Pellucet, tenebræque ipſæ ſunt luminis inſtar.
Te Dominum auctoremque colo; tu hos conditor artus
Formâſti, et gravida texiſti matris in alvo.
Obſtupeo, et memet lœta formidine luſtro,
Divini monumentum operis! tu corporis omnem
Compagem, merſam tenebris et carcere cæco,
Perſpexiti; tua ſolerti per ſingula ductu
Dextera iit, tua pinxit acus mirabile textum.
Ipſe rudi invigilans maſſæ, primiſque elementis
Conſcius inſtabas: juſſas orientia formas
Membra minutatim induerunt, quocunque vocares
Prompta ſequi: ſua cuique tuis inſcripta tabellis
Effigies erat, atque operis data norma futuri.
Ut mî animum ſancto permiſta horrore voluptas
Percepit! ut vano juvat indulgere labori,
Dum tua facta, Deus, recolo; tua mente revolvo
Conſilia, et numero artificis miracula dextræ!
Promptius expediam, quot volvant æquora fluctus;
Littore vexato quam multæ agitentur arenæ.
Uſque eadem incaſſum meditanti lumina ſomnus
Opprimit; uſque eadem vigilanti cura recurſat.
Non tu ſacrilegos perdes, Deus? Ite, profani!
Ite procul. ſceleruin auctores, cædiſque miniſtri!
Non ego, ſancte, tuos hoſtes hoſtilibus iris
Inſequar? en! bellum tibi bella parantibus ultro
Indico; neque do dextram, neque fœdera jungo.
Tu nunc eſto mihi teſtis; tu pectoris ima
Cerne, Deus! penituſque altos ſcrutare receſſus,
Excute, ſiqua mihi cæſis concreta medullis
Hæret adhuc labes, et noxia corda refinge.
Tum ſceleris purum accipias, mittaſque ſalutis
Æternum per iter, rectoque in tramite ducas.

ART. LIII. *A journal from* Grand Cairo *to* Mount Sinai *and back again. Tranſlated from a manuſcript, written by the prefetto of* Egypt, *in company with the miſſionaries* de propaganda fide *at* Grand Cairo. *To which are added, ſome remarks on the origin of hieroglyphics and the mythology of the antient*

tion Heathens. By the right rev. Robert *lord biſhop of* Clogher. *Dedicated to the ſociety of antiquaries*, London. Quarto, 5s. Bowyer, Cooper, *&c.*

THE learned and worthy biſhop of *Clogher*, being in poſſeſſion of the original journal from *Grand Cairo* to mount *Sinai*, mentioned by dr. *Pococke* in his travels through the eaſt, has communicated this tranſlation of it to the ſociety of antiquaries, in hopes of exciting them to make ſome enquiry into thoſe antient characters, which, as appears from the journal, are diſcovered in great numbers in the wilderneſs of *Sinai*, at a place well known by the name of *Gebel el Mokatab*, or the *written mountains*. By carefully copying a good quantity of theſe letters, his lordſhip apprehends that the antient *Hebrew* character, which is now loſt, may be recovered; and is of opinion, that if a perſon were ſent on purpoſe to live for ſome time at *Tor*, on the coaſt of the *Red-ſea*, he might make ſuch an acquaintaintance with the *Arabs* living near the *written mountains*, by the civility of his behaviour, and frequently making them ſmall preſents, that it would be no great difficulty in ſix months, or thereabouts, to attain the deſired end.

As this muſt needs require a good capacity in the perſon employed, and likewiſe be attended with ſome expence, his lordſhip has thought proper to apply to the ſociety above mentioned to look out for a ſuitable perſon to be employed on this errand; and generouſly offered (an example well worthy of imitation) to bear any proportion of the expence the ſociety ſhall think fit, in order to have the deſign thoroughly effected.

Beſides procuring a copy of the unknown characters to be found on the mountains of *Mokatab*, our author has another object in view, and it is this; to have a particular deſcription of the ſecond ſtone ſtruck by *Moſes*, as mentioned in the twentieth chapter of *Numbers*. Of this ſtone, which has lain unnoticed by any traveller of conſequence for ſo many thouſand years, mention is made in the journal now before us; and is looked upon by his lordſhip as an atteſtation of the truth of the *Moſaical* hiſtory written by the finger of God: for which reaſon, independent of all curioſity, he thinks it would be worth while to employ ſome perſon to go thither, who ſhould be very exact in his deſcription of it.

The rock in the valley of *Rephidim*, where the children of *Iſrael* fought the *Amalekites*, before they arrived at mount *Sinai*, is likewiſe mentioned in this journal in the following manner, "This ſtone or ſolitary rock is about twelve feet "high, and about eight or ten feet broad, tho' it is not all of

"one

'one equal breadth; it is a granate marble, of a kind of brick 'colour, compoſed of red and white ſpots, which are both 'duſky in their kind, and ſtands by itſelf in the aforemen- 'tioned valley, as if it had grown out of the earth, on the 'right hand of the road, towards the north-eaſt; whereon 'there remains to this day the lively impreſſion of the miracle 'then wrought: for there are ſtill to be ſeen the places whence 'the water guſhed out, ſix openings towards the ſouth-weſt, 'and ſix others towards the north-eaſt; and in thoſe places 'where the water flowed, the clefts are ſtill to be ſeen in the 'rock, as it were with lips.'

This remarkable rock, we are told in the journal, is called by the *Greeks*, the *ſtone of the fountains*; it is deſcribed in the travels both of dr. *Shaw* and dr. *Pocock*, and we ſhall here inſert the deſcription given of it by each, for the ſake of ſuch of our readers as may not have an opportunity of conſulting the authors themſelves.

The deſcription given by dr. *Shaw* is as follows: 'After we 'had deſcended, with no ſmall difficulty, down the weſtern 'ſide of this mountain, we came into the other plain that is 'formed by it, which is *Rephidim*. Here we ſtill ſee that ex- 'traordinary antiquity the rock of *Meribah*, *Ex.* xvii. 6. 'which hath continued down to this day without the leaſt in- 'jury from time or accidents. It is a block of granate marble, 'about four yards ſquare, lying tottering as it were, and 'looſe in the middle of the valley, and ſeems to have formerly 'belonged to mount *Sinai*, which hangs in a variety of pre- 'cipices all over this plain. *The waters which guſhed out*, 'and *the ſtream which flowed withal*, have hollowed acroſs 'one corner of this rock, a channel about two inches deep, 'and twenty wide, appearing to be cruſtated all over, like 'the inſide of a tea-kettle that hath been long in uſe. Beſides 'ſeveral moſſy productions that are ſtill preſerved by the dew, 'we ſee all over this channel a great number of holes, ſome 'of them four or five inches deep, and one or two in dia- 'meter, the lively and demonſtrable tokens of their having 'been formerly ſo many fountains. It likewiſe may be fur- 'ther obſerved, that art or chance could by no means be 'concerned in the contrivance: for every circumſtance 'points out to us a miracle, and in the ſame manner with the 'rent in the rock of mount *Calvary*, at *Jeruſalem*, never 'fails to produce a religious ſurprize in all who ſee it.'

The following is the account given by dr. *Pococke*. 'Here, 'ſays he, they ſhew the rock, which, they ſay, *Moſes* ſtruck, 'and the waters flowed out, when God told him he would

'ſtand

'ſtand before him upon the rock of *Horeb*, which was afterwards called *Maſſah* and *Meribah*; it is on the foot of mount *Serick*, and is a red granate ſtone, fifteen feet long, ten wide, and about twelve high. On both ſides of it, towards the ſouth end, and at the top of the ſtone, for about the breadth of eight inches, it is diſcoloured, as by the running of water; and all down this part on both ſides, and at the top, are a ſort of openings or mouths, ſome of which reſemble the lion's mouths that is ſometimes cut in ſtone ſpouts, but appear not to be the work of a tool. There are about twelve on each ſide, and within every one is an horizontal crack, and in ſome alſo a crack perpendicularly down. There is alſo a crack from one of the mouths next the hill, that extends two or three feet towards the north, and all round the ſouth end. The *Arabs* call this ſtone the *ſtone of Moſes*.'

What we find in the journal relating to the *written mountains* is as follows: 'We departed from hence about three quarters after four in the morning, and continuing our journey by a pretty ſharp deſcent, got out at length from the monſtrous mountains of *Gebel Faran*, and came to a large plain, ſurrounded however with high hills, at the foot of one of which we repoſed ourſelves under our tents at about half an hour after ten. Theſe hills are called *Gebel el Mokatab*, that is, the *written mountains*; for as ſoon as we had parted from the mountains of *Faran*, we paſſed by ſeveral others for an hour together, engraved with antient unknown characters, which were cut into the hard marble rock, ſo high as to be in ſome places at twelve or fourteen feet diſtance from the ground: and though we had in our company perſons who were acquainted with the *Arabic*, *Greek*, *Hebrew*, *Syriac*, *Coptic*, *Latin*, *Armenian*, *Turkiſh*, *Engliſh*, *Illyrican*, *German*, and *Bohemian* languages, yet none of them had any knowledge of theſe characters; which have nevertheleſs been cut into the hard rock with the greateſt induſtry, in a place where there is neither water, nor any thing to be gotten to eat.

'It is probable therefore theſe unknown characters contain ſome very ſecret myſteries, and that they were engraved either by the *Chaldæans*, or ſome other perſons long before the coming of *Chriſt*.'

The learned allow, that the antient *Hebrew* character, having been diſuſed during the *Babyloniſh* captivity, is loſt, and that it is the *Chaldee* character which we now uſe inſtead of it. Our learned author thinks it probable therefore, that theſe characters

racters are the antient *Hebrew* character, which the *Iſraelites* having learned to write at the time of the giving the law from mount *Sinai*, diverted themſelves with practiſing it on theſe mountains during their forty years abode in the wilderneſs.

In order to enable the perſon, whom the ſociety of antiquaries may think proper to employ for the above mentioned purpoſes, to diſtinguiſh the ſeveral æras of the antiquities which he may meet with in and about *Egypt*, his lordſhip has annexed to the tranſlation of the journal, a variety of learned remarks in relation to the origin of hieroglyphics, and the mythology of the antient heathens. He obſerves very juſtly, that in our enquiries into the hiſtory or worſhip of antient *Egypt*, it is highly neceſſary to diſtinguiſh between the cuſtoms, inſcriptions, and deities of the original *Egyptians*, that is, of thoſe who were the *aborigines* of the country, and thoſe cuſtoms, inſcriptions, or deities which were introduced afterwards by the *Phœnicians* or *Grecians*, who came in latter ages to inhabit there, tho' they are all equally called *Egyptians*. For want of this diſtinction, he tells us, that *Diodorus*, and from him the great ſir *Iſaac Newton*, have been ſtrangely miſled, and have confounded the hiſtory of *Egypt* with the mythological fables of *Greece*.

He endeavours to ſhew, that *Ham* is the *Jupiter Ammon* and *Pan* of the antients; that *Caphtor*, the great grandſon of *Ham*, is their *Jupiter Caſius* and *Dionyſius*; that *Miſor* is their *Oſiris*; and that *Taautus* or *Theth*, is not the *Pathros* of *Sanchoniatho*, but the ſame with *Naph* or *Neph*, grandſon of *Ham*, and father of the *Nephtuhim*. As all that can be advanced on ſuch ſubjects is liable to a great deal of uncertainty, we ſhall not detain our readers with any extracts from this part of his lordſhip's performance, wherein he has ſhewn a great deal of learning and ingenuity, but cloſe this article with his words at the concluſion of his work.

'But, gentlemen, after all, tho' I have put theſe remarks 'together, that the perſon whom you employ may be excited 'and enabled, by the help of them and ſuch other obſerva'tions as his own good ſenſe ſhall dictate, to diſtinguiſh the 'ſeveral æras of the antiquities which he may meet with in 'and about *Egypt*; not only with regard to the hieroglyphi'cal marks, in which when he finds any human figures in'termixed, he may be aſſured they are neither partly *Egyp'tian*, nor of the earlieſt antiquity; but alſo with regard to 'thoſe buildings, pillars, or arches, which he may meet with 'in his travels, the ſeveral æras of which I think it would not 'be difficult for a curious obſerver to diſcover: yet I muſt

'own, that the principal object I have in view, is an exact 'description of the second stone of *Moses*, and a copy of those 'unknown characters which are to be found on the moun-'tains of *Mokatab*, or the *written mountains*, on the pro-'montory of mount *Sinai*. If these inscriptions are real let-'ters and words, tho' in a character at present lost and un-'known, an alphabet may easily be formed from them, and 'the meaning of the words themselves probably discovered: 'And then who knows what may be the event?

'The books of *Moses*, with regard to early antiquity, are 'a *light that shineth in a dark place*; and indeed wonderful is 'the light which darts forth from them, whenever the en-'quirer crosseth it in his searches into the early ages of the 'world. Besides, as the truth of the *Christian* religion de-'pends upon the veracity of the *Jewish* history, as delivered 'by *Moses*, any thing which may serve to corroborate or en-'lighten that history, must be of service to the *Christian* re-'velation. And therefore, as I look upon those two stones 'on the promontory of mount *Sinai*, one of which has lain so 'many thousand years unnoticed by any traveller of conse-'quence, to be an attestation of the truth of the books of '*Moses*, literally written by the finger of God, I do not con-'sider this proposal barely as a matter of curiosity, but as an 'enquiry which may be of great and real service to religion; 'and on that account hope you will look with the more fa-'vourable eye on this address from, Gentlemen,

'*Yours, &c.*

Another edition of this book has been published in octavo, price 2s. 6d.

ART. LIV. *The universal merchant: containing the rationale of commerce, in theory and practice; an enquiry into the nature and genius of banks, their power, use, influence and efficacy; the establishment and operative transactions of the banks of* London *and* Amsterdam, *their capacity and credit calculated and compared: an account of the banks of* Hamburgh, Nuremberg, Venice, *and* Genoa, *their credit and course of business: the doctrine of bullion and coins amply discussed, and therefrom the par of exchange regularly deduced. Exemplified by remarks historical, critical, and political. Wherein the best writers, antient and modern, foreign and domestic, are duly considered and referred to.* Quarto, 158 *pages.* 10s. 6d. Owen.

THE foregoing title ſufficiently explains the nature and intention of this treatiſe; ſo that to enlarge on that head would be ſuperfluous. In the introduction, the author endeavours to give the reader a true notion of trade, in which he adopts many of the ſentiments of mr. *Wood*. He next enquires into the nature of bullion and coins, and cites ſome of the beſt authors extant on theſe ſubjects; but mr. *Beawes*'s merchant's directory, from whence great part of the work ſeems to be extracted, is not mentioned at all.

In enumerating ſeveral attempts which have been made for the improvement of commerce, he has the following remark on the herring-fiſhery: 'The *Engliſh*, ſays he, have ſet up a 'herring fiſhery, for which kind of fiſh there ſeems not to be 'a vent abroad equal to the undertaking, or to what uſed to be 'formerly, by reaſon of the great cod-fiſhery carried on in 'North *America*, and which commodity is more generally 'eſteemed at the ſouthern *European* markets; at the ſame 'time there ſeems to want encouragement for the bringing 'of freſh fiſh to *London* market, which is at preſent a mono'poly, and the fiſh ſcarce and dear: and as the main vent of 'the herrings depends on the *Weſt-India* markets, which are 'at a price too low to anſwer the main purpoſe, this favou'rite project may at laſt turn out very agreeably, and be the 'means of bringing freſh fiſh up to *London* on better terms. '—The encouragement of fiſheries is undoubtedly right, in 'countries where ſeamen ſhould be raiſed to ſupport a naval 'power; but as all kinds of fiſheries contribute thereto, it is 'preſumed that equal encouragement ſhould be given to all, 'the fiſhery for the *London* market, as for the herring-fiſhery, 'and for the coaſt-cod for wet-ſalting, and *Newfoundland* 'dry-ſalted, as to either; that is, ſuppoſing it may be extend'ed for the herring-fiſhery longer than until it may be rea'ſonably well eſtabliſhed.'

After enumerating ſeveral advantages reſulting from different branches of trade, the author conſiders the nature of banks, and obſerves, that a bank cannot be eſtabliſhed any where ſo well as at *London*; nor can ſuch wonders be performed by banks as people generally imagine. 'The bank 'of *England*, ſays he, conſiſts of two ſorts of creditors; the 'one of that ſet of men, who, in king *William*'s time, when 'money was ſcarce and dear, lent the public 1,200,000 *l.* 'at 8 *per cent.* intereſt, and 4000 *l.* allowed them for charges, 'amounting to 100,000 *l.* a year, an excluſive right of bank'ing as a corporation for thirteen years, under the denomi-

'nation of proprietors of the bank; and which, for obtaining 'prolongation of their privileges, has been ſince increaſed by 'further loans to the public at leſſer intereſt, to near the ſum 'of 11,000,000, which, if we compute the intereſt of 3 *per* 'cent. (as what they have more on ſome part anſwers inci- 'dent charges) it produces 330,000 *l.* a year; and as they 'divide annually 5 *per cent.* to their proprietors, which is '550,000 *l.* it is evident that they make a yearly profit of '220,000 *l.* out of the money of the people who keep caſh 'with them; and theſe are the other ſort of creditors. And 'as for what money the bank lends the government, they 'have, for the moſt part, but 3 *per cent.* intereſt, I conclude 'that the credit caſh in their hands may amount to 11,000,000; 'and *thereout* is employed in loans to the government, diſcount- 'ing of bills, and in buying gold and ſilver, 7,333,333$\frac{1}{3}$ *l.* 'which at 3 *per cent.* intereſt, or profit, will amount to the 'above 220,000 *l.* and remains 3,666,666$\frac{2}{3}$ in caſh ſufficient 'for circulation and payment. And experience has evinced, 'that whenever any miſtruſt has occaſioned a run upon the 'bank for any continuance, and the people not finding the 'treaſure ſo ſoon exhauſted as they ſurmiſed, it flowed in again 'faſter on the one hand, than it was drawn out on the other.'

The author then proceeds to treat of the banks of *Amſterdam*, *Hamburgh*, *Nuremberg*, *Venice*, and *Genoa*; after which he conſiders largely the par of exchange, and the aſſays made to diſcover the intrinſic value of coins; and concludes his work with a further illuſtration of the buſineſs of exchanges, from the table, repreſentation, &c. of ſir *Iſaac Newton*.

ART. LV. *Memoirs of the court of* Auguſtus. *By* Thomas Blackwell, J. U. D. *principal of* Mariſhal-college, *in the univerſity of* Aberdeen. *Vol.* I. Quarto. 1*l.* 1*s.* *See further particulars in the advertiſement printed on the cover of the* Review *for laſt month.*

THE ingenious author of the work now before us has acquired ſuch a reputation in the learned world, by his *Enquiry into the life and writings of* Homer, as renders it unneceſſary for us to ſay any thing in his praiſe. With regard to theſe *memoirs*, we entered on the peruſal of them with very high expectations, and after beſtowing on them a due ſhare of attention, ſhall only ſay, that tho' the author has diſcovered in them a warm regard to liberty and the *Britiſh* conſtitution, and a thorough acquaintance with the genius and policy of antient *Rome*, he is far from being happy in his ſtile and manner

ner of writing. A ſtudied pomp appears through the whole of his work, and from an affectation of deviating from the common forms of ſpeech, he frequently runs into modes of expreſſion that ſeem rather too ſtiff and pedantic: the extracts we ſhall lay before our readers will abundantly juſtify this character.

The deſign of the work will beſt appear from the author's own words: they are as follows.——'It is not my de-'ſign in theſe memoirs, to write a book of *antiquities*,—to 'correct an error in the *faſti*,—ſettle a dubious conſul, or de-'termine the preciſe day of a battle:—their aim is higher, 'and of other conſequence. I propoſe, as a caution to my 'high-prized country, whoſe conſtitution is my admiration, 'and whoſe ſervice would be my pride, *to ſhew by what ſteps* 'a brave and free people, *from being the conquerors of the weſ-*'tern world, came firſt to forfeit their liberties, and, by degrees, 'ſink into ſlavery, and become the meaneſt of mankind.—Not 'that I pretend to give a *full* and *formal hiſtory* of the ſtate of 'the *Roman* empire under *Auguſtus*, or to trace all the poli-'tical ſteps of his government; but along with this my firſt 'and *chief* intention, I would endeavour to repair ſome ſmall 'part of the unhappily loſt *memoirs* of the great men above-'mentioned;—to give ſome account of the figure they made, 'and the offices they held in that polite court; to deſcribe the 'humour and manner of life of the principal perſons in it; to 'point out their ſeveral *pleaſures*, and paint their *caprices* as 'far as we know them; and in ſhort, to endeavour to make 'an *acquaintance* with them, and, were it poſſible, an *in-'timacy*.

'This, beſides the pleaſure of knowing *ſuch* characters, 'has a very happy circumſtance attending it, as it enables us 'to judge with certainty of the capital productions of the *Ro-'man* genius, and of the conduct of their moſt admired wri-'ters: how delightful muſt it be, to obſerve the addreſs of 'ſuch men as *Virgil* and *Horace*, *Tibullus* and *Ovid*, in adjuſt-'ing their compliments to the various *tempers* of their great 'friends?—Both in ſpeaking of the things moſt agreeable to 'them, and in talking to each of them *in his own way*. Nor 'is *Great Britain* more deſervedly famed for the variety of 'tempers and whimſical humours of her ſons, than *Rome* was 'before ſhe ſubmitted to a maſter; or rather, before that 'maſter exerted his power: for, in the latter days of *Au-'guſtus*, every man might ſtill be what he pleaſed, and chuſe 'the *character* and *manners* that beſt ſuited his inclinations. '*One* was proud of his high deſcent; but aſhamed to own

'that he was ſo: *another* valued himſelf on the honours and 'offices he had born: and a *third*, deſpiſing theſe honours, hugg-'ed himſelf in the elegance of his table, and pleaſures of his pri-'vate life. A hint to the firſt of theſe, of the nobleneſs of his 'blood, would make it fluſh in his face:—Conſulſhips and 'triumphs, and provinces, would be the welcome ſubjects to 'the other's ear; and the vanity of theſe pageants,—*a ſneer at 'a lictor*, or *a jeſt on the faſces*, would ſteal a ſmile from 'the laſt.

'This difficult ſcience of men, the courtly *Horace* is ſaid 'to have underſtood beyond his co-temporaries, and to have 'made it ſubſervient to the beſt of purpoſes: while true to 'the intereſts of public virtue, he wrapt up ſome maxim of 'clemency and beneficence in every addreſs to the prince, 'and of integrity and moderation in every compliment to the 'miniſters. He lived long in high favour with the prime fa-'vourite; and had the offer of higher employments and a 'greater truſt from *Auguſtus*, than his ſcheme of life permit-'ed him to accept. He poſſeſſed the two great accompliſh-'ments of an agreeable man, *ſincerity* and *ſweet temper*; and 'as he adorned them with a lively wit, exquiſite taſte, and 'extenſive learning, no wonder if he was the delight of the 'moſt accompliſhed men in *Rome*. He ſeems indeed to have 'been conſcious of his talent, *to pleaſe*; for he hath either 'writ a letter, or addreſſed a ſatyr or ſong to the chief per-'ſons who made a figure in court at that time. As we grow 'acquainted with *them*, we read his writings with higher 'reliſh; and could that acquaintance be improved into a fami-'liarity, we would then enter into the propriety of every 'word and thought: we ſhould figure to ourſelves ſuch men 'as *Pollio*, *Trebatius*, *Lollius*, or the young *Piſos* receiving 'his letters; and imagine we ſaw the features of pleaſure and 'ſhame changing alternately upon their faces, while they 'peruſed theſe artful inſtructions and concealed reproofs, 'which procured him ſo many valuable friendſhips when 'alive, and have ſince ſecured him ſo high a reputation 'wherever his works are known.

'Yet to do juſtice to him, and to his ſet of noble friends, 'we muſt by no means confine ourſelves to their *pleaſures*; 'but take in as much of the *public affairs* as will aſſiſt us to 'trace them in their political capacity: and *that* cannot be 'done without a thorough underſtanding of the *conſtitution* 'of antient *Rome*, and of the *powers* of her magiſtrates; for 'it is impoſſible to form a juſt notion of any man's rank or 'intereſt in his country, if we are ignorant either of the na-

'ture

'ture and functions of the offices he bears, or of his abilities 'to discharge them; a point, tho' of the greatest importance, 'that has been generally, but lamely handled;—I suppose, be- 'cause the numerous writers upon these subjects have either 'been men of *mere study*, little acquainted with *life*; or if 'attempted by any one capable of drawing up a plan of go- 'vernment, he has only consulted the *Latin authors*, who 'were at no pains to explain to their countrymen the mean- 'ing of terms which every *Roman* knew. But the noble and 'ingenious strangers that lived at *Rome*, (*Polybius* the *Mega- 'lopolitan*, *Dionysius* of *Halicarnassus*, *Diodorus* the *Sicilian*, 'and *Strabo*) and were careful to consider the constitution and 'discipline which had made the *Romans* their masters, *they* are 'the genuine sources of information; because as they wrote 'in a different language, and for the instruction of their own 'countrymen, (foreigners unacquainted with the *Roman* cus- 'toms and government) they take pains to explain the nature 'of that government, and write in effect as if they had in- 'tended their works for *us*.

'By *their* means, and especially one great man's, the ad- 'mirable *Polybius*, whose writings are the wonder of all that 'understand them, we come best to understand the entire '*model* of the antient commonwealth, as it stood under the 'consuls; and are capable of forming the truest judgment of 'the changes made in it by the civil wars, and by the princes, 'who, in consequence of them, usurped the supreme power. 'Without this, we should lose a great part of our entertain- 'ment: for many things had been done by *Augustus*, and 'some things were still transacting at his court, which the 'men of wit (being men of sense too) did not care once to '*mention*; other things, that *must needs* be mentioned, re- 'quired all their address to touch upon them tenderly. It 'cannot but be entertaining to observe the colours they have 'put upon these ambiguous actions; the turns they have chose 'to give them, and the points upon which they thought it 'most convenient *to hold their tongue*: an uncommon prero- 'gative, which virtue and capacity bestow upon a set of inge- 'nious men, favoured by an all-powerful court, *that their 'very silence* should prove instructive!

'But, as I said before, it was after a long and cruel 'struggle, in which the best blood in *Rome* was spilt, that '*Augustus* became master of the commonwealth; and tho' he 'preserved the old forms and appearances of the magistrates, 'yet having wholly changed the government and destroyed 'the vitals of their liberty, there were *decencies* to be observed,

'and *diſtances* to be kept, when ſuch tickliſh ſubjects came in 'view: and then it is, or never, that we may certainly 'judge, whether the authors were men of diſcretion as well 'as fancy; if they were really maſters in life, or only makers 'of verſe; and may form no ill notion of a writer's capacity 'and diſpoſition of his patron, from ſome of theſe finer ſtrokes 'that eſcape the general obſervation.

'To aſſiſt us upon ſo delicate a point, a peculiar piece of 'good fortune attended the writers of the *Auguſtan* age, 'without which it would have been very difficult, if not im-'poſſible, to ſee the nicety of their conduct in all its extent 'and beauty. As both *they*, and the *great men* to whom they 'wrote, excelled in ſome reſpects all who had gone before 'them, and in every reſpect all who came after them, their 'ſuperior merit made them the ſubject of much diſcourſe in 'the ſucceeding reigns; and occaſioned their being quoted in 'all converſations, as the patterns of politeneſs, ſenſe, and 'learning. A conſequence of this was, that the writers of 'theſe reigns have likewiſe adduced their opinions upon many 'occaſions, and have recorded a thouſand particularities of 'their perſons, adventures, and manner of life, ſome of which 'perhaps even their own writings had not tranſmitted to poſ-'terity. Theſe ſcattered remains (the only comfort or com-'penſation we have for the loſs of the other) contain the pri-'vate characters of that *illuſtrious band of friends*, who were 'the chief ornament of the *court* of *Auguſtus*. When to an 'acquaintance with theſe characters, we join a proper know-'ledge of the *public tranſactions*, we become qualified to judge 'of one of the greateſt events in hiſtory, the *cataſtrophe of 'Rome*;—and, as it were by the bye, to read the writings of 'a *Virgil* and a *Horace* with underſtanding and taſte.

'But to reach theſe ends it will be neceſſary, both to look 'a little narrowly into the ſtate of affairs at the death of the 'grand uſurper, *Julius Cæſar*; and ſtill more, to give pre-'viouſly ſome *genuine* account of the *place*, and of the extra-'ordinary fortunes of the *people* who are to be the ſubject of 'the following memoirs.

'I am, *ſir*, perfectly aware of the difficulty of the attempt. 'To deſcribe the *riſe* and gradual *progreſs* of a *conſtitution*, 'and to point out the happy *conjunctures* in the nonage of a 'ſtate, that from a hamlet of ſhepherds, and neſt of fugitives, 'raiſed it to be the miſtreſs of nations, and head of the weſ-'tern world, is no trivial undertaking: and I acknowledge 'with pleaſure, that if I am able to do any juſtice to the 'ſubject,—if I have indeed comprehended the power and ex-

'plained

'plained the policy of the *Roman* government, it is chiefly 'owing to the long attention I have given to the *Britiſh con-* 'ſtitution, and to the attachments I have had to ſome of its 'trueſt friends.

'With *their* aſſiſtance I have carefully compared the ac- 'counts given of the parts and powers of the *Roman* repub- 'lic, by the moſt conſummate ſtateſman of antiquity (*Poly-* 'bius) with the legiſlative and executive powers of *Great* 'Britain; I have attentively conſidered theſe powers in their 'free exerciſe in both ſtates, and have ſet the civil ſtruggles of 'the *Roman* republic, as it were over againſt the moſt memo- 'rable periods of the *Britiſh* hiſtory.—I have, in ſhort, re- 'fuſed no light that records of the dead, or converſe with the 'living, could afford, and have ſubmitted to the diſagreeable 'taſk of turning over many an uſeleſs volume upon the beaten 'embarraſſed ſubject.

'Yet ſtill,—I write with diffidence:—A theme that em- 'ployed the heads of the wiſeſt in *Rome*, that warmed the 'hearts of her patriots, and directed the hands of her invin- 'cible legions, makes me earneſtly wiſh for the guidance of 'experience, and direction of ſuperior capacity.

'May I therefore have the honour I well know how to 'prize, of delineating the *Roman* model, as it were, under 'the eye of the greateſt *Britiſh* patriot! (mr. *Pelham*, to 'whom the work is addreſſed) and whilſt I trace the cauſes, 'and point out the excellencies of a *conſular plan*, may I flat- 'ter myſelf with the pleaſing hopes of an *admonition* where 'I miſtake, and a *maſterly aſſiſtance*, where I am unequal to 'the enterprize.'

Our author now proceeds to the execution of his taſk, and begins with deducing the cauſes that conſpired to raiſe the citizens of *Rome* to be lords of the world. He conſiders particularly the conduct and character of *Romulus* and *Numa*, and ſhews how they conduced, tho' almoſt entirely different, to the welfare and proſperity of *Infant-Rome*. The private fortunes of the ſubſequent kings, and thoſe of the public under their adminiſtration, not being ſo material for underſtanding the *Roman* conſtitution, as to require a particular diſcuſſion, he paſſes over ſlightly, and cloſes the firſt book of his work with mentioning ſome peculiarly happy circumſtances in the riſing fate of *Rome*, that had no inconſiderable ſhare in her future glory.

'And firſt, it was the great good fortune of the *Romans*, he obſerves, that the founder of their ſtate was obliged to uſe his new ſubjects ſo tenderly, and make ſuch a diviſion of his power

power with them, as to lay the foundation of their *liberties*, and conſequently of all their after greatneſs. Another piece of the *Roman* good fortune, we are told, was to have a *religious law-giver* for their ſecond king: one who made a proper proviſion for the demands of human nature, with reſpect to objects of *terror* and adoration, and who had the grand art of guiding thoſe predominant paſſions, and turning the exerciſe of them to the ſervice of the ſtate. But the moſt remarkable circumſtance in the early fate of the *Romans*, our author tells us, was the duration of the regal period, which laſted while they were young and helpleſs, and ceaſed when they were able to take care of themſelves. He obſerves very juſtly that a ſmall misfortune is ſufficient to bring utter ruin upon a feeble new-formed ſociety; and that while the *Romans* were in that tender condition, the ſupreme power was fortunately lodged in a ſingle perſon, whoſe honour and intereſt it was to protect them; but that as ſoon as they were tolerably ſettled, then, and not till then, their *moſters* were removed, and room given to the emulation and virtues of the citizens to exert themſelves in their own and their country's cauſe.

In the ſecond book our author conſiders the *conſular-ſcheme*, and ſhews by what accidents the firſt patriots of *Rome* were directed to it, and how much the original plan of the *Roman* government was improved by it. After viewing the exterior frame and general texture of the conſular-conſtitution, he goes on to treat of the *high ſpirit* and *ſteady virtue*, which was the life and ſoul of the *Roman* republic; which inſpired their counſels, conducted their enterprizes, and animated every branch of the adminiſtration.

'It is to be regretted, ſays he, that thoſe who have hitherto touched upon this beautiful ſubject of the *Roman manners*, ſeem to be deficient in this reſpect: they aſſure us they were temperate, generous, and brave; equally fitted *to command* or *obey*, and propoſe them as *patterns* of public and private virtue: but are at no pains to inſtruct us, *how* theſe manners *came to be formed*; what originally produced them; what maintained them ſo long; or by what fatal turn they came firſt to be tainted, and were totally effaced at laſt: tho' without ſatisfying us in theſe points, we enjoy but half the pleaſure, and reap none of the inſtruction which the ſubject amply affords.

'The antient inhabitants of *Italy*, like thoſe of *Great Britain*, were a mixture of many nations. The oldeſt ſeem to have been *Celts* or *Gauls*, called by the *Latin* writers *Aborigines*; a rude race of mortals, whoſe ſavage manners gave

'riſe

rise to the fables of the *monsters* that possessed the *Italic* shore. Among these some wandering tribes from *Lydia* and *Phrygia* seem to have first imported the knowledge of the *arts of life*, together with some seeds of *religion*; as we gather from the eastern originals of the names of their gods, and instruments of worship.—But the southern parts of *Italy*, and the *coast* on both sides, were certainly peopled from *Greece*; and, of all the *Greek* nations, the hardy people of the *Peloponnesus* seem to have most affected the climate and soil of *Italy*, and under *Hercules*, *Evander*, *Phalanthus*, and other leaders, to have made it the usual receptacle of their supernumerary youth, or refuge of an overpowered tribe when driven from home by an invasion.

'Now these removes happened, and these colonies were settled long before *Greece*, and especially the *Peloponnesus*, knew what luxury was. It was an *Asiatic* plant, brought from that rich and slavish country, which first took root in the great trading towns that lay nearest its mother-soil. It was long ere it reached the *Peloponnesus*, especially the inland mountainous parts, *Arcadia* and *Lacedemon*, from whom issued the chief colonies that peopled the *Italic* borders. They were then a fierce, hardy race, remarkable for the harshness of their diet, and the strength of body, and sturdiness of mind that always attend it. When the *Spartan spirit* first began to rise, they consulted the oracle, according to the customs of the times; or rather prayed the god, that he would enable them to subdue their stubborn neighbours the *Arcadians*; but were answered, *No*; for this remarkable reason, *that there were many* acorn-eating *men that lived in broad* Arcadia.

'We cannot therefore doubt, but these *Peloponnesian*-swarms retained the stamp of the hardy manners of their parent-hive; and mixing with the savage *Celts* and superstitious *Tuscans*, without diminishing the fierceness that was the chief feature in the character of the antient *Italic* nations, they *tempered* it by introducing each the regulations of their native states. Among these, one of the most remarkable was their ΣΥΣΣΙΤΙΑ, or the *Spartan* custom of *eating in public*: an effectual bar to intemperance, and great promoter of decency and concord. At these seasons the love of one's country steals into the heart when it is open; mutual friendships, like metals, cement best when the mind is softened in a tender moment; and the attachment to the community proceeds now from inclination, as well as from views of protection and interest.

'For

'For a great while the *Romans* ſat not down to their pri-
'vate meals, without firſt enquiring, *who were to be at table?*
'And the reaſon was, that they might wait the coming of a
'man advanced in years, or leave empty for him the moſt
'honourable place at the board. After meat the aged gueſts
'accompanied the muſic with their awful voice, not in light
'ſongs or effeminate airs, but they ſung the daring deeds of
'their anceſtors to the liſtening youth; and, unfit now for
'the field themſelves, fired thoſe about to enter on the active
'ſcenes of life, with an eager deſire of ſimilar fame. No
'wonder if, under ſuch diſcipline, the young generation grew
'up a ſober martial race; patient and orderly;—yet ardent
'in the purſuit of glory: for of all the inſtitutions contrived
'by the wit of man, no *two* can tend more directly, or ope-
'rate more effectually in moulding a people to *temperance*,
'and at the ſame time rouſing a *martial* ſpirit, than *firſt* eat-
'ing every day as it were under the eye of the public, and
'then conſtantly hearing virtue exalted, and ſervice to their
'country repaid with merited praiſe. Public *reſtraints* from
'intemperance, and *incentives* to noble deeds, were the *cha-*
'*racteriſtics* of the two beſt regulated, and moſt warlike na-
'tions of *Greece*, the *Cretan* commonwealth, and mixed
'*Spartan* monarchy. It was the trophies erected by *Mil-*
'*tiades* after foiling the *Perſians*, that would not let the
'young *Themiſtocles* ſleep; and the ſight of *Alexander*'s ſtatue
'drew tears from a *young traitor*, who admired the *Maced-*
'*nian*'s raſhneſs more than the calm godlike virtues of his own
'citizens.

'Under theſe inſtitutions the *Roman* youth was moulded to
'modeſty and moderation at home, inured to toil abroad, and
'indulged no paſſion but the love of genuine glory. Their
'very *women* were regular and abſtemious: they drank no
'wine, admitted no viſits, nor went to any ſpectacles with-
'out their huſband's permiſſion; and accordingly, for five
'hundred and twenty years from the founding of the ſtate,
'there was no inſtance of a wife's being divorced in *Rome*.
'In return for this their virtue, they met with great reſpect
'without doors, and were likewiſe indulged in that weighty
'article of a woman's wiſhes, their *dreſs*. No *lictor* or *ſer-*
'*jeant* durſt lay his hand upon a *Roman* matron, tho' ſum-
'moned to appear before the higheſt tribunal;—nor did any
'magiſtrate, tho' attended with all the pomp of his *faſces*,
'oblige her to *give the way*, if he met her in the ſtreet; and
'ſhe even procured the ſame deference to her huſband, if
'riding with her in the chariot. Their attire was rich and

'ſplen-

'ſplendid, gold and purple; and a particular way of burniſh-
'ing their hair with a ſort of aſhes that made it ſhine, ſtill
'uſed by the *Italian ladies.*

'The *two* chief ſources therefore of the *Roman virtue*,
'were firſt their *primitive poverty*, which afforded them nei-
'ther *examples* nor *fuels* for *vice*; and next, the deep tinc-
'ture of *Peloponneſian* blood and manners. It is paſt diſpute
'that the knowledge of any vice muſt precede the practice of
'it; but at the founding of *Rome*, the general way of living
'all over *Italy* was happily barbarous with reſpect to the re-
'finements of luxury. Its original planters, *Romulus* and his
'band, and the confluence of banditti, knew none of the ef-
'feminating arts: their vices were cruelty and violence,
'not ſloth, the peſt of ſtates, and its mean concomitant, un-
'manning pleaſure:—of a pernicious nature indeed, but more
'convertible to virtue than the low habits that enervate the
'body, and debaſe the ſoul:—accordingly the rapacious ſan-
'guinary turn of the firſt *Romans* was mitigated by that di-
'vine politician *Numa Pompilius*, and the *fierceneſs* left; or,
'to ſay it better, that fierceneſs, by a religious policy, was
'brought under the national diſcipline, became not only ma-
'nageable, but ſalutary to the public, by falling only where it
'was directed, upon the enemies of the *Roman* welfare and
'proſperity.—

'Before I mention a third ſource of the *Roman* virtue, to
'obviate the ſurprize it might probably occaſion, I beg leave
'to premiſe, that as there are two ſorts of *character*, a pub-
'lic and a private; two ſorts of *religion*, a public and a pri-
'vate, in the ſame manner there are two ſorts of wiſdom or
'*philoſophy*: ſo that in a well ordered incorrupt ſtate, men,
'by living according to the laws and uſages, may live very
'virtuouſly and *philoſophically*, tho' the *inviduals* be utterly
'illiterate and ignorant of the *reaſons* of their excellent inſti-
'tutions. After this, I will own it is my opinion, that as in
'forming moſt things of value in life, *philoſophy* joined its
'benign influence in modelling the manners of the antient
'*Romans*. I think ſo, not only becauſe the plans of the two
'celebrated ſtates, from whence the planters of *Italy* originally
'came, *Crete* and *Lacedemon*, were laid with the trueſt and
'deepeſt *philoſophy*; and whoſe *ſpirit* muſt ſurely be propa-
'gated with the ſpreading of their progeny; but becauſe the
'moſt *national legiſlative ſect* that ever appeared in *Europe* was
'flouriſhing in *Italy*, more than in any ſpot on the globe, *juſt*
'*about the time the* Roman *manners were taking their true*
'*temper*,

'*temper, and they were beginning to know the worth of* Laws '*and a* conſtitution.

'Under the reign of *Servius Tullius*, the penult * king of '*Rome*, *Pythagoras* the *Samian* is ſaid to have come to *Italy*, 'and fixed his ſchool, or rather *philoſophical commonwealth*, at '*Crotona*. His ſcholars were not boys, nor even youths, but 'citizens of the greateſt reſpect from that and the neighbouring 'ſtates: of theſe he had ſometimes upwards of ſix hundred, liv-'ing together in ſocial ſilence, improving their minds and fram-'ing their manners, according to the ſtricteſt rules of ſobriety 'and virtue. The *Pythagorian* life was far from being purely 'ſpeculative; but joining exerciſe to inſtruction, it laid deep 'hold of the paſſions, and formed thoſe *habits* that make and 'preſerve the happineſs of men. It was received like a divine 'revelation over all the ſouth of *Italy*, its author being ſuppoſed 'to work many miracles, and his doctrine working many more 'in the reformation of cities and nations, as well as in changing 'the morals of private perſons. It was in high vogue at that 'nick of time when the *Romans* were forming into a free 'ſtate, and feeling the want of a ſound policy. We accord-'ingly diſcover many veſtiges of it in their religion and laws, 'and would have ſeen many more, had not their greateſt pa-'triots, and beſt acquainted with their antiquities, choſe ra-'ther to appear *inventors* themſelves of their wondrous diſci-'pline, than acknowledge it as a debt to a foreigner.

'But the grand ſource of the *Roman* manners, of their po-'licy both public and private, and conſequently of all their 'glory and grandeur, remains yet unmentioned. I believe 'they owed them at firſt to the mother of many virtues, ne-'*ceſſity*, and afterwards to a *diſcipline* raiſed upon it, and kept 'in vigor by the ſame cauſe from which it originally ſprung. 'It is a truth confirmed by univerſal experience, *that danger 'from abroad creates love and concord at home*; and never was 'it more ſtrictly verified than in the early ages of *Rome*. 'The young ſtate was aſſailed on all hands by the bordering 'nations, who both envied their ſudden growth, and dreaded 'their ſpirit and power. Even *Alba*, their mother-city, ſoon 'looked with a jealous eye upon the proſperity of her ſons; 'and, turning their rival, joined with the common enemy for 'their deſtruction. The *Volſci* and *Equi* ſucceeded, the *Sa-'bines* and the *Samnites* came often in play, the *Latins* and '*Etrurians* took up the quarrel, and the impetuous *Gauls* 'hung a conſtant terror over their heads. In a word, king-

* We hope this is the *ult.* work of our learned author, in which this expreſſion will appear.

'after

after King, ſtate after ſtate, came by force of arms to bear down and extirpate the riſing republic. From *theſe* attacks, and from *this* perilous way of life, the *Romans* learned the worth of a *home*, and the value of a *fellow-citizen*, to reſcue them from the ſword of the enemy: *hence* the ſupreme *love* of their *country*, and *hence* the honours of the *civic-crown!* The more furious theſe attacks were, the braver men they produced, and the more intenſe the danger warded off, the bolder and better prepared it found them on the next occaſion.

'To the ſame *neceſſity* they owed that *order* of their armies, and *military diſcipline*, which came afterwards to be at once the wonder and terror of the world. A powerful enemy on the watch to ſurprize you, and eraze your country, makes you ſecure your *camp*; and a whole ſtate going out to battle without a friendly ſpot in view, will produce a *cautious* and *orderly march*. It was *this* diſcipline, the produce of a thouſand dangers, of many a weary night, and many a bloody day, that gave them at laſt ſuch a ſuperiority over all that durſt affront them in the field, and made a life under arms no great hardſhip to a native *Roman*.

'From the ſame *neceſſity* aroſe their inflexible attachment to, and veneration for, *this* their military *diſcipline*; which they well knew to be the prop of their ſtate, and *ſole* ſalvation from an inſulting foe.—The ſame *neceſſity* produced a train of ſiſter-virtues; *inviolate fidelity* in treaties, and *cordial affection* to their allies. They knew not how ſoon they might have occaſion for a powerful aſſiſtance,—might ſtand in need of *hearty* and *zealous* ſervices,—quick and ſure intelligence,—ſupplies of proviſions,—horſes, recruits, and ſtill more of the hearts and hands of their confederates in the deciſive day between them and a cruel enemy. *Theſe*, they knew, were to be purchaſed only by *good uſage*, fair dealing, a ſteady faithful adherence to them and their intereſts in the time of danger, and ſecuring to them the full enjoyment of their properties and privileges in time of peace.—

'*Theſe*, if I miſtake not, were the chief ſources of the *Roman* virtues, and *this* the fated chain of co-operating accidents, that led them to their *civil*, *military*, and *religious conſtitution*. A *conſtitution* ſo happily formed, as to be the ſpring of foreign power, by a train of *conqueſt*, and to give play to all the better paſſions at home, and artfully turn them to the ſervice of the public: for ſuch were the ſteps by which a *Roman* citizen roſe to the *conſulſhip*, became ſupreme magiſtrate in *Rome*, that is almoſt *lord of the world* for one year, and of ſome one of its fineſt provinces for two

'or

'or three following. But its chief tendency was to inſpire 'military virtue, and the *characteriſtic* of *Rome* was its being 'a ſtate fitted for *acquiring* and *keeping* an immenſe dominion.'

Having reviewed the conſtitution of the *Roman* government, and traced the cauſes of their conqueſts, our author proceeds to conſider by what means their acquiſitions became ſo very *permanent*, and ſo perfectly incorporated with the conquering people, as to be like parts of the *original empire*. He obſerves, that *juſtice* is the chief and ſole engine of genuine power, and that the *Romans* for the firſt two hundred years of the republic, were inflexibly juſt. Beſides this principal ſecurity of their conqueſts, we are told that their humanity and wiſdom led them to two other collateral ones: the firſt was, their conſtantly befriending *free ſtates* and *legal* governments like their own, by which they at once won the hearts, and ſecured the hands of the better, if not the moſt numerous, part of the human race; the other, their humane and wholeſome inſtitution of leading forth colonies from their metropolis, and planting them in the moſt commodious ſituations of the conquered lands. Theſe colonies, he ſays, were not only ſo many *faſtholds* of the new province, impervertible from their allegiance to *Rome*, but bringing along with them their *language*, *manners*, and *laws*, diffuſed the knowledge and love of them to the moſt diſtant parts of the empire.

In the introduction to the third book, our author takes occaſion to expoſe the fallacy of that half-witted maxim, as he calls it, *viz.* That trick and cunning, if backed with force, are ſufficient to aggrandize a nation; and ſhews, from the conduct of *Philip* II. of *Spain*, and *Lewis* XIV. of *France*, that *fraud* and *force* have juſt the ſame influence on the fortunes of a *ſtate*, as on thoſe of a private man; who may cozen, circumvene, and perjure for a while, but infallibly loſes his reputation in the iſſue, and with it all means of future elevation. After this he proceeds to view the *Roman* empire in its declining ſtate; to conſider the cauſes of its reverſe of fortune, and give ſome account how things went immediately before *Auguſtus*'s appearance in the world. He obſerves that there was an original *flaw* in the *compoſition* of the *Roman* ſtate; the powers of the *ſenate* and the *people* being in a manner blended together, their boundaries not ſufficiently ſettled, nor the ſpheres in which theſe two great bodies ſhould move, diſtinctly marked out. This defect in the conſtitution, we are told, like a ſecret poiſon in a wholeſome body, lay lurking a long time, while great exerciſe abroad, and temperance at home, preſerved its vigor; but no ſooner was it pampered

with

with eaſe and luxury, than the diſtemper appeared in all its virulence, infected the neighbouring parts, and in the end brought death and abſolute dominion. The ruin of the balance of power between the chief parts of the ſtate, the unhinging the conſtitution, and the converſion of the government from the beſt of forms to the very worſt, the doctor thinks, may be dated from the time when the *tribunes* of the people were created, and the *plebeians* admitted to the conſulſhip.

'For, in the firſt place, ſays he, here was full ſcope given 'by the very *conſtitution*, to lead the populace, to fill them 'with jealouſies, inflame their diſcontents, and exaggerate 'grievances: he who could do this the moſt ſucceſsfully, 'was ſure, tho' the moſt worthleſs man in the ſtate, to be'come dreadful to the beſt; or to force them to buy him off 'by power and places he little deſerved. In a word, the *ſe'ditious tribunes* were the *peſts* of the republic, avowed *incen'diaries*, and the cauſes of all the diſorders that tore the frame 'of the *Roman* government to pieces, and made way for its 'final diſſolution. For from the time of *Sp. Manlius*, who 'periſhed in the attempt, *heading* the *mob* was the method 'purſued by all the diſturbers of the public peace. It was by 'inflaming the populace, that firſt the *Gracchi* aimed, then '*Apuleius Saturninus* and *Livius Druſus* attempted, and that '*Marius*, *Cinna*, and *Cæſar* actually *accompliſhed* the dreadful 'deſign of enſlaving their country: nor could the abandoned '*Clodius* obtain his wicked purpoſes againſt a good man, un'til he obtained leave from his friend *Julius Cæſar*, then 'conſul, to renounce his nobility, was adopted by a *plebeian*, 'and made a *tribune* of the *people*.'

It would be very difficult, we apprehend, for our learned author to ſhew, that the *Gracchi*, eſpecially that *Tiberius Gracchus*, aimed at enſlaving *Rome*. An attentive conſideration of the character and conduct of this brave and honeſt *Roman* will, if we are not greatly miſtaken, convince every impartial and unprejudiced perſon, that he had no deſigns upon his country but ſuch as were generous and diſintereſted; and that the man who attempted to deliver his poor countrymen from the oppreſſions of an haughty, inſolent, and overbearing nobility, and loſt his life in the glorious attempt, well deſerved to be ranked amongſt the moſt illuſtrious patriots that ever *Rome* produced. But this by the bye.

The doctor now proceeds to deſcribe the degeneracy of the *Roman* manners, and to point out the cauſes of the ſwift advances they made to corruption and immorality. He enters

very fully into the character and conduct of *Julius Cæſar*, paints them in very ſtrong colours, and ſhews how that ambitious monſter trampled upon the laws of *Rome*, cut off her conſuls, purſued her ſenators from city to city, and land to land, until he ſet his unhallowed foot on the neck of freedom, and laid his country's glory in the duſt. In treating of this ſubject, he takes occaſion to compare the *Britiſh* with the *Roman* conſtitution, and endeavours to ſhew, that in all points of government, conqueſt excepted, a viſible advantage lies on the ſide of *Britain*. His addreſs to mr. *Pelham* at the cloſe of this book we ſhall lay before our readers, and leave them to their own reflections upon it.

'Hitherto, ſir, I have endeavoured to lay open the admirable compoſition of the *Roman republic*, and in ſome meaſure to *account* for *Rome*'s raiſing her head among all her rivals, foiling the greateſt kings, and humbling mighty contending ſtates, until ſhe became poſſeſſed of the faireſt provinces in *Aſia* and *Africa*, and of almoſt all *Europe*. To ſum up the account in a ſentence, it was a mighty *conjuncture*, that produced the miſtreſs of nations *antient Rome*; it was the united effort of various concurring cauſes, that led her firſt from *confuſion* to *order*, then from *ſlavery* to *freedom*, afterwards, through *poverty*, opened her way to *virtue*, and thence conducted her to *conqueſt* and *empire*. Theſe ſteps are ſo ſtrictly connected in the nature of things, that we may venture to propheſy, "That until a *city*, ſeated in "ſuch a *ſoil* and *climate*, founded at ſuch a *period*, and bleſt "with ſuch a *conſtitution* as *Rome* enjoyed,—ſtruggle with *difficulties*, and ſurmount *dangers*, ſuch as *Rome* ſtruggled with "and ſurmounted, we can never hope to ſee the *Roman manners* revived, nor conſequently expect the ſame *career of victory* and *extent of dominion*."

'The moſt delightful view of a great ſociety is its *riſing ſtate*, and is indeed the *bright ſide* of human affairs; but to conſider the *reverſe*, tho' leſs pleaſing, may be more profitable; and in our preſent proſperity, perhaps the moſt neceſſary to *Great Britain*: as the view of a friend's face, made *ghaſtly* thro' intemperance, is the moſt effectual caution againſt the like debauchery. For with equal certainty we may affirm, "That as ſoon as that conquering people "become avaricious, oppreſſive, flagitious, and unjuſt, they "are then on the brink of ſlavery, and haſtening to their "diſſolution." I have therefore attentively traced both the remote and immediate cauſes of the *Roman degeneracy*, and deduced their gradual operation, until they accompliſhed

'the

'the ruin of the commonwealth. They were chiefly *two*, of 'different natures; but tending to the ſame point: the firſt 'was *the original flaw* in the conſtitution of their govern-'ment, where *the laſt reſort of power*, both *legiſlative*, and '*executive*, was vague and deſultory; which enabled the ſedi-'tious *tribunes* to introduce the wild *Democracy*: the ſecond 'was the irreparable *loſs of their morals*.

'When theſe came to co-operate, they introduced that 'avowed corruption and effrontery in vice which forged the '*ſeveral links* of the chain, that wanted but a deſigning head 'and an artful hand to join them together, and fix it upon the 'neck of the republic.

'Againſt the firſt of theſe, it muſt give joy to every true '*Briton*, to think that we are happily ſecured by our *admi-'rable conſtitution*; which muſt be openly overturned before 'we can either fall under abſolute *monarchy*, or popular *anar-'chy*; for the ſway of the *multitude* is little better. But 'who will inſure a rich flouriſhing nation againſt the fatal in-'fluences of the *laſt*?—I hope two ſingular circumſtances in '*our* caſe, wholly different from that of *antient Rome*, will 'contribute to ſave us from that deſtroyer of ſtates, families, 'and individuals, *immorality*. The firſt is our *ſituation* with 'reſpect to the *other powers of Europe*; which neceſſarily re-'quires *vigilance* and vigor, and abſolutely forbids our giving 'ourſelves up to the ſame *ſupineneſs* and *riot* that enervated '*Rome* after the demolition of her rival: and next, the ſup-'port given to *religion*, and, if I may ſo term it, the '*public leading* taken in *probity* and *virtue*. While *theſe* are 'not only recommended from the higheſt authority in the 'nation, and on the moſt ſolemn occaſions, but likewiſe en-'forced by the greateſt examples,---while men of worth and 'honour are intruſted with the ſeveral branches of the admi-'niſtration, *magnificence* and *wealth* will be *ſervants* to *virtue* 'and the *public good*: for tho' the paſſage be ſwift and ſlip-'pery, there is no neceſſary unavoidable connexion between '*riches* and *vice*, or between *grandeur* and *immorality*. In 'the hands of the *truly good*, *power* and *wealth* become the 'happy inſtruments of rewarding worth, and raiſing merit; 'of relieving undeſerved diſtreſs, of diffuſing felicity at preſent, 'and leaving monuments of public ſpirit for ages to come. 'Give me leave, ſir, to dwell a little upon the pleaſing thought 'of the *continuance of the liberty and proſperity of our country*, 'in which you can claim ſo great a ſhare, and in whoſe ſer-'vice you bear ſo eminent a part. Your early introduction 'into affairs,—the happy talents you poſſeſs, which I will

'oblige you (*it is the only way I can*) by not enumerating,—
'the ſteadineſs with which, amidſt domeſtic factions and fo-
'reign broils, you have purſued the *true intereſts* of *Britain*,
'and your inviolate regard to her *conſtitution*, as they muſt
'qualify you to judge of the *plan* of a *ſimilar* government, ſo
'they intitle you to the moſt public gratitude.

'With great reaſon did an accompliſhed gentleman and
'elegant writer in the *court of Auguſtus* complain, that his co-
'temporaries, ſwallowed up in admiration of antiquity, did
'little juſtice to the living:—with equal reaſon may *we* com-
'plain, that a *Solon*, for example, ſhould be celebrated for
'enacting the ΣΕΙΣΑΧΘΕΙΑ, or relief of *Athenian* debt.—
'That *Aratus* ſhould be applauded, for ſatisfying the claſhing
'claims of a ſmall city, *Sicyon*.—That *Cicero* is admired for
'relieving from accumulated intereſts, a few of the *Aſiatic*
'*towns*.—Juſt, indeed, and well grounded is the praiſe be-
'ſtowed upon their conduct and humanity; but can we frank-
'ly acquieſce in this acknowledgment, and yet ſee in our
'own times a promiſing ſtep taken towards redreſſing the af-
'fairs of a *great* and *powerful people*, (the happieſt, if they
'knew it, that inhabit the earth) a ſtep laid with *maſtery*,
'and conducted with *ſpirit*, without a grateful reſentment?

'It ſeldom indeed happens that *eminence* is exempted from
'*envy*, which follows it almoſt as naturally as a ſhadow does
'the body; but ſuperior merit, and genuine worth, like a
'thriving tree, never fail in the end to choak the brambles
'that infeſt their roots, and in the ſame manner. *Truth* pre-
'ſerved in promiſes, *candor* in conteſts, *moderation* in power,
'and *mildneſs* under unmerited oppreſſion, will ever diſtin-
'guiſh mr. *Pelham's private* character;— as *faith* in treaties,
'*firmneſs* in dangers, a ſacred regard to the *laws*, and the
'ever memorable ſervice done to *Britain*, *the alleviating the*
'*load of her debts*, *by lowering the intereſt*, *and at the ſame time*
'*raiſing her credit*, *will be the permanent honours of his admi-*
'*niſtration*.

'There is ſomething truly noble in *private* beneficence;
'but *public ſervices* are of a ſtill more exalted nature; not
'only as they include the happineſs of millions, but as they
'muſt be frequently done, like the divine favours, to the *evil*
'and *unthankful*. *It is a kingly thing*, ſaid once a great prince,
'*to do good*, *and be ill ſpoken of*; and it is a deſtiny ſo inſepa-
'rable from eminent men in a *free ſtate*, that, like *Pericles*,
'(a real patriot) they ſhould be ſuſpicious of the acclamations
'of the giddy multitude. By this means medicine may be
'extracted from the poiſon of virulent pens, and their oblo-

'quy turned into a panegyric on the laws and miniſtry. Foreigners bred in the ſubordination of ſlavery are ſhocked at 'the *ſturdy* demeanour of the *Britiſh vulgar*, which they call '*rudeneſs* and *brutality*; and the loweſt tool of ſtate abroad, is 'amazed at the licentiouſneſs he obſerves here, in ſpeaking 'and writing againſt our betters. That this is frequently 'done from the worſt and meaneſt motives, is paſt all doubt; 'but at the ſame time, tho' a blemiſh in a beautiful body, it 'is a ſure mark both of *political liberty*, and of the *greateſt* '*lenity* in the government.

'Such, in effect, is the order of things, and ſuch the che'quered condition of all human affairs. Weeds ſpring rankeſt 'in the richeſt ſoils, and the ſame prolific clime produces the 'powerful drug and deadly poiſon.---Neither is *ineſtimable li*'*berty*, or any other bleſſing, given quite pure to men, ex'cept that divine one of *doing good*: *there* alone is joy un'mixed, and *there* is pleaſure without alloy. Happy the man, 'and thrice happy the great miniſter, who takes this for his 'aim, in the exerciſe of his power, in the employment of his 'talents, and influence of his example!---Who directs his 'firſt care to the preſervation of *liberty*, the prime of the gifts 'of heaven,---next in deviſing *ſalutary laws*, ſuch as have 'been yearly adding to the *Britiſh acts* for a conſiderable 'tract of years; and laſtly, in promoting induſtry, the ſtrength 'of a nation, and ſuppreſſing idleneſs, the ſource of miſery.

'The happy effects of the laws lately made for theſe valu'able purpoſes are viſible over all *Britain*, in the ſpirit of 'improvement, which they have excited, in trade, agricul'ture, and manufactures, and which they ſupport by *pre*'*miums* and great encouragement. But one of them, I am 'apt to think, is *peculiar* to our country; which reflects 'great honour on its adviſers, and calls upon me to ſelect it, 'as its influence is chiefly viſible in the north end of our 'iſland. It is the beneficent act that has ſet a great body of 'men, formerly ſlaves, *free againſt their will*, by relieving 'them from a heavy vaſſalage, exempting them from *inferior* '*juriſdictions*, and putting them under the *immediate* protec'tion of the laws. In other countries it is too often the 'ſtudy of their governors, how to ſtrip the ſubjects of the 'few privileges left them by preceding princes: in *ours*, it is 'their pleaſure to ſet the enſlaved *free*, to diffuſe indepen'dency, and, as if the *preſſer* of ſuch happineſs were not 'enough, to allure the *ignorant* and *ſeduced* by the *gentleſt* of 'all methods, *benefits* and eaſily obtained *rewards* (provided in

'a ſubſequent act) to accept of the national bleſſing. A ſtrain 'of *the trueſt wiſdom and humanity.*

'To whom therefore could a *draught* of the *Roman em-'pire* (a ſtate founded on freedom) be ſo fitly addreſſed, and 'to whoſe judgment could a *compariſon* of its *conſtitution* with 'our *own* be ſo properly ſubmitted, as to the man who has 'the genuine honour of leading the councils of ſuch a nation 'as *Great Britain?* Let me not ill deſerve his goodneſs in 'reviewing the *draught*, by concealing ſuch condeſcenſion, or 'ſuppreſſing the pride juſtly inſpired by mr. *Pelham*'s approba-'tion. Encouraged by theſe, ſir! I proceed to give the hiſtory 'of a *court*, which, by turning from a courſe of violence and 'oppreſſion to the *maxims* you purſue, and to the *moderation* 'you practiſe, became beneficent and humane; and if not 'ſtrictly virtuous in private life, at leaſt decent in public, 'and eminent in *politeneſs* and learning.

'To this *laſt*, indeed, it chiefly owes its ſhining charac-'ter, the prince himſelf, and the greateſt in the empire, 'ſetting an example in their own writings, and vying with 'one another in patronizing the men of learning and genius; 'who in return, retrieved him from vice and miſery in the 'flower of his life, and have rendered him immortal to poſ-'terity: neither will it, I hope, ſir, be remembered to your 'diſhonour, "That amidſt a proſtitution of empty praiſe, "*you* choſe to patronize a pen untaught to flatter, devoted to "*virtue*, and to her beſt friends, to *liberty* and to *learning*; "whilſt it is my peculiar happineſs to have been favoured by "a great and good man, whom I can equally revere in a "public, as love in a private capacity, and bleſs myſelf in the "happy conjunction of *Britain's friend* and my *own bene-"factor.*"—Such is the language of the *pen untaught to flatter.*

Our author now enters into a greater detail, and in his fourth book gives a full and clear view of the firſt part of the life of *Auguſtus*, from his entering into affairs after the death of *Julius Cæſar*, until the extinction of liberty; and ſettling of the triumvirate. From this part of his work we ſhall give no extracts, but content ourſelves with ſaying, that as *Antony* had a great ſhare of the tranſactions of thoſe times, the doctor has drawn a ſtrong picture of his debaucheries, and repreſented in a juſt light the artful meaſures he purſued for enſlaving his country.

ART.

ART. LIII. An eſſay on magnetiſm; *or an endeavour to explain the various properties and effects of the* load-ſtone, *together with the* cauſes *of the ſame. By* Francis Penroſe, *ſurgeon, at* Biceſter, Oxfordſhire. Octavo. 1s. Owen.

OUR author's former treatiſe, on *electricity*, ſufficiently beſpeaks his ingenuity and abilities: how well he has ſucceeded in the preſent attempt, the reader may judge from the following extracts.

In his introduction he tells us, that the chief thing in which he differs from the preſent reigning principles in philoſophy, is in ſuppoſing, that the *ruling* and *moving agents* are *fluids*, and not *ſolids*; that the load-ſtone is *abſolutely paſſive*; and that all the effects of magnetiſm are performed by the extenſive and powerful actions of incumbent fluids.

'Attraction, ſays he, is allowed by ſome of our greateſt 'philoſophers, to be no other than a term for an *effect*, not a 'cauſe; and that this effect is performed by *impulſe*.' For this he quotes *Boyle*, *Graveſande*, and ſir *Iſaac Newton*; the laſt of whom obſerves, 'That not only the *attraction of coheſion* of 'the parts of bodies to themſelves, but alſo, that the *attraction* 'of *gravitation* of one body to another, is performed by, what 'he calls, *æther*: that at the orb of the ſun this *æther* is ex-'quiſitely rare, or ſubtile, ſtill growing denſer and denſer, 'the farther it recedes from its body; and by the denſer parts 'continually preſſing into the rarer, every thing is forced 'along with it, *with all that power which we call gravity*.'

This gives him occaſion to mention the motion of the heavenly bodies, and what is meant by a *vacuum*; he then concludes his introduction by obſerving, 'That if this ſhou'd 'be found to be fact, *viz.* that the *acting* parts of this ſyſtem 'are the *fluids* and not the *ſolids*; we muſt imagine, that 'the preſent account of the manner by which the animal 'oeconomy is carried on, muſt be greatly defective; and 'that the ſeveral motions of our body do not lie in the 'muſcles, to which they are generally aſcribed, but in the 'fluids.'

In order to underſtand what agent it is that cauſes the *attraction* and *direction* of the *load-ſtone*, he begins his eſſay with explaining the reaſons for the *preſſure* of the *air* from the *poles* to the *equator*, and the *expanſion* from the *equator* to each *pole*; and from theſe principles endeavours to account for all the *phænomena* of *magnetiſm*. 'Since it follows, ſays he, 'from what has been ſaid, that there muſt be a *continual* or

'*uninterrupted current* of *air* paſſing from each *pole* to the '*equator*, and a *perpetual ſucceſſion* of ſtreams of *light* from 'the *equator* to each *pole*; and ſince it is agreed that the load-'ſtone is compoſed of different *laminæ*, which run in a *direct* '*line* from one end of the ſtone to the other; and that the *pores* 'in the parts which compoſe the *ſides* of theſe *laminæ*, are 'impenetrable by *light* in *particles* of the ſame ſize with thoſe 'which paſs thro' the *interſtices between* the *laminæ* of the '*ſtone*; from this form, I ſay, we may eaſily imagine, that 'the *current* of *light*, or *æther*, going from the *equator*, '(which is in much the *ſmalleſt* particles) gains entrance at 'the north end of the load-ſtone.' (By which he means that end which points towards the ſouth.)

'The particles of air coming from the equator to each pole 'are of different ſizes; and then as the loadſtone, from the 'ſmallneſs of its pores, admits nothing thro' it but *light*, the 'remaining *particles* of the *air* will be *forced* off on each ſide 'of the *load-ſtone*, by the ſucceeding *current of light* and *air*, 'in the ſame manner as *water* is thro' the *arches* of a *bridge*, 'where we ſee, that after the middle arch, where the ſtream 'is the ſtrongeſt, has admitted as much of the water as it can 'contain, the *remainder* is *turned off* on *each ſide*; ſo the '*load-ſtone* admitting nothing but *particles* of *light*, the *re-*'*mainder* of the *air* (which is *too large* to *paſs* the *pores* of 'the *load ſtone*) is forc'd off on each ſide of it, by the follow-'ing *current* of *air*. And it muſt neceſſarily happen that the 'load-ſtone, or magnetic needle, when hung at liberty, will 'point north and ſouth; for this current of light ſtriking 'againſt its ſuperficies, and not being able to enter the load-'ſtone or needle in that direction, it muſt cauſe an alteration 'in its ſituation, 'till the length of its pores coincide with 'the direction of the above current.'

'The reaſon, ſays he, why *iron* or *ſteel* is the thing which 'the *load-ſtone attracts*, is, becauſe the iron is compos'd of 'matter that hath the ſame kind of *pores*, and of the *ſame* '*ſize*, with thoſe of the *load-ſtone*, which are *filled* with par-'ticles of *light*, or *æther*, of the ſame *ſize* or *kind*.'

'That the *attraction* of the load-ſtone is not cauſed from 'any *magnetical effluvia*, or *part* of the *very ſubſtance* of the 'ſtone, continually *flying off* from it, (as has been generally 'imagined) may with eaſe be proved, beyond contradiction; 'for, was this the caſe, whenever a *ſteel-bar*, is made *mag-*'*netical*, the *load-ſtone* muſt *loſe* ſome of *its weight*, and 'the *ſteel bar* receive an *addition* to *its weight*; but we find 'juſt the contrary to this happens; the *load-ſtone* continues

'the

'the *ſame*, and the *ſteel-bar*, inſtead of *gaining*, *loſes part* of 'its own *weight*. We alſo find that we can *give* a *ſteel-bar* 'a *power* of magnetiſm *ſtronger* or *weaker* in proportion to its '*hardneſs*, and to the *force* with which this æther *is puſh'd* 'thro' it, by being *touch'd* with another *load-ſtone*; and we 'alſo find, that where a *load-ſtone* is *not to be had*, yet the 'magnetical *power* is eaſily given it, by *ſtroking* it in a *ſtrait* '*direction*, with a piece of iron only: which proves to a 'demonſtration, that this *magnetical power* proceeds from the '*current* of *air* forcing the æther in *ſtrait lines*, thro' its '*length*, and not from any *magnetical effluvia* or *power in-* 'herent in the *load-ſtone*.'

From thoſe ſame principles he accounts for the variation of the needle in ſome parts of the earth; and likewiſe for its dipping towards the horizon differently in different parts of the earth.

Our author imagines, from the above theory, that iron is compos'd of different *laminæ*, in the ſame manner as the load-ſtone, and that theſe *laminæ* have ſome ſmall *obſtructions*, which continue, and prevent the *current* of *æther* from paſſing thro' them, till they are ſcoured and cleanſed by ſome *force* from without the iron; for on making an artificial magnet, if before you touch it, you wipe it as clean as you can, after it has been touch'd, you will find at each end ſome parts of the ſteel in an impalpable powder: this impalpable powder ſeems to be forced from the ſteel bar, by the load-ſtone acting as above deſcribed.

He concludes his eſſay with an account of the properties and effects of the load-ſtone; of which, ſuch as have not been accounted for, he endeavours to explain by the above theory.

ART. LIV. *A letter to Sir* William Wyndham. 2. *Some reflections on the preſent ſtate of the nation.* 3. *A letter to Mr.* Pope. *By the late Right Hon.* Henry St. John, *Lord Viſcount* Bolingbroke. *Octavo.* 6s. Millar.

LORD *Bolingbroke*'s character as a writer is ſo well known, and we have given our ſentiments in relation to it ſo fully on ſome former occaſions, that it would be to little purpoſe to repeat them here. But whatever idea may be entertained of his abilities as a *writer*, an attentive and impartial peruſal of his letter to Sir *William Wyndham*, which is the principal part of the volume now before us, will give but a very mean

mean opinion of him as a man. It is indeed a curious and intereſting letter, and ſufficient (if ſuch a thing is poſſible) to make the *Jacobites* themſelves aſhamed of *Jacobitiſm*; but ſhews plainly, that lord *Bolingbroke* was a ſlave to his paſſions, paſſions too of the moſt malignant nature, and one who would ſtick at nothing to ſerve the intereſts of a party.

This letter was written in the year 1717, during his lordſhip's exile, with a view to juſtify his conduct to poſterity, and ſtate the account between him and the tories. He introduces it with ſome general complaints of the treatment he had met with both from whigs and tories, and then proceeds to give a ſhort view of the ſtate of affairs in *Britain* from the latter part of the year 1710, to the beginning of the year 1715, about which time he left his country. The reaſon he aſſigns for going no farther back is, becauſe the part he acted before that time, in the firſt eſſays he made in public affairs, was the part of a tory, and ſo far of a piece with that which he acted afterwards. Beſides, he tells us, that the things which preceded this ſpace of time had no immediate influence on thoſe which happened ſince; whereas the events which fell out in the king's reign, were owing in a great meaſure to what was done, or neglected to be done, in the laſt four years of the queen's. The memory of theſe events being freſh at the time when his lordſhip wrote this letter, he dwells upon them as little as poſſible, and thinks it ſufficient to make a rough ſketch of the face of the court, and of the conduct of the ſeveral parties during that time.

He ſets out with telling us, that in the ſummer of the year 1710, the queen was prevailed upon to change her parliament and her miniſtry; that the intrigue of the earl of *Oxford* might facilitate the means, the violent proſecution of *Sacheverel*, and other unpopular meaſures, might create the occaſion, and encourage her in the reſolution; but that the true original cauſe was the perſonal ill uſage ſhe received in her private life, and in ſome trifling inſtances of the exerciſe of her power; for indulgence in which, his lordſhip ſays, ſhe would certainly have left the reins of government in thoſe hands which had held them ever ſince her acceſſion to the throne. After this he proceeds as follows:

'I am afraid, ſays he, that we came to court in the ſame 'diſpoſitions as all parties have done; that the principal ſpring 'of our actions was to have the government of the ſtate in 'our hands; that our principal views were the conſervation 'of this power, great employments to ourſelves, and great 'opportunities of rewarding thoſe who had helped to raiſe us,

and of hurting thoſe who ſtood in oppoſition to us. It is however true, that with theſe conſiderations of private and party intereſt there were others intermingled, which had for their object the public good of the nation, at leaſt what we took to be ſuch.

'We looked on the political principles which had generally prevailed in our government from the revolution in 1688, to be deſtructive of our true intereſt, to have mingled us too much in the affairs of the continent, to tend to the impoveriſhing our people, and to the looſening the bands of our conſtitution in church and ſtate. We ſuppoſed the tory party to be the bulk of the landed intereſt, and to have no contrary influence blended into its compoſition. We ſuppoſed the whigs to be the remains of a party, formed againſt the ill deſigns of the court under king *Charles* the ſecond, nurſed up into ſtrength, and applied to contrary uſes by king *William* the third, and yet ſtill ſo weak as to lean for ſupport on the preſbyterians and the other ſectaries, on the bank and the other corporations, on the *Dutch* and the other allies. From hence we judged it to follow, that they had been forced, and muſt continue ſo, to render the national intereſt ſubſervient to the intereſt of thoſe who lent them an additional ſtrength, without which they could never be the prevalent party. The view, therefore, of thoſe amongſt us, who thought in this manner, was to improve the queen's favour, to break the body of the whigs, to render their ſupports uſeleſs to them, and to fill the employments of the kingdom, down to the meaneſt, with tories. We imagined, that ſuch meaſures, joined to the advantages of our numbers and our property, would ſecure us againſt all attempts during her reign; and that we ſhould ſoon become too conſiderable, not to make our terms in all events which might happen afterwards: concerning which, to ſpeak truly, I believe few or none of us had any very ſettled reſolution.

'In order to bring theſe purpoſes about, I verily think, that the perſecution of diſſenters entered into no man's head. By the bills for preventing occaſional conformity, and the growth of ſchiſm, it was hoped that their ſting would be taken away. Theſe bills were thought neceſſary for our party intereſt, and beſides were deemed neither unreaſonable nor unjuſt. The good of ſociety may require, that no perſon ſhould be deprived of the protection of the government on account of his opinions in religious matters; but it does not follow from hence, that men ought to be truſted in any degree with the preſervation of the eſtabliſhment, who muſt,

'to

'to be conſiſtent with their principles, endeavour the ſubverſion of what is eſtabliſhed. An indulgence to conſciences, 'which the prejudice of education and long habits have rendered ſcrupulous, may be agreeable to the rules of good 'policy and humanity: yet will it hardly follow from hence, 'that a government is under any obligation to indulge a tenderneſs of conſcience to come, or to connive at the propagating of theſe prejudices, and at the forming of theſe habits. The evil effect is without remedy, and may therefore deſerve indulgence; but the evil cauſe is to be prevented, and can therefore be entitled to none. Beſides this, 'the bills I am ſpeaking of, rather than to enact any thing 'new, ſeemed only to enforce the obſervation of antient laws; 'which had been judged neceſſary for the ſecurity of the 'church and ſtate, at a time when the memory of the ruin of 'both, and of the hands by which that ruin had been wrought, 'was freſh in the minds of men.'

His lordſhip goes on to inform us, that the bank, the *Eaſt-India* company, and in general the monied intereſt, had nothing to apprehend like what they feared, or affected to fear, from the tories, *viz.* an entire ſubverſion of their property; that multitudes of the tory-party would have been wounded by ſuch a blow; and that the intention of thoſe, who were the warmeſt, ſeemed to go no farther than reſtraining their influence on the legiſlature, and on matters of ſtate; and finding at a proper ſeaſon means to make them contribute to the ſupport and eaſe of a government, under which they enjoyed advantages ſo much greater than the reſt of their fellow-ſubjects.

In regard to the allies, we are told, that there was no difference of opinion among all thoſe who came to the head of affairs at this time; that all ſeemed equally convinced of the unreaſonableneſs, and even of the impoſſibility of continuing the war on the ſame diſproportionate foot. Their univerſal ſenſe, his lordſhip ſays, was, that we had taken, except the part of the ſtates-general, the whole burden of the war upon us, while the entire advantage was to accrue to others: that this had appeared very groſly in 1709 and 1710, when preliminaries were inſiſted upon, which contained all that the allies, giving the greateſt looſe to their wiſhes, could deſire, and little or nothing on the behalf of *Great Britain*: that the war, which had been begun for the ſecurity of the allies, was continued for their grandeur; that the ends propoſed, when we engaged in it, might have been anſwered long before, and therefore that the firſt favourable occaſion might be ſeized of mak-

making peace; 'which, ſays he, we thought to be the inte-
'reſt of our country, and which appeared to all mankind, as
'well as to us, to be that of our party.'

Such, we are told, were in general the views of the tories, and his lordſhip appeals to mankind for the part he acted in the proſecution of them, as well as of all the meaſures acceſſary to them. 'To thoſe, ſays he, who had an opportunity
'of looking behind the curtain, I may likewiſe appeal for the
'difficulties which lay in my way, and for the particular
'diſcouragements which I met with. A principal load of
'parliamentary and foreign affairs in their ordinary courſe lay
'upon me; the whole negotiation of the peace, and of the
'troubleſome invidious ſteps preliminary to it, as far as they
'could be tranſacted at home, were thrown upon me. I
'continued in the houſe of commons during that important
'ſeſſion which preceded the peace; and which, by the ſpirit
'ſhewn through the whole courſe of it, and by the reſolu-
'tions taken in it, rendered the concluſion of the treaties prac-
'ticable. After this I was dragged into the houſe of lords in
'ſuch a manner, as to make my promotion a puniſhment,
'not a reward; and was there left to defend the treaties al-
'moſt alone.

'It would not have been hard to have forced the earl of
'*Oxford* to uſe me better. His good intentions began to be
'very much doubted of: the truth is, no opinion of his ſin-
'cerity had ever taken root in the party; and, which was
'worſe perhaps for a man in his ſtation, the opinion of his
'capacity began to fall apace. He was ſo hard puſhed in the
'houſe of lords in the beginning of 1712, that he had been
'forced, in the middle of the ſeſſion, to perſuade the queen
'to make a promotion of twelve peers at once; which was
'an unprecedented and invidious meaſure, to be excuſed by
'nothing but the neceſſity, and hardly by that. In the houſe
'of commons his credit was low, and my reputation very
'high. You know the nature of that aſſembly: they grow,
'like hounds, fond of the man who ſhews them game, and
'by whoſe halloo they are uſed to be encouraged. The
'thread of the negotiations, which could not ſtand ſtill a mo-
'ment without going back, was in my hands: and before
'another man could have made himſelf maſter of the buſineſs,
'much time would have been loſt, and great inconveniencies
'would have followed. Some, who oppoſed the court ſoon
'after, began to waver then: and if I had not wanted the
'inclination, I ſhould have wanted no help to do miſchief. 'I
'knew the way of quitting my employments and of retiring

'from

'from court, when the ſervice of my party required it; but 'I could not bring myſelf up to that reſolution, when the 'conſequence of it muſt have been the breaking my party, 'and the diſtreſs of the public affairs. I thought my miſtreſs 'treated me ill: but the ſenſe of that duty which I owed 'her came in aid of other conſiderations, and prevailed over 'my reſentment. Theſe ſentiments, indeed, are ſo much 'out of faſhion, that a man who avows them is in danger of 'paſſing for a bubble in the world: yet they were, in the 'conjuncture I ſpeak of, the true motives of my conduct; 'and you ſaw me go on as chearfully in the troubleſome and 'dangerous work aſſigned me, as if I had been under the ut-'moſt ſatisfaction. I began, indeed, in my heart, to renounce 'the friendſhip, which till that time I had preſerved inviolable 'for *Oxford*. I was not aware of all his treachery, nor of the 'baſe and little means which he employed then, and continued 'to employ afterwards, to ruin me in the opinion of the 'queen, and every where elſe. I ſaw, however, that he had 'no friendſhip for any body, and that with reſpect to me, in-'ſtead of having the ability to render that merit, which I 'endeavoured to acquire, an addition of ſtrength to himſelf, 'it became the object of his jealouſy, and a reaſon for under-'mining me.

'In this temper of mind I went on, till the great work of 'the peace was conſummated, and the treaty ſigned at *Utrecht*; 'after which a new and more melancholy ſcene for the party, 'as well as for me, opened itſelf.'

His lordſhip is far from thinking, that the treaties, or the negotiations which led to them, were exempt from faults; but allows that many were made in both, by thoſe who were concerned in them, and by himſelf in the firſt place, and tells us, that many were owing to the oppoſition they met with in every ſtep of their progreſs. Tho' judgment has been paſſed in this caſe, as the different paſſions or intereſts of men have inſpired them, yet, he ſays, the real cauſe which rendered the peace leſs anſwerable to the ſucceſs of the war, than it might, and than it ought to have been, lay in the conſtitution of the miniſtry, and in the obſtinate oppoſition made by the whigs and the allies. 'However, ſays he, ſure it is, 'that the defects of the peace did not occaſion the deſertions 'from the tory-party which happened about this time, nor 'thoſe diſorders in the court which immediately followed.

'Long before the purport of the treaties could be known, 'thoſe whigs, who had ſet out with us in 1710, began to re-'lapſe back to their party. They had among us ſhared the

'harveſt

'harveſt of a new miniſtry, and like prudent perſons, they 'took meaſures in time to have their ſhare in that of a new 'government.

'The whimſical, or the *Hanover*-tories continued zealous 'in appearance with us, till the peace was ſigned. I ſaw no 'people ſo eager for the concluſion of it. Some of them 'were in ſuch haſte, that they thought any peace preferable 'to the leaſt delay, and omitted no inſtances to quicken their 'friends who were actors in it. As ſoon as the treaties were 'perfected, and laid before the parliament, the ſcheme of 'theſe gentlemen began to diſcloſe itſelf entirely. Their love 'of the peace, like other paſſions, cooled by enjoyment. 'They grew nice about the conſtruction of the articles, could 'come up to no direct approbation, and, being let into the 'ſecret of what was to happen, would not preclude them-'ſelves from the glorious advantage of riſing on the ruins of 'their friends and of their party.

'The danger of the ſucceſſion, and the badneſs of the 'peace, were the two principles on which we were attacked. 'On the firſt, the whimſical tories joined the whigs, and de-'clared directly againſt their party. Altho' nothing is more 'certain than this truth, that there was at that time no form-'ed deſign in the party, whatever views ſome particular men 'might have, againſt his majeſty's acceſſion to the throne. 'On the latter, and moſt other points, they affected a moſt 'glorious neutrality.

'Inſtead of gathering ſtrength, either as a miniſtry or as a 'party, we grew weaker every day. The peace had been 'judged with reaſon to be the only ſolid foundation where-'upon we could erect a tory-ſyſtem; and yet when it was 'made, we found ourſelves at a full ſtand. Nay, the very 'work, which ought to have been the baſis of our ſtrength, 'was in part demoliſhed before our eyes, and we were ſtoned 'with the ruins of it. Whilſt this was doing, *Oxford* 'looked on, as if he had not been a party to all which had 'paſſed; broke now and then a jeſt, which ſavoured of the 'inns of court and the bad company in which he had been 'bred: and on thoſe occaſions, where his ſtation obliged 'him to ſpeak of buſineſs, was abſolutely unintelligible."

His lordſhip goes on to paint *Oxford*'s want of capacity, his want of faith, his inſolence and his ingratitude in very ſtrong colours; lays before his readers the diſtreſsful ſituation the tory-party were in from the autumn in 1713 to the ſummer following; and ſhews that no man in the miniſtry, or in the party, was ſo much expoſed as himſelf. Under the

prof-

proſpect of being diſtinguiſhed from the reſt of his party, in the common calamity, by ſeverer treatment, he tells us that he might have juſtified himſelf, by reaſon and by great authorities too, if he had made early proviſion, at leaſt to be ſafe, when he ſhould be no longer uſeful. How he could have ſecured this point he does not think proper to explain, and contents himſelf with informing us, that he made no one ſtep towards it. 'I reſolved, ſays he, not to abandon my party by 'turning whig, or, which is worſe a great deal, whimſical; 'or to treat ſeparately from it. I reſolved to keep myſelf at 'liberty to act on a tory bottom. If the queen diſgraced *Ox-* 'ford, and continued to live afterwards, I knew we ſhould 'have time and means to provide for our future ſafety; if the 'queen died and left us in the ſame unfortunate circumſtances, 'I expected to ſuffer for and with the tories; and I was pre- 'pared for it.

'The thunder had long grumbled in the air; and yet when 'the bolt fell, moſt of our party appeared as much ſurpriſed 'as if they had had no reaſon to expect it. There was a per- 'fect calm and univerſal ſubmiſſion through the whole king- 'dom. The chevalier indeed ſet out as if his deſign had been 'to gain the coaſt, and to embark for *Great Britain*; and the 'court of *France* made a merit to themſelves of ſtopping him, 'and obliging him to return. But this, to my certain know- 'ledge, was a farce acted by concert, to keep up an opinion 'of his character, when all opinion of his cauſe ſeemed to be 'at an end. He owned this concert to me at *Bar*, on the 'occaſion of my telling him, that he would have found no 'party ready to receive him, and that the enterprize would 'have been to the laſt degree extravagant. He was at this 'time far from having any encouragement: no party, nu- 'merous enough to make the leaſt diſturbance, was formed in 'his favour. On the king's arrival, the ſtorm aroſe. The 'menaces of the whigs, backed by ſome very raſh declara- 'tions, by little circumſtances of humour, which frequently 'offend more than real injuries, and by the entire change of 'all the perſons in employment, blew up the coals.'

His lordſhip goes on to inform us, that many of the tories had at firſt been made to entertain ſome faint hopes, that they would be permitted to live in quiet; that there were others among them who depended upon having real credit and ſubſtantial power under the new government; that ſuch impreſſions on the minds of men had rendered the two houſes of parliament, which were then ſitting, as good courtiers to king *George*, as ever they had been to queen *Anne*; and that all

theſe

theſe hopes being, at once, and with violence, extinguiſhed, deſpair ſucceeded in their room.

'Our party, continues he, began ſoon to act like men de-
'livered over to their paſſions, and unguided by any other
'principle; not like men fired by a juſt reſentment, and a
'reaſonable ambition to a bold undertaking. They treated
'the government like men who were reſolved not to live un-
'der it; and yet they took no one meaſure to ſupport them-
'ſelves againſt it. They expreſſed, without reſerve or cir-
'cumſpection, an eagerneſs to join in any attempt againſt the
'eſtabliſhment which they had received and confirmed, and
'which many of them had courted but a few weeks before;
'and yet, in the midſt of all this bravery, when the election
'of the new parliament came on, ſome of theſe very men
'acted with the coolneſs of thoſe who are much better diſ-
'poſed to compound than to take arms.

'The body of the tories being in this temper, it is not to
'be wondered at, if they heated one another, and began
'apace to turn their eyes towards the pretender: and if thoſe
'few, who had already engaged with him, applied themſelves
'to improve the conjuncture, and endeavoured to liſt a party
'for him'

About a month after the queen's death, our noble author tells us, that he went into the country, as ſoon as the ſeals were taken from him, and that whilſt he continued there, he felt the general diſpoſition to jacobitiſm increaſe daily among people of all ranks; among ſeveral who had been conſtantly diſtinguiſhed by their averſion to that cauſe. But at his return to *London*, in the month of *February* or *March*, 1715, a few weeks before he left *England*, he ſays, that he began, for the firſt time in his whole life, to perceive theſe general diſpoſitions ripen into reſolutions, and to obſerve ſome regular workings among many of his principal friends, which denoted a ſcheme of this kind. Theſe workings, we are told, were very faint, as the perſons concerned in carrying them on, did not think it ſafe to ſpeak too plainly to men, who were, in truth, ill-diſpoſed to the government, becauſe they neither found their account at preſent under it, nor had been managed with art enough to leave them hopes of finding it afterwards; but who, at the ſame time, had not the leaſt affection for the pretender's perſon, nor any principle favourable to his intereſt.

Such, it is ſaid, was the ſtate of things when the new parliament, which his majeſty had called, aſſembled. His lordſhip informs us, that the whigs came to the opening of this parliament, full of as much violence as could poſſeſs men

who expected to make their court, to confirm themſelves in power, and to gratify their reſentments by the ſame meaſures; that if milder meaſures had been purſued, the tories had never univerſally embraced jacobitiſm; that the violence of the whigs forced them into the arms of the pretender; that the court and the party ſeemed to vie with one another, which ſhould go the greateſt lengths in ſeverity; and that the miniſters, whoſe true intereſt it muſt at all times be to calm the minds of men, were, upon this occaſion, the tribunes of the people. We are farther told, that in the king's firſt ſpeech from the throne, all the inflaming hints were given, and all the methods of violence chalked out to the two houſes; that the firſt ſteps in both were perfectly anſwerable; and that, to the ſhame of the peerage, ſeveral lords, at this time, concurred to condemn, in one general vote, all that they had approved of in a former parliament by many particular reſolutions.

'Among ſeveral bloody reſolutions, ſays his lordſhip, propoſed and agitated at this time, the reſolution of impeaching me of high treaſon was taken: and I took that of leaving *England*, not in a panic terror, improved by the artifices of the duke of MARLBOROUGH, whom I knew, even at that time, too well to act by his advice or information in any caſe, but on ſuch grounds as the proceedings which ſoon followed ſufficiently juſtified, and as I have never repented building upon. Thoſe who blamed it in the firſt heat, were ſoon after obliged to change their language; for what other reſolution could I take? The method of proſecution deſigned againſt me, would have put me immediately out of condition to act for myſelf, or to ſerve thoſe who were leſs expoſed than me, but who were, however, in danger. On the other hand, how few were there on whoſe aſſiſtance I could depend, or to whom I would, even in thoſe circumſtances, be obliged? The ferment in the nation was wrought up to a conſiderable height; but there was, at that time, no reaſon to expect that it could influence the proceedings in parliament in favour of thoſe who ſhould be accuſed. Left to its own movement, it was much more proper to quicken than ſlacken the proſecutions: and who was there to guide its motions. The tories who had been true to one another to the laſt, were an handful, and no great vigour could be expected from them. The whimſicals, diſappointed of the figure they hoped to make, began indeed to join their old friends. One of the principal amongſt them (Earl of *Angleſey*) was ſo very good as to confeſs to me, that if the court had called the ſervants of the late Queen to account,

'count, and had ſtopped there, he muſt have conſidered him 'ſelf as a judge, and have acted according to his conſcience 'on what ſhould have appeared to him: but that war had 'been declared to the whole tory party, and that now the 'ſtate of things was altered. This diſcourſe needed no com-'mentary, and proved to me, that I had never erred in the 'judgment I made of this ſet of men. Could I then reſolve 'to be obliged to them, or to ſuffer with *Oxford*? As 'much as I ſtill was heated by the diſputes in which I had 'been all my life engaged againſt the whigs, I would ſooner 'have choſe to owe my ſecurity to their indulgence, than to 'the aſſiſtance of the whimſicals: but I thought baniſhment, 'with all her train of evils, preferable to either. I abhorred '*Oxford* to that degree, that I could not bear to be joined 'with him in any caſe. Nothing, perhaps, contributed ſo 'much to determine me as this ſentiment. A ſenſe of ho-'nour would not have permitted me to diſtinguiſh between 'his caſe and mine own; and it was worſe than death to lie 'under the neceſſity of making them the ſame, and of taking 'meaſures in concert with him.

'I am now come to the time at which I left *England*, and 'have finiſhed the firſt part of that deduction of facts which I 'propoſed to lay before you. I am hopeful that you will not 'think it altogether tedious or unneceſſary; for although ve-'ry little of what I have ſaid can be new to you, yet this 'ſummary account will enable you with greater eaſe to recall 'to your memory the paſſages of thoſe four years, wherewith 'all that I am going to relate to you has an immediate and 'neceſſary connection.

'In what has been ſaid I am far from making my own pa-'negyric. I had not, in thoſe days, ſo much merit as was 'aſcribed to me: nor ſince that time have I had ſo little as 'the ſame perſons allowed me. I committed, without diſ-'pute, many faults; and a greater man than I can pretend to 'be, conſtituted in the ſame circumſtances, would not have 'kept clear of all; but with reſpect to the tories I committed 'none. I carried the point of party-honour to the height, 'and ſacrificed every thing to my attachment to them during 'this period of time. Let us now examine whether I have 'done ſo during the reſt.'

Upon his lordſhip's arrival in *France*, about the end of *March* 1715, we are told, that the affairs of *England* were repreſented to him in another light than he had ſeen them in, when he looked upon them with his own eyes very few weeks before; that he found the perſons, who were detached

to ſpeak with him, prepared to think that he went over to negotiate for the pretender; and that when they perceived he was more ignorant than they imagined, he was aſſured by them, that there would be ſuddenly an univerſal riſing in *England* and *Scotland*. In the anſwers he made, he informs us, that he endeavoured to ſet the miſtake right, and to ſhew that things were far from the point of maturity imagined; that great endeavours, but to no purpoſe, were uſed to prevail on him to anſwer the letter of invitation ſent him from *Bar*; that in the uncertainty of what would happen, whether the proſecutions would be puſhed in the manner intended againſt him, and againſt others, or whether the whigs would relent, drop ſome, and ſoften the fate of others, he reſolved to conduct himſelf ſo, as to create no appearance which might be ſtrained into a pretence for hard uſage, and which might be retorted on his friends when they debated for him, or when they defended themſelves; that he ſaw the earl of *Stair*, promiſed him that he would enter into no Jacobite engagements, and kept his word with him; and that he writ a letter to mr. ſecretary *Stanhope*, which might take off any imputation of neglect of the government, and retired into *Dauphiné*, to remove the objection of reſidence near the court of *France*.

His lordſhip goes on to inform us, that, during the ſhort time he continued on the banks of the *Rhone*, the proſecutions were carried on at *Weſtminſter* with the utmoſt violence; that the ferment among the people was riſen to ſuch a degree, that it could end in nothing better, and might have ended in ſomething worſe, than it did; that the act of attainder, in conſequence of his impeachment, had paſſed againſt him for crimes of the blackeſt dye, and among other inducements to paſs it, his having been engaged in the pretender's intereſt, was one; that he heard ſeldom, and darkly, from his friends in *England*; and though he ſaw well enough which way the current ran, that he was yet entirely ignorant of the meaſures they took, and of the uſe they intended to make of him; that he contented himſelf with letting them all know, that they had but to command him, and that he was ready to venture in their ſervice the little which remained, as frankly as he had expoſed all that was gone. 'At laſt, ſays he, your commands came, and I ſhall ſhew you in what manner I executed them.

'The perſon who was ſent to me arrived in the beginning 'of *July* 1715, at the place where I was. He ſpoke in the 'name of all the friends whoſe authority could influence me, 'and he brought me word, that *Scotland* was not only ready to

'take arms, but under ſome ſort of diſſatisfaction to be with-
'held from beginning; that in *England* the people were ex-
'aſperated againſt the government to ſuch a degree, that, far
'from wanting to be encouraged, they could not be reſtrain-
'ed from inſulting it on every occaſion; that the whole tory
'party was become avowedly jacobite;—in a word, that moſt
'of the principal tories were in a concert with the duke of
'*Ormond*, for I had preſſed particularly to be informed, whe-
'ther his grace acted alone, or if not, who were his council;
'and that the others were ſo diſpoſed, that there remained
'no doubt of their joining as ſoon as the firſt blow ſhould be
'ſtruck.—He intreated that I would defer no longer to join
'the chevalier;—and concluded by giving me a letter from
'the pretender, whom he had ſeen in his way to me, in which
'I was preſſed to repair without loſs of time to *Commercy*:
'and this inſtance was grounded on the meſſage, which the
'bearer of the letter had brought me from my friends in *Eng-*
'*land*.

'I received this account, and this ſummons, ill in my bed:
'yet, important as the matter was, a few minutes ſerved to
'determine me. The circumſtances wanting to form a rea-
'ſonable inducement to engage, did not eſcape me. But the
'ſmart of a bill of attainder tingled in every vein: and I
'looked on my party to be under oppreſſion, and to call for
'my aſſiſtance. Beſides which, I conſidered, firſt, that I
'ſhould certainly be informed, when I conferred with the
'chevalier, of the many particulars unknown to this gentle-
'man; for I did not imagine that you could be ſo near to
'take arms, as he repreſented you to be, on no other foun-
'dation than that which he expoſed; and ſecondly, that I
'was obliged, in honour, to declare, without waiting for
'a more particular information from *England*; ſince my
'friends had taken their reſolution to declare, without any
'previous aſſurance of what might be expected from *France*.
'This ſecond motive weighed extremely with me at that
'time! there is, however, more ſound than ſenſe in it, and
'it contains the original error, to which all your ſubſequent
'errors, and the thread of misfortunes which followed, are to
'be aſcribed.

'My reſolution thus taken, I loſt no time in repairing to
'*Commercy*. The very firſt converſations with the chevalier,
'anſwered in no degree my expectations: and I aſſure you,
'with great truth, that I began, even then, if not to repent
'of my own raſhneſs, yet to be fully convinced both of yours
'and mine.'

Our noble author goes on to acquaint us, that the chevalier talked to him like a man who expected every moment to ſet out for *England* or *Scotland*, but who did not know very well for which; that the duke of *Ormond* had taken the direction of the whole affair, as far as it related to *England*, upon himſelf, and had received a commiſſion for this purpoſe, containing the moſt ample powers that could be given; that the principles, however, on which the pretender ſhould proceed, and the tories engage in the ſervice, had not been laid down; that little care had been taken to eſtabliſh a regular and certain method of correſpondence; and that every thing was looſe, and abandoned to the diſpoſition of fortune. He further informs us, that there was the greateſt reaſon to apprehend, that the aſſiſtances demanded from *France* could not be obtained; that notwithſtanding this, thoſe who were at the head of the undertaking, ſuffered the buſineſs to jog merrily on, and acted as if they had been ſure of foreign ſuccour; and that while the party were rendered ſanguine by their paſſions, and made no doubt of ſubverting a government they were angry with, both one and the other made as much buſtle, and gave as great alarm, as would have been imprudent even at the eve of a general inſurrection.

'This, ſays he, appeared to me to be the ſtate of things 'with reſpect to *England*, when I arrived at *Commercy*.

'The *Scots* had long preſſed the chevalier to come amongſt 'them, and had of late ſent frequent meſſages to quicken his 'departure, ſome of which were delivered in terms much 'more zealous than reſpectful. The truth is, they ſeemed 'in as much haſte to begin, as if they had thought themſelves 'able to do the work alone; as if they had been apprehenſive 'of no danger but that of ſeeing it taken out of their hands, 'and of having the honour of it ſhared by others. However, 'that which was wanting on the part of *England*, was not 'wanting in *Scotland*; the *Scots* talked aloud, that they were 'in a condition to riſe. They took little care to keep their 'intentions ſecret, but they were diſpoſed to put thoſe intentions into immediate execution, and thereby to render the 'ſecret no longer neceſſary. They knew upon whom to 'depend for every part of the work, and they had concerted 'with the chevalier, even to the place of his landing.

'There was need of no great ſagacity to perceive how unequal ſuch foundations were to the weight of the building 'deſigned to be raiſed on them. The *Scots*, with all their 'zeal, and all their valour, could bring no revolution about, 'unleſs in concurrence with the *Engliſh*: and among the latter

'ter nothing was ripe for ſuch an undertaking, but the temper of the people, if that was ſo. I thought therefore that the pretender's friends in the north ſhould be kept from riſing, till thoſe in the ſouth had put themſelves in a condition to act; and that, in the mean while, the utmoſt endeavours ought to be uſed with the king of *France* to eſpouſe the cauſe; and that a plan of the deſign, with a more particular ſpecification of the ſuccours deſired, as well as of the time when, and the place to which they ſhould be conveyed, ought to be writ for: all which I was told by the marſhal of *Berwick*, who had the principal direction, at that time, of theſe affairs in *France*, and I dare ſay, very truly, had been often aſked, but never ſent. I looked on this enterprize to be of the nature of thoſe which can hardly be undertaken more than once; and I judged, that the ſucceſs of it would depend on timing together, as near as poſſible, the inſurrection in both parts of the iſland, and the ſuccours from hence. The pretender approved this opinion of mine. He inſtructed me accordingly; and I left *Lorrain*, after having accepted the ſeals much againſt my inclination. I made one condition with him. It was this: that I ſhould be at liberty to quit a ſtation, which my humour, and many other conſiderations, made me think myſelf very unfit for, whenever the occaſion on which I engaged was over, one way or other: and I deſire you to remember that I did ſo.

'I arrived at *Paris* towards the end of *July* 1715. You will obſerve, that all I was charged with, and all, by conſequence, that I am anſwerable for, was to ſolicit this court, and to diſpoſe them to grant us the ſuccours neceſſary to make the attempt, as ſoon as we ſhould know certainly from *England*, in what it was deſired that theſe ſuccours ſhould conſiſt, and whither they ſhould be ſent. Here I found a multitude of people at work, and every one doing what ſeemed good in his own eyes: no ſubordination, no order, no concert. Perſons concerned in the management of theſe affairs upon former occaſions have aſſured me, this is always the caſe. It might be ſo to ſome degree; but I believe never ſo much as now. The jacobites had wrought one another up to look on the ſucceſs of the preſent deſigns as infallible. Every meeting-houſe which the populace demoliſhed, every drunken riot which happened, ſerved to confirm them in theſe ſanguine expectations; and there was hardly one amongſt them, who would loſe the air of contributing, by his intrigues, to the reſtoration, which, he took

'it for granted, would be brought about, without him, in a 'very few weeks.

'Care and hope ſat on every buſy *Iriſh* face. Thoſe who 'could write and read, had letters to ſhew, and thoſe who 'had not arrived to this pitch of erudition, had their ſecrets 'to whiſper. No ſex was excluded from this miniſtry. *Fanny* '*Oglethorpe*, whom you muſt have ſeen in *England*, kept her 'corner in it, and *Olive Trant* was the great wheel of our 'machine.

'I imagine, that this picture, the lines of which are not 'too ſtrong, would ſerve to repreſent what paſſed on your 'ſide of the water at the ſame time. The letters which came 'from thence ſeemed to me to contain rather ſuch things as 'the writers wiſhed might be true, than ſuch as they knew to 'be ſo: and the accounts which were ſent from hence were 'of the ſame kind. The vanity of ſome, and the credulity 'of others, ſupported this ridiculous correſpondence; and I 'queſtion not but very many perſons, ſome ſuch I have 'known, did the ſame thing from a principle which they took 'to be a very wiſe one: they imagined, that they helped, by 'theſe means, to maintain and to increaſe the ſpirit of the 'party in *England* and *France*.—Thus were numbers of peo-'ple employed, under a notion of advancing the buſineſs, or 'from an affectation of importance, in amuſing and flattering 'one another, and in ſounding the alarm in the ears of an 'enemy, whom it was their intereſt to ſurprize. The go-'vernment of *England* was put on its guard; and the neceſ-'ſity of acting, or of laying aſide, with ſome diſadvantage, 'all thoughts of acting for the preſent, was precipitated, be-'fore any meaſures neceſſary to enable you to act, had been 'prepared, or almoſt thought of.'

Such was the company into which our noble author was fallen; ſuch were the meaſures in which he was engaged, and he acknowledges it was for his ſins; he likewiſe tells us, that it was upon the credit of ſuch a mob-miniſtry that the tories judged him capable of betraying a truſt, or incapable of diſcharging it.

He goes on to relate how the arrival of the duke of *Ormond* in *France*, and the death of *Lewis*, caſt a damp on all the jacobites were doing, and rendered vain and fruitleſs all they had done. Their conduct hitherto, indeed, had been wild and uncertain, and all that followed was mad and deſperate. Through the whole of the enterprize, which had nothing leſs for its object than the diſpoſition of crowns, ſuch meaſures were purſued, as no reaſonable man would have employed; in the

the moſt common affairs of life. His lordſhip, however, tho' he loſt all hopes of ſucceſs when *Lewis* died, did what he could to keep up his own ſpirits, and thoſe of his party, and being once engaged, was determined to ſee the concluſion of the perilous adventure. In the remaining part of the letter he gives a minute and circumſtantial account of his conduct, during the whole progreſs of the affair, and of the manner in which the pretender, upon his return to *France*, ſignified to him, that he had no further occaſion for his ſervice. He informs us, that at the time of his delivering up the ſeals to the duke of *Ormond*, he declared to him that he would never more have to do with the pretender or his cauſe, and endeavours to refute the ſeveral accuſations that were brought againſt him at this time, by a particular deduction of facts. The links of that chain which former engagements had faſtened on him, being now broke, and thinking himſelf free from all obligations of keeping meaſures with the pretender, he farther informs us, that from the moment of his being diſmiſſed, he took the reſolution of making his peace at home, and of employing all the unfortunate experience he had acquired abroad, to undeceive his friends, and to promote the union and quiet of his country. He concludes his letter with adducing ſeveral proofs of the pretender's bigotted attachment to popery, and confeſſes that he was far from weighing the affair of religion as he ought to have done, when the ſolicitation of his friends, and the perſecution of his enemies precipitated him into engagements with him.

What he ſays of the pretender's religion is as follows:— 'His religion is not founded on the love of virtue, and the 'deteſtation of vice; on a ſenſe of that obedience which is 'due to the will of the ſupreme being; and a ſenſe of thoſe 'obligations which creatures formed to live in a mutual de'pendance on one another, lie under. The ſpring of his 'whole conduct is fear; fear of the horns of the devil, and of 'the flames of hell. He has been taught to believe, that 'nothing but a blind ſubmiſſion to the church of *Rome*, and 'a ſtrict adherence to all the terms of that communion, can 'ſave him from theſe dangers. He has all the ſuperſtition of 'a capuchin; but I found in him no tincture of the religion 'of a prince. Do not imagine that I looſe the reins to my 'imagination, or that I write what my reſentments dictate: 'I tell you ſimply my opinion. I have heard the ſame de'ſcription of his character made by thoſe who knew him beſt; 'and I converſed with very few among the *Roman* catholics 'themſelves, who did not think him too much a papiſt.'

His

His lordſhip informs us, that when the draught of a declaration, and other papers which were to be diſperſed in *Great Britain*, came to be ſettled, the pretender took exception againſt ſeveral paſſages, and particularly againſt thoſe wherein a direct promiſe of ſecuring the churches of *England* and *Ireland* was made. We are further told, that theſe draughts being left with him in order to be amended, the whole tenor of the amendments was one continued inſtance of the groſſeſt bigotry; and that the moſt material paſſages were turned with all the jeſuitical prevarication imaginable. As proofs of this ſeveral inſtances are adduced, ſome of which we ſhall here inſert.

'The late queen was called in the original draught, *his ſiſter of glorious and bleſſed memory*: in that which he publiſhed, the epithet of *bleſſed* was left out. Her eminent juſtice, and her exemplary piety, were occaſionally mentioned: in lieu of which he ſubſtituted a flat, and, in this caſe, an invidious expreſſion, *her inclinations to juſtice*. Not content with declaring her neither juſt nor pious in this world, he did little elſe than declare her damned in the other, according to the charitable principles of the church of *Rome*. *When it pleaſed almighty God to take her to himſelf*, was the expreſſion uſed in ſpeaking of the death of the queen: this he eraſed, and inſtead thereof inſerted theſe words, *when it pleaſed almighty God to put a period to her life*.

'He graciouſly allowed the univerſities to be nurſeries of loyalty; but did not think that it became him to ſtyle them *nurſeries of religion*. Since his father paſſes already for a ſaint, and ſince reports are encouraged of miracles which they ſuppoſe to be wrought at his tomb, he might have allowed his grandfather to paſs for a martyr; but he ſtruck out of the draught theſe words, *that bleſſed martyr who died for his people*, which were applied to king *Charles* I. and would ſay nothing more of him, than that *he fell a ſacrifice to rebellion*.'

We have now given our readers as clear a view of what is contained in this very curious letter, as the bounds we are obliged to aſſign this article, would allow us. The reflections which ariſe from the account lord *Bolingbroke* gives of his own conduct are ſo very obvious, that we ſhall not anticipate them, but leave our readers to contemplate the picture his lordſhip has drawn of himſelf.

The reflections on the preſent ſtate of the nation with regard to her taxes and debts, and on the cauſes and conſequences of them, are very juſt and ſenſible; they were written in the year 1749, and left unfiniſhed. As to the letter

to mr. *Pope*, it is a kind of introduction to ſome epiſtolary eſſays, which we are told will be publiſhed next winter. What his lordſhip ſeems principally to aim at in theſe eſſays, is, as far as appears to us, to beat down and humble that philoſophical pride, which has been the fruitful parent of vain curioſity and bold preſumption, and, to uſe his own words, has rendered men dogmatical in the midſt of ignorance, and often ſceptical in the midſt of knowledge. The ſubjects which are to be the principal objects of them, are thoſe of the *firſt philoſophy*; by which his lordſhip means natural theology or theiſm, and natural religion or ethics. 'If we conſider, ſays 'he, the order of the ſciences in their riſe and progreſs, the 'firſt place belongs to natural philoſophy, the mother of them 'all, or the trunk of the tree of knowledge; out of which, 'and in proportion to which, like ſo many branches, they all 'grow. Theſe branches ſpread wide, and bear even fruits 'of different kinds. But the ſap that made them ſhoot, and 'makes them flouriſh, riſes from the root through the trunk, 'and their productions are varied according to the variety of 'ſtrainers through which it flows. In plain terms, I ſpeak 'not here of ſupernatural or revealed ſcience, and therefore, 'I ſay, that all ſcience, if it be real, muſt riſe from below, 'and from our own level. It cannot deſcend from above, 'nor from ſuperior ſyſtems of being and knowledge.—I con'ſider theology and ethics as the firſt of ſciences in pre-emi'nence of rank: but I conſider the conſtant contemplation 'of nature, by which I mean the whole ſyſtem of God's 'works, as far as it lies open to us, as the common ſpring of 'all ſciences, and even of theſe. What has been ſaid agree'ably to this notion, ſeems to me evidently true; and yet 'metaphyſical divines and philoſophers proceed in direct con'tradiction to it, and have thereby, if I miſtake not, be'wildered themſelves, and a great part of mankind, in ſuch 'inextricable labyrinths of hypothetical reaſoning, that few 'men can find their way back, and none can find it forward 'into the road of truth. To dwell long, and on ſome points 'always, in particular knowledge, tires the patience of theſe 'impetuous philoſophers. They fly to generals. To conſi'der, attentively, even the minuteſt phænomena of body and 'mind, mortifies their pride. Rather than creep up ſlowly, 'à *poſteriori*, to a little general knowledge, they ſoar at once 'as far, and as high, as imagination can carry them. From 'thence they deſcend again, armed with ſyſtems and arguments 'à *priori*; and, regardleſs how theſe agree, or claſh with the 'phænomena of nature, they impoſe them on mankind.

'It

'It is this manner of philoſophiſing, this prepoſterous method of beginning our ſearch after truth, out of the bounds of human knowledge, or of continuing it beyond them, that has corrupted natural theology, and natural religion in all ages. They have been corrupted to ſuch a degree, that it is grown, and was ſo long ſince, as neceſſary to plead the cauſe of God, if I may uſe this expreſſion after *Seneca*, againſt the divine, as againſt the atheiſt; to aſſert his exiſtence againſt the latter, to defend his attributes againſt the former, and to juſtify his providence againſt both. To both, a ſincere and humble Theiſt might ſay very properly, *I make no difference between you on many occaſions; becauſe it is indifferent whether you deny or defame the ſupreme Being:* nay, *Plutarch*, tho' little orthodox in theology, was not in the wrong, perhaps, when he declared the laſt to be the worſt.'

In theſe eſſays too, the whole of that theological ſyſtem which the clergy have made and propagated, is to be examined and analyſed, that what is divine may be diſtinguiſhed from what is human; the firſt adhered to implicitly, and no more authority aſcribed to the laſt, than the word of man deſerves.

There are many ſevere and ungenteel reflections upon the clergy contained in this letter, which his lordſhip concludes with an aſſertion that has neither truth nor candor on its ſide: it is this, 'that in natural religion the clergy are unneceſſary guides, and in revealed, dangerous ones.'

ART. LV. *Obſervations upon the antiquities of the town of* Herculaneum, *diſcovered at the foot of mount* Veſuvius. *With ſome reflections on the painting and ſculpture of the antients; and a ſhort deſcription of the antiquities in the neighbourhood of* Naples. *By mr.* Bellicard, *architect, member of the academies of* Bologna *and* Florence. 8vo. 6s. Wilſon *and* Durham.

NOtwithſtanding the number of books already publiſhed, relating to the antiquities found among the ruins of the antient and unhappy city of *Herculaneum*, the reader may find ſome particulars in mr. *Bellicard's* account, which have eſcaped the obſervation of former writers. He tells us in his preface, that theſe obſervations were at firſt made with a view ſolely to his own private inſtruction; but he was

at

at laſt induced to publiſh them, for reaſons with which we ſhall not trouble our readers.

This work being, however, ſketched out in a brief and curſory way, its chief uſe is, as the author ingenuouſly acknowledges, to refreſh the memories of thoſe who have viſited *Italy*, and ſeen the moſt remarkable antiquities in the neighbourhood of *Naples*; but it will alſo ſerve to communicate a ſlight idea of them to others who have not made that tour, and of conſequence cannot judge for themſelves.

The author has divided this collection into three parts, which form as many little ſeparate treatiſes; in the firſt of which he deſcribes ſuch intereſting particulars as he obſerved in *Herculaneum*. The ſecond ſection is compoſed of a diſſertation upon the paintings and ſculpture found at *Herculaneum*; and as this part was not ſo much our author's province, he was here obliged to a gentleman who ſeems to be a maſter in this way, and who kindly furniſhed him with his obſervations. The third ſection contains a deſcription of the antiquities at *Baiæ*, *Puzzoli*, and *Capua*. Tho' ſeveral authors have already given accounts of thoſe places, yet as mr. *Bellicard* had likewiſe made obſervations upon the ſame antiquities, which he delineated upon the ſpot, he thought it his duty to inſert them after thoſe of *Herculaneum*, with which he thought them naturally connected.

The author has enriched this work with forty-two plates, deſigned and engraved by himſelf.

ART. LVI. *A diſſertation upon the* Italian *poetry, in which are interſperſed, ſome remarks on mr.* Voltaire's *eſſay on the epic poets. By* Guiſeppe Baretti. 8vo. 1s. 6d. Dodſley.

THE author of this treatiſe enters the liſts upon the moſt laudable of all motives, a zeal for his country, and that zeal not a blind one; but properly guarded, and modified by a reſpect for truth.

Voltaire had, in his apprehenſion, treated with too great a contempt *Italian* poetry in general, and eſpecially *Arioſto*, one of the greateſt poets of that, or indeed any country: and as authority has ever a greater ſhare in the government of the world, than reaſon or truth, there was room to fear that a name of ſuch importance as *Voltaire's* might give that prejudice too great a force; eſpecially with thoſe, who, for want of underſtanding, or being converſant in, that language, might adopt his opinion, on their faith in his judgment.

Vol-

Voltaire, however, is not the only *French* author of note who is attacked in this diſſertation. *Boileau*, the famous ſatyriſt, who affected to deſpiſe the *Italian* poetry, and who gave it the laſh in verſes that were in every one's mouth * appears another object of his juſt indignation; and he accordingly traces the error of his judgment to the ſource, and ſhews upon what falſe grounds he formed it, and gave it vogue by that ſuperiority which he aſſumed in criticiſm.

'It is an obſervation, ſays the author, made a long time 'ago, that the *French*, like ſheep, conſtantly follow him 'that happens to be their leader. If one of their princes of 'the blood, or one of their great generals, advances towards 'the enemy in battle, the whole army follows him courageouſly. If their king puts on a wig of a particular faſhion, 'all the *French* will have wigs *à la royale*. If a duke and 'peer of the kingdom wears an extravagant colour; if a man 'of great dignity introduces a mode, all the nation conforms 'itſelf to his taſte immediately.

'They act in the ſame manner with regard to letters; and 'this genius of imitation and mimicry peculiar to them above 'any other people, preſent or paſt, drew all the critics, poets, 'and writers of every kind, without any reſerve, into the 'opinion of a man ſo great as *Boileau* was, and all threw 'themſelves upon the *Italians*, with this great leader at the 'head of the army.'

The Sr. *Baretti* ſhews, that it is with great diſingenuity, or at leaſt miſ-judgment, that *Boileau* and others built their contempt of the *Italian* poetry, on a claſs of authors who are given up and exploded by the *Italians* themſelves, for having introduced an extravagance of thought, and corruption of ſtyle, into their poetry: ſuch as *Ciro of Pers*, *Achillini*, *Abati*, *Ciampoli*, *Bruni*, and eſpecially *Marini*, who was the more dangerous example, in that he poſſeſſed really a ſtrong and lively imagination, which he abuſed for want of pruning and correcting its luxuriancy. To judge then of the merit of the *Italian* poetry, and to determine againſt it, on evidences of ſuch a character, is as unfair as if one was to form an opinion of the *Engliſh* poetry on *Blackmore*, *Ogilby*, *Settle*, and the like.

* *Laiſſons à l'Italie*
De tout ce faux brillant l'éclatante folie——
- - - - - - - - - - -
Tout le clinquant de Taſſe à tout l'or de Virgile.

Taſſo's

Taſſo's name is indeed brought into the general proſcription by *Boileau*; *Taſſo*, who was a poet undoubtedly of the firſt rank. Nor could the excellencies, and beauties without number, of his celebrated epic poem, *La Gieruſalemme liberata*, defend him from his cenſure; which could only be built on a few glittering conceits, and too frequent a recourſe to the machinery of allegorical perſonages, which was indeed more the vice of the times than a fair reproach of *Taſſo* who conformed to them: and condemning him thus in a ſummary way, without doing juſtice to the preponderancy of his merit, is to uſe a compariſon that will ſet this procedure in its true light, like crying down *Milton* and *Shakeſpeare* for thoſe faults in them, which all critics, that is to ſay, critics in the proper ſenſe of that word, cannot but acknowledge; but who, at the ſame time, will readily pardon them, for the ſake of their ſuperior excellencies. One deciſion may, however, be ſafely ventured: *Taſſo* will be read with pleaſure, and honoured as a poet, when the ſatires of *Boileau* will be involved in oblivion, with the *Chapelains*, the *Cotins*, the *d'Aſſoucis*, and others, whom he was weak enough to make the objects of his cenſure. Not to mention that he was groſly partial in his treatment of the authors of his own country, as of *Quinaut*, who was infinitely his ſuperior as a poet, in the branch he attempted, and his invidious ſilence with reſpect to *La Fontaine*, who would be injured by a compariſon with him.

The author of the diſſertation too, takes care to vindicate *Arioſto* from the objections of *Voltaire*, who with all his merit, is often rather too raſh and petulant in his deciſions on more ſubjects than that of poetry. He oppoſes a deſcription of an old woman by *Arioſto*, to a deſcription of one by *Marini*, in which he preſents, as an object of compariſon, the correct fervor of imagination in *Arioſto*, to the exuberant extravagancy of *Marini*; and, concluding in favour of the former, ſays, 'Thus the great maſters paint few ſtrokes, but natural and juſt.'

The Sr. *Barretti* ought, however, to have done *Voltaire* the juſtice to quote his encomium on *Arioſto*'s genius for invention, that capital characteriſtic of a poet; when ſpeaking of the flood of fairy-tales, novels, memoirs, and other works of a ſimilar kind, with which his countrymen have overwhelmed the preſs, he owns that there is more invention in three or four pages of *Arioſto*, than in them all put together.

Dante Alighieri is alſo introduced into this diſſertation as the riſing and meridian ſun of the *Italian* poetry: his commendations of whom the author ſupports by quotations from the original

Ita-

Italian, accompanied with their tranſlation. The choice of theſe quotations is very happy, unleſs that of count *Ugolino* in hell, who is furiouſly gnawing the ſkull of a human body, may be thought too horrible. Even the ſtory upon which it is founded, does not ſeem to juſtify the manner of his revenge on an enemy, who had murdered him and his four ſons, by ſtarving them to death together, in one priſon, with the moſt atrocious cruelty. The being condemned to gnaw the ſkull of his enemy, after his death, ſeems rather a puniſhment than any reparation. But this remark does not affect the end to which the deſcription is introduced, which is to prove the energy of the verſification.

We ought not to paſs over the author's candour, in taking no advantage of the general prepoſſeſſion in favour of the *Paſtor-fido* and the *Filli-di-Sciro*, to ſupport his argument in defence of the *Italian* poetry. He ſays, 'theſe are two paſtoral tragi-comedies, very puerile, and cold, and two of the worſt pieces that were ever written in our (*the Italian*) language. This I muſt ſay, without offence to our *Italian* young ladies, and our effeminate men, who adore theſe two performances, becauſe they are full of extravagant and unnatural ſentiments of love.' This judgment will even appear too rigorous, with all the juſtice there is in it, ſince there are certainly very natural and pathetic ſcenes in both, though the ground-work of them is out of nature, and too much overlaid with falſe flowers, quaintneſſes, and conceits.

Upon the whole, this diſſertation cannot be read without ſome degree of profit, even by thoſe who are indifferent to the matter in diſpute, and who may want no more than to cultivate and form their taſte for poetry in general.

ART. LVII. *Curvilineal Gauging illuſtrated: or, a regular and authentic method to gauge curving utenſils by ordinates, familiarized by tables of theorems, calculated for that purpoſe. With a new table whereby to find the area of the ſegment of a circle. Alſo the manner of gauging a ſtill and copper, in all their ſeveral parts; with a proper method to find the area in the middle of every inch of the globical part of the ſtill. Together with a practical method of caſk-gauging and ullaging, both by the pen and ſliding rule.* By W. Speakman, *officer of exciſe*. 8vo. 1s. Innys.

THIS

THIS ſmall performance, which conſiſts only of 48 pages, merits the peruſal of all perſons concerned in gauging. And though it is far from being a complete ſyſtem of that art, yet it contains the moſt difficult parts of it, which the author has rendered very eaſy to be underſtood.

In the method Mr. *Speakman* has given us of gauging ſtills, he takes diameters at about every 6 inches diſtance in the body of the ſtill, ſuppoſing that diameters drawn at right-angles would be equal to the former: but this is rarely the caſe, eſpecially if the ſtill be large; and therefore the moſt accurate method is to take croſs diameters at theſe diſtances, whence the content of the ſtill may be found very near the truth, which cannot otherwiſe be done, ſtills being ſeldom or never made truly round.

In his method of caſk-gauging, he has given us the ſubſtance of what more voluminous authors have written on that ſubject, and by his brevity rendered the practical part more eaſy to be obtained. But there is a difficulty attending caſk-gauging, which our author, and moſt others who have written on this ſubject, have paſſed over in ſilence: which is, how the gauger ſhall determine whether the propoſed caſk be of the firſt, ſecond, or third variety? The common method of determining the form by a bare inſpection of the caſk, is far from being ſufficient. This difficulty, however, may be removed, by finding one or more diameters betwixt the head and bung, whence the content of the caſk may be found very near the truth, and the practitioner not liable to be deceived in giving the caſk its true form.

MONTHLY CATALOGUE *for* June, 1753.

MISCELLANEOUS.

I. *AN eſſay on the power of nature and art in curing diſeaſes.* To which are annexed, impartial reflections on *James*'s powder, 8vo. 1s. *Owen.*

The deſign of the anonymous author is, to caution ſuch of his readers as are favourers of noſtrums and univerſal medicine, againſt expoſing themſelves to inconveniences and dangers, by their imprudence and credulity. This tract is not written for the uſe of phyſical readers.

II. *The miſcellaneous works in verſe and proſe of ſir* Thomas Overbury, *knt.* with memoirs of his life. 3s. bound, *Bouquet.*

This is the *tenth* edition of ſir *Thomas Overbury*'s works, and is handſomely printed in one volume in twelves.

III. *The life of Madam de* Maintenon. Tranſlated from the *French*. 12mo. 3s. *Robinſon.*

This volume is the firſt part of the work, the remainder to be hereafter publiſhed. It gives us the hiſtory of Madam de *Maintenon*, from her birth to her being made one of the dreſſers to the dauphineſs; at which time ſhe began to have a great aſcendancy over *Lewis* XIV. The author's account of this illuſtrious lady differs in ſeveral things from that of M. *de Voltaire*, in his *ſiecle*, &c. He avers, 'that in all that 'Voltaire has ſaid of madam *de Maintenon*, there are almoſt 'as many miſtakes as words: his three chapters of anecdotes 'being compoſed only from the hear-ſays of miſinformed 'people.'

How far this cenſure of a writer, whoſe merit can by no means vie with that of m. de *Voltaire*, will weigh with the public, it may be needleſs to ſay; but it would certainly have come from him with a better grace, had he affixed his name to his work, or told us from what authority he had his materials.

IV. *Memors of dr.* Archibald Cameron, brother to the famous *Donald Cameron*, of *Lochiel*. By *Andrew Henderſon*, author of the *Edinburgh* hiſtory of the rebellion *. 8vo. 1s. *Swan.*

The reputation this author has acquired by his former writings, renders it unneceſſary for us to ſay more of this performance, than that it contains ſome things remarkable enough, tho' not much relating to dr. *Cameron*; with whoſe hiſtory the author ſeems to be very little acquainted.

V. *An hiſtorical account of the life*, &c. *of dr.* Archibald Cameron. With a curious print of dr. *Cameron* †. 8vo. 6d. *Cooper.*

What we have ſaid as above of mr. *Henderſon*'s memoirs, may alſo ſuffice for this anonymous performance.

VI. *Treaſon, ſedition, and rebellion, fully and impartially conſidered.* With remarks upon the caſe of the unhappy dr. *Cameron.* 8vo. 6d. *Corbet.*

Treaſon, ſedition, and rebellion are here neither *fully* nor *impartially* conſidered; nor is any thing ſaid of dr. *Cameron*'s caſe, but what muſt have occurred to every body, without the aid of this author.

VII. *An appeal to the public, in behalf of* Elizabeth Canning. In which the material facts in her ſtory are fairly ſtated, and

* And of *Arſinoe*, a tragedy. See *Review*, vol. VI. p. 415.

† This print formerly repreſented *Colley Cibber*, eſq; and may, poſſibly, by a ſecond erazure of the *name*, hereafter ſerve to exhibit to us the figure of ſome other extraordinary perſon.

ſhews

ſhewn to be true, on the foundation of evidence. By *Daniel Cox*, M. D. member of the royal college of phyſicians, *London*. 8vo. 1s. *Meadows*.

We have here very little, if any thing, more than had been before urged again and again, in ſupport of *Canning*'s ſtory.

VIII. *The hard caſe of* Mary Squires, *the gipſey, and* Suſannah Wells. Wherein the gipſey is fully vindicated, upon the circumſtances of her caſe, allowed by the attorney and ſolicitor-general. 8vo. 6d. *Cooper, &c.*

This is the pamphlet mentioned art. xiii. of our monthly catalogue for *March* laſt, now republiſhed, with a new title-page.

IX. *The impoſture detected*; or, the myſtery and iniquity of *Elizabeth Canning*'s ſtory diſplayed: wherein principles are laid down, and a method eſtabliſhed, by which all impoſtures whatever ſtill prevailing in the world, may be detected; and all future ones for ever prevented from eſtabliſhing themſelves hereafter. 8vo. 1s. *Cooper*.

Tho' this author does not write in the poor ſtrain of our common catch-penny ſcribblers, yet he is equally criminal with them, in impoſing upon the public, by his fallacious title-page; which is meer empty puff and parade, calculated to draw in unwary purchaſers. He has neither detected any impoſture, nor diſplayed the myſtery, *&c.* of *Canning*'s ſtory. But, on the other hand, he has wantonly thrown out many unjuſtifiable ſurmiſes againſt the young woman and her friends; on account of which his publiſher very prudently put an early ſtop to the ſale of his pamphlet.

X. *Obſervations on the cure of* William Taylor, *the blind boy of* Ightham *in* Kent; who being born with cataracts in both eyes, was at eight years of age brought to ſight, on the 8th of *October* 1751. by mr. *John Taylor*, jun. oculiſt in *Hatton garden:* containing his ſtrange notions of objects upon the firſt enjoyment of his new ſenſe: alſo ſome atteſtations thereof in a letter written by his father, mr. *William Taylor*, farmer, in the ſame pariſh. Interſperſed with ſeveral curious examples and remarks, hiſtorical and philoſophical, thereupon. Dedicated to dr. *Monſey*, phyſician to the royal hoſpital at *Chelſea*. Alſo ſome addreſs to the public, for a contribution towards the foundation of an hoſpital for the blind, already begun by ſome noble perſonages. 8vo. 6d. *Owen*, in *Hand-court, Holborn*.

The deſign of the author ſeems chiefly to be, to recommend mr. *Taylor* to the world, as a gentleman well qualified for his profeſſion; and who, for this and ſeveral other extraordinary cures,

which he mentions, is repreſented as meriting the favourable notice and encouragement of the public.

XI. *A home thruſt at duelling*, intended as an anſwer to a late pamphlet intitled, *A hint on duelling* *. By way of letter. To which is added, a ſpeech againſt duelling by the great lord *Bacon*, delivered in the way of charge, as attorney-general, upon an information in the ſtar-chamber againſt *Prieſt* and *Wright*. By captain *Abraham Clerke* of *Norwich*. 8vo. 1s. 6d. *Bladon*.

The author informs us, in his preface, that this ſmall performance was written more than a year ago, (at the time when the *hint on duelling* made its firſt appearance) and has laid dormant ever ſince;—and that what induced him at length to publiſh it, was a ſincere deſire to ſerve his country, by endeavouring to reform a conduct ſo greatly injurious to civil ſociety, and ſo extremely diſhonourable to human nature. What we ſhall add on our part is, that it is executed in a judicious manner, and deſerves the peruſal of all our modern gentlemen of honour, who in a blind obſervation of the law of reputation, as they term it, violate the ſuperior and only obligatory laws of God and their country.

POLITICAL *and* COMMERCIAL, *&c.*

XII. *Reflections upon naturalization, corporations, and companies*; ſupported by the authorities of both antient and modern writers. By a country gentleman. 8vo. 6d. *Cooper*.

The principles of this public-ſpirited writer are nearly the ſame with thoſe of the ingenious author of *reflections on various ſubjects relating to arts and commerce*; (ſee *Review*, vol. VII. p. 112.) Our author's chief point is to prove, 'that the final 'iſſue of all guilds, halls, corporations, and companies, with 'power of making bye-laws, and excluſive privileges, are not 'only an obſtruction of the freedom of trade, a clog upon 'genius and induſtry, and a deprivation of the ſubject of his 'natural rights; but alſo a tax upon the rich in general, and 'upon all the poor who do not participate of the advantages 'of the excluſion, by being one of the body who ſhare the 'plunder.' Vid. p. 36.—In his appendix the author animadverts upon ſome remarks in the ſecond volume of mr. *Hanway's* travels, relating to the *Levant*-trade.

XIII. *An anſwer to the appendix of a pamphlet*, entitled *Reflections upon naturalization, corporations, and companies, &c.* relating to the *Levant*-trade and *Turkey*-company, as this ſub-

* See *Review*, vol V. p. 459.

ject

ject is occasionally mentioned in *Hanway's* travels. By the author of those travels. 8vo. 6d. *Dodsley.*

In this pamphlet mr. *Hanway* has handsomely obviated certain unfavourable surmises that had been aimed against his character as an historian, by the author of the *reflections*, &c. mentioned in the preceding article. He candidly treats this author as one whose patriot warmth deserves *respect*, tho' he thinks it stands in great need of correction.

XIV. *A proposal for a free and unexpensive election of parliament-men.* Humbly submitted to the consideration of the legislature, and of the freeholders of *England*. To which is subjoined, the freeholder's warning piece; with archbishop *Wake's* caution against false-swearing, &c. &c. &c. By an impartial hand. 8vo. 1s. *Fuller.*

The author of this piece is the rev. mr. *Thomas Allen*, a country clergyman; whose views therein seem chiefly to regard church-matters and emoluments, and the recommending his own writings *; of which his account takes up near one third of his pamphlet.

XV. *Considerations on the bill for preventing clandestine marriages.* By a freeholder. 8vo. 6d. *Owen.*

Against the bill. Sensibly written.

XVI. *A letter from a by-stander.* Containing remarks *on*, and objections *to*, the bill now depending in parliament, for the better preventing clandestine marriages. 8vo. 6d. *Shepley.*

This also contains some judicious observations; but probably neither the author of this, or of the foregoing pamphlet, had seen the bill, which passed since their publication; for it is said to have undergone many alterations before it was made a law.

XVII. *Reasons offered to the consideration of the parliament, for preventing the growth of* Judaism. Inscribed to the right hon. the lord mayor. 8vo. 6d. *Brett.*

An old pamphlet, first published in the year 1738; when it was dedicated to sir *John Barnard.*

XVIII. *An apology for the naturalization of the* Jews. Containing, 1. An account of the charters, privileges, and immunities granted to the *Jews* by the kings of *England* five hundred years ago. 2. The most popular objections to their naturalization, fairly answered. 3. Their naturalization an advantage to the kingdom in general, and to commerce in particular. 4. The probable happy consequences of it to the *Christian* religion. 5. The privileges enjoyed by the *Jews* in

* *Printed* and *unprinted*, says the author himself.

foreign countries, ſuperior to thoſe propoſed to be granted them by parliament. 6. The nature, purport, and deſign of the preſent bill, explained and juſtified by facts. By a True-believer. 8vo. 6d. *Cooper*, *Reeve*, and *Sympſon*.

XIX. *A propoſal* humbly offered to the legiſlature of this kingdom, for the re-eſtabliſhment of *Chriſtianity*. The bill to paſs the houſe this ſeſſions, leſt, if it be deferred till the next, there remain no idea thereof to be re-eſtabliſhed. Very proper to be read by the circumciſed and the uncircumciſed, on the paſſing of the *Jewiſh* naturalization-bill. 8vo. 6d. *Cooper*.

Nonſenſe!

XX. *A letter to the public*, on the act for naturalizing the *Jews*. 8vo. 6d. *Carpenter*.

This ſmall piece, which is written in defence of the act, does not contain above one third of the proper quantity for a ſixpenny pamphlet, and even what it does afford, is very little to the purpoſe.

XXI. *A modeſt apology for the citizens and merchants of* London, who petitioned the houſe of commons againſt naturalizing the *Jews*. 8vo. 4d. *Webb*.

It will be ſufficient to inform our readers, that this performance diſcovers the author's very moderate acquaintance with *Chriſtianity*, upon which he has founded his arguments againſt the *Jews*.

XXII. *Admonitions from ſcripture and hiſtory, from religion and common prudence, relating to the* Jews. By *Archaicus*. 8vo. 6d. *Baldwin*.

What is ſaid of the preceding article, may alſo ſuffice for this performance.

XXIII. *Remarks on a ſpeech made in common council*, on the bill for permitting perſons profeſſing the *Jewiſh* religion to be naturalized, ſo far as prophecies are ſuppoſed to be affected by it. 4to. 6d. *Baldwin*.

This ſmall tract contains many ingenious obſervations: the arguments are ſupported with a well-grounded knowledge of the *Chriſtian* religion, and are worthy the conſideration of thoſe who are afraid, that by a late meaſure we are fighting againſt God; while, as the author obſerves, for aught they know, we are immediately ſeconding the gracious purpoſes of divine providence.

XXIV. *Some thoughts on the reaſonableneſs of a general naturalization*; addreſſed to thoſe of all denominations who act upon whig-principles. Fol. 6d. *S. Cox*.

This

This ingenious piece is intended to prove the reasonableness of a general naturalization, in order to increase the *numbers*, and, as the author seems very well to have shewn, by natural consequence, the *wealth* of the people of *Great Britain*.

XXV. *A discourse of the poor*. Shewing the pernicious tendency of the laws now in force for their maintenance and settlement. Containing likewise some considerations relating to national improvment in general. By the late hon. *Roger North*, esq; 8vo. 1s. *Cooper*.

This judicious and sensible tract appears to have been written about the time of the revolution. It is now published by the son of the author, in hopes of its contributing to forward the amendment of our present evil constitution, in respect of the poor laws; which, in truth, cry aloud for a reformation. Those who do not think this important public concern beneath their attention, will, we are persuaded, find this work of mr. *North*'s well worthy their perusal and consideration.

XXVI. *A letter to the rev.* Thomas Fothergill, M. A. *&c.* relating to his sermon on the 30th of *January*. [See *Review* for *April* last.] 8vo. 6d. *Owen*.

The author ridicules mr. *Fothergill*, as a reviver of the exploded doctrine of passive obedience, *&c.*

POETICAL.

XXVII. *The* Jews *triumph*, a ballad. To be sung or said to the children of *Israel*, on all popular occasions, by all *Christian* people.

Execrable!

XXVIII. *Merit*. A poem. Inscribed to the earl of *Chesterfield*. By mr. *Henry Jones*, author of the *Earl of* Essex. [See *Review* for *March* last.] 4to. 1s. *Dodsley*.

An ingenious compliment to several illustrious persons, and others of less fame, friends to the author. The following just tribute to the worth of a gentleman who is a real ornament to the republic of letters, may serve as a specimen.

In *Melmoth*'s heart each social virtue charms,
Each grace still guides him, and each muse still warms,
From his rich pen the *Roman* genius flows—
See *Pliny*'s soul through ev'ry period glows:
See classic beauties deck the polish'd page,
Where sense sublime, where brilliant wit, engage
With soft humanity, the ravish'd mind:
In him the gems of *Greece* and *Rome* we find.
With native beams, with added lustre bright,
Immortal *Tully* next shall charm my sight]

Come forth, great sage, in all thy power confess'd
By *Melmoth's* hand in *English* splendor dress'd;
Come forth, at once, to charm me and surprize,
To fill my soul, and bless my ravish'd eyes!
'Tis done,—and yet thy country still demands
A nobler tribute at thy grateful hands;
Enrich her bosom from thy native store,
Thy latent treasures, and intrinsic ore,
And, needless, toil in foreign mines no more.

XXIX. *The vision.* A divine poem. Fol. 6d. *Dodsley.*

This little piece does not boast any novelty, either in its design or fable, or in the sentiments it contains: which are, however, just and pious, tho' plain, and such as daily occur. Its moral is,

'Who mercy shew, from heav'n shall mercy find.'

We do not find any thing to commend in the poetry, which is wild and irregular, and yet frequently cold and prosaic.

XXX. *The grand contest*; being a dialogue between *James* and *George*, upon a subject of the utmost importance. Fol. 6d. *Bourn.*

An enquiry into the chances for and against happiness in the state of matrimony; written in no extraordinary heroic verse.

XXXI. *Taste.* An epistle to a young critic. 4to. 1s. *Griffiths.*

The author is severely satirical on all pretenders to taste; but he does not treat this subject in quite so masterly, nor in so poetical a manner, as mr. *Pope* had done before him.

XXXII. *Taste.* A satire. In an epistle to a friend. Fol. 6d. *Bizet.*

The poet here connects *taste* and *virtue* as the same, or nearly the same things; and levels his satire chiefly at courts and great men, as generally deficient in both: with what justice, those who are acquainted with courts and great men, are the best judges.

RELIGIOUS and CONTROVERSIAL.

XXXIII. *The king of terrors*; *or, death triumphant.* Containing an earnest exhortation to all persons who love luxury and excess, and frequent and encourage masquerades, now called balls, not to indulge themselves in those fashionable vices and nurseries of immorality; but to lead, for the future, such virtuous and exemplary lives, that when it shall please God to call them hence, they may be enabled in their last moments, to triumph in the language of the apostle: 'O death! where

is

'is thy ſting? O grave! where is thy victory?' By *Philagathus*, of the *Inner-temple*, eſq; 8vo. 1s. *Bouquet*.

A well-intended tract, which ſeems to be the work of a perſon animated by a hearty concern for the moſt valuable intereſts of his fellow creatures.

XXXIV. *A charge to the clergy of the diocſe of* London, occaſioned by a general viſitation, held at St. *Paul's*, on *Thurſday May* 17, 1753. 4to. 6d. *Cooper*.

We are willing to believe this a fictitious piece, as it is unworthy of a miniſter of the goſpel, and eſpecially of one who aſſures us, that he had 'humbled himſelf ſeveral days 'with faſting and prayer before the throne of grace, inceſſantly beſeeching the Holy Ghoſt, that he might be ſo enlightened as to ſpeak the words of truth without diſſimulation.'—As it is printed without the author's name, it is probably an old tract revived. Its principal deſign is to vindicate and enforce the doctrine of tithes. The whole is ſwelled out with a great number of tedious and ridiculous notes.

XXXV. *The true church of* Chriſt, *which, and where to be found*; according to the opinion of the late judge *Burnet*, with an introduction concerning divine worſhip, and a caution to goſpel-preachers. In which are contained, the reaſons for that public declaration in his laſt will and teſtament, 'As 'I have lived, ſo I truſt I ſhall die, in the true faith of *Chriſt*, 'as taught in the ſcriptures, but not as taught and practiſed 'in any one viſible church I know of.' 8vo. 6d. *Baldwin*.

The author endeavours to explain the ſeveral orders and offices of the *Chriſtian* church, as originally appointed by our ſaviour and his apoſtles; the abuſe or deficiency of which in every viſible church on earth, he ſays, was in part the occaſion of the above declaration in judge *Burnet's* will; but this we apprehend is not true, as the pamphlet ſeems to be an old tract, new vamped, and re-publiſhed on this occaſion.

XXXVI. *A letter from a gentleman in town to his friend in the country*, who, upon a late tour, was uncommonly ſurpriſed to ſee the churches ſo univerſally forſaken and empty; and to hear that the meeting-houſes of all denominations were generally full, and conſtantly frequented. Containing ſome ſeaſonable reflections upon the moſt obvious cauſes of that great and growing evil. 8vo. 6d. *Bizet*.

The title-page ſufficiently expoſes the weakneſs of this performance, which is wholly void of that temper and ſpirit which ought to govern the pen of every candid and *Chriſtian* writer.

Single SERMONS, since *April*.

1. AT *Hamel-Hempſted*, in *Herfordſhire*; at the triennial viſitation of the biſhop of *Lincoln*, *July* 22. 1752. By *Francis Aſcough*, D. D. rector of *North-Church*, *Hertfordſhire*, 4to. 6d. *Owen*.

2. On the death of Mr. *Edward Tomkins*, who departed this life *March* 9. 1753. By *Benjamin Wallin*, 8vo. 6d. *Ward*.

3. *The parable of the vineyard*, and Chriſt *the true vine*. Preached at St. *Ann's*, *Weſtminſter*, *Sept.* 17, 1752. To which is added, an appendix, being an eſſay towards illuſtrating a difficult paſſage in the parable. By *Marſhal M. Merrick*, L. L. B. chaplain to the earl of *Kerry*. 4to. 1s. *Rivington*.

In this ſermon, which is a very ſhort one, mr *Merrick* takes occaſion from theſe words, *John* xv. 5. *I am the vine, ye are the branches*, in the *firſt* place, to trace the parallel of the vineyard with the *Jewiſh* church, as it is drawn in the ſcriptures, in order to ſhew how exactly the natural circumſtances of the one, as there deſcribed, repreſented the ſpiritual ſtate and condition of the other, at that time: and in the *ſecond*, to conſider briefly the nature of the vine, and its branches, as deſcribed likewiſe in ſcripture, that it may appear how expreſſive and ſignificant emblems they are of the myſtical body of *Chriſt* and his members.

The paſſage illuſtrated in the appendix, is that in *Iſaiah* v. 1. *My well beloved hath a vineyard in a very fruitful hill*; in the *Hebrew*, *keren ait lididi, becorn ben-ſhemen*. Mr *Merrick* obſerves, there are no words in the original that ſignify *fruitful hill*, and that our *Engliſh* tranſlators have given, what they thought, the *general* meaning of the paſſage, but have omitted the *particular leading ideas*, upon which the whole parable turns. *Becorn, ben-ſhemen* literally ſignifies, he tells us, *in the horn, the ſon of oil*, which words, he thinks, muſt be underſtood *ſpiritually*, ſince, when *literally* taken, they ſeem to convey little or no meaning. Accordingly he endeavours to trace the *ſpiritual ſenſe* of the paſſage from the *natural ſignification* of the words: the word *corn*, rendered by *Pagninus*, *a horn*, we are told, ſignifies likewiſe *irradiation* or *light*, which is the ſcripture-emblem of the divinity of *Chriſt*, who was to be *a light to lighten the gentiles*; ſo that the words denote the *vineyard* was ſituated in a very *advantageous light*, for *ripening the fruit*. *Ben-ſhemen*, *ſon of oil*, mr *Merrick* ſays, does not refer to the word *corn*, *light*, but to the *vineyard*, which is called the *ſon of oil*, becauſe oil is one of the principal conſtituents in

all

all vegetables, as well as animals, without which, for the light to act upon, there can be no vegetable or animal life at all; for this reason, oil, he says, in scripture, is the high emblem of the influence of the *holy spirit*, without whose divine co-operations upon our souls, we can have no spiritual life in us, any more than without the natural co-operations of the *material* light and spirit of this world upon our bodies, we can have any animal life.

'The prophet then, says he, by the *vineyard*, situated in 'the *material light*, and from thence receiving the *genial in-* 'fluences of the *air*, or *material spirit*, and so, becoming the 'son of oil, describes the *Jewish church*, as founded in *Christ*, 'the *divine light*, and from *him* receiving the *re-genial influences* 'of the *holy spirit*, and so becoming the *child of grace*; and as 'the *vineyard* was the *son of oil*, receiving the *kindly influence* 'of the *material spirit*, in *consequence* of being situated in the 'material light; so the *Jewish church* was the *child of grace*, 'receiving the *benign influence* of the *holy spirit*, in *consequence* 'of being founded in *Christ*, the *divine light*; it is through 'Christ then, the *divine light*, that the *holy spirit* is derived 'upon our *souls*, as it is through the *material light* that the 'material spirit of this world is derived upon our *bodies*.'

Our readers, we hope, will be thankful for this crumb of criticism.

4. At the assizes held at *Thetford* for the county of *Norfolk*, *March* 23. 1753. By *Gloucester Ridley*, L. L. B. rector of *Weston-Longville*, in *Norfolk*. 4to. 6 d. *Rivington*.

5. Dr. *Gill's*, on the death of *Benjamin Seward*, Esq; 6 d. *Keith*.

6. The bishop of *Worcester's*, *April* 16. 1753. on the wisdom and duty of preserving destitute infants. Preached at the Foundling Hospital. 4to. 6 d. *Woodfall*.

7. Mr. *Burroughs's*, at *Pinner's-Hall*, *London*, *March* 22. 1753. at the ordination of the rev. Mr. *Richard Barron* *. 8vo. 6 d. *Noon*.

8. Dr. *Free's*, before the *Antigallicans*; at *Aldgate* church, *April* 27. 1753. 8vo. 1 s. *Robinson*, &c.

9. Mr. *Hervey's* †, at the visitation of the archdeacon of *Peterborough*; in *All-Saints* church, *Northampton*, *May* 10. 1753. 8vo. 6 d. *Rivington*. N. B. This sermon is sold for the benefit of a poor diseased child.

* Editor of a collection of tracts, in 2 vols. duodecimo, entitled, *A cordial for low spirits*; and of another collection, in 2 vols. entitled, *The pillars of priestcraft and orthodoxy shaken*.

† Author of the meditations.

10. Dr.

10. Dr. *John Butler's*, on the death of the rev. *Stanley Kemick*, D. D. ſub-dean of *Weſtminſter*. Preached at St. *Margaret's*, *Weſtminſter*, *May* 13, 1753. 6d. *Tonſon*.

11. *The charitable diſpoſition of the preſent age conſidered.* Preached before the lord mayor, &c. and the governors of the ſeveral hoſpitals of the city of *London*; at St. *Bridget's*, on *Wedneſday* in *Eaſter-week*. By *Thomas Morell*, D. D. 4to. 6d. *B. Dod.*

12. Mr. *Colvill's*, occaſioned by the ſudden, unexpected, and ſurpriſing death of *Elizabeth Cacket*, late wife to *William Cacket*, huſbandman, at *Goudhurſt*, in *Kent*; who was found dead at the bottom of a draw-well. To which is added, a poetical gloſs on ſome paſſages thereof. 4to. 1s. *Oſwald.*

13. *Religion the trueſt loyalty, proteſtantiſm no fanaticiſm nor judaiſm.* A ſermon preached *May* 29, 1753. 8vo. 6d.*

In order to do juſtice to the author, we ſhall ſelect a paſſage or two from this diſcourſe, which will be abundantly ſufficient to determine our reader's judgment of the merit of this performance.

Speaking of the great and wonderful bleſſings of the reſtoration, he obſerves, that 'the methods which God took, the 'inſtruments he made uſe of, and the time he choſe to bring 'about that glorious and wonderful change, the happy, the 'ſpeedy reſtoration, are all of them together ſuch undeniable, 'unconteſtable proofs of a providential, *ſupernatural* deliverance, that in my opinion, he that would preſume, after an '*impartial* peruſal of the genuine, honeſt, hiſtorical relation, 'to *diſpute*, and much more to *deny* it, may not only be pro'nounced a *downright ſceptic*, but an *abſolute atheiſt*.'

These great dangers from which church and ſtate were ſo *ſupernaturally* delivered, give him occaſion to mention his *dreadful* apprehenſions from a coalition with the *Jews*.—'This, ſays he, is the deadlieſt ſtroke that was ever levelled 'at us; rather than not gain their ends, *i. e.* to lay the church 'even with the ground, to join and concur in voting by na'tional authority, and a ſtatute of the kingdom, to unite and 'incorporate with us a race of men, whoſe buſineſs in the firſt 'place, muſt be to convert theſe places of worſhip into *ſyna'gogues*, and that houſe where this bill has paſſed into a *ſanhe'drim*; whoſe vengeance muſt glut and gorge itſelf with our

* As neither the name of the author, nor that of the place where this diſcourſe was delivered, nor of the perſon who printed or publiſhed it, are mentioned; there is reaſon to conclude that this is a pretended, not a real, ſermon.

blood,

'blood, for worſhiping and adoring him whom they crucified, 'whoſe memory they abhor, and at whoſe name their indig'nation will ariſe. This is the higheſt inſult that ever was 'offered to God the father, and God the ſon was never ſo 'denied before.'

ART. LVII. *Poems by mr.* Gray. *With deſigns by mr.* Bentley. Royal quarto, 1 l. 1 s. 6d. in boards. Dodſley.

WE have now before us one of the moſt elegant publications that our country hath produced for ſome years paſt: whether we conſider the beauty of the printing, the genius that appears in the deſigns for the cuts, or the maſterly execution of moſt of the engravings. Nor will the connoiſſeur in prints, we are perſuaded, think the price of this volume too high: whatever may be the judgment of the mere poetical purchaſer, to whom it may appear ſomewhat rare to pay half a guinea for thirty-ſix pages of verſe; which are all that this book contains beſides the explanation of the deſigns, (which make four pages more) and the copper-plates.

With regard to the ingenious author of theſe poems; to enlarge in his praiſe, would be impertinence; as his church-yard elegy is in every one's hands, and not more juſtly than univerſally admired. This piece, of which ſeveral editions have been printed, is one of the ſix contained in this collection: their titles as under.

1. An ode on the ſpring.
2. Ode on the death of a favourite cat, drowned in a tub of goldfiſhes.
3. Ode on a diſtant proſpect of *Eaton-college*.
4. A long ſtory.
5. Hymn to adverſity.
6. Elegy written in a country church-yard.

Theſe are each ornamented with a beautiful frontiſpiece; alſo with head and tail-pieces of uncommon elegance; the *melancholy* in particular, at the end of the hymn to adverſity, is exquiſite. The initial letter of each poem is likewiſe emblematically deſigned, and finely engraved.

ART.

ART. LIX. *The conduct of a married life; laid down in a ſeries of letters, written by the hon.* Juliana-Suſannah Seymour, *to a young lady her relation, lately married.* 12mo. 3s. Baldwin.

GOOD-SENSE, and a competent knowledge of the world, appear in this little work, which deſerves to be read by every woman who ſtands in need of œconomical inſtruction, and who will condeſcend to receive it from books; and how great or ſmall the number of theſe may be, we leave our readers to gueſs, from what they have ſeen in the circle of their reſpective acquaintance.

This performance is written in a grave, and rather cold, verboſe, and unanimated ſtile; but the ſentiments of the author (who does not ſeem to be of the fair ſex) are judicious, and delicate. The ſubjects ſhe diſcuſſes, are,

1. Of the diſpoſition of a wife. 2. Of the diſpoſition of a huſband. 3. Concerning viſitors of ceremony. 4. Intimate acquaintance. 5. Continuance of affection. 6. Weakneſs of temper. 7. Diſputes on trivial occaſions. 8. Quarrels. 9. Inconſtancy. 10. Confidence and ſecrets. 11. Natural imperfections. 12. The government of the thoughts. 13. Conſent of thought in the affairs of life. 14. General behaviour and deportment. 15. Conformity of tempers. 16. Conformity of ſentiments. 17. Of being in public and in private in a huſband's company. 18. Management of converſation. 19. Management of a family.

The ſhort ſpecimen we have allotted for this article, we ſhall take from the letter concerning a lady's conduct *in public and in private, in a huſband's company*; which affords many obſervations that the reader might not, perhaps, expect, eſpe- from its title.

'You have been accuſtomed,' ſays this judicious letter-writer, 'to the *Oratorio*, I would have you be at leaſt as often there as ever: The play-houſe I would have you regu-'late on the ſame plan; and I would have you ſeen at leaſt at 'one of the Ridotto's.'

The mention of this laſt ſpecies of entertainment, leads our author to ſome ſevere animadverſions on maſquerades, at which he adviſes the lady never to be preſent; after which we have the following prohibition of the evening reſorts to the public gardens, the old woman's oratory, and ſome other modern exhibitions.

'I

'I have named to you, my dear, says the author, the principal of the public places, indeed almost the only one I would wish you to be at: I cannot be fond of the summer-evenings at *Ranelagh* or at *Vauxhall*. There is something unnatural and mean in people of virtue and decency mixing with the herd of common prostitutes, and abandoned rakes, who are seen bare-faced there, and even make you the confidants of their appointments.---As to the extravagancies with which people are sometimes entertained in the town-season, I do not think it is to a woman of fashion's credit to be seen to countenance them: it is not worth while to sit an evening to see *dogs* dance, and in a morning, if one comedian mimics the rest, you should consider that they are all beneath your notice. It is much more to your credit, as well as your advantage, to be settling your accounts, and regulating your family: these are diversions for men: indeed, if I have been rightly informed who the women are that most frequent them, their appearance is the best of all reasons for your absence.---The *India-houses* were at one time the great places for loitering away a morning; but the cheapning fans, and buying screens, was not found to be all that the virtuous ladies meant by frequenting them. They became infamous, because it was discovered that men were met there; and tho' this did not happen to one woman in a thousand by appointment, all the rest shared the censure.

'There are toy-shops in *London* which I should advise you against visiting, as strictly as if the *India-houses* were revived among us, and for the same reason.---What these do for a few, the *auctions* do for all the town. I request of you to avoid *them*: it would be impossible to advance one argument in favour of your going to them. They are injuries to trade, and therefore it is not fit they should be encouraged. They are known places of deceit to the unwary, and you cannot be upon your guard against them.---Were there no other reason against them, but the money that is squandered away, it were sufficient; but this is the least. It is certain that ill women frequent them, to meet those whom they cannot with decency, or with prudence, see at their own houses. You, my dear, will not wish to see such persons any where; but you will be among the innocent who incur the censure, if you are found where others do it.

'You see, my dear, I have endeavoured to point you out a medium for your conduct. It is best in all respects; but

'of

of all it is *moſt beſt* with regard to the conduct of a married life: I would neither have you made an *ant*, or a *tortoiſe*, with the antient moraliſt; nor would I have you be a fly, according to the practice of the modern libertines. Be not wholly confined to the houſe, for your huſband's honour, nor be eternally abroad for you own. I have always told you, that the woman of reaſon will prefer a few ſelect friends, to a multitude of common acquaintance. Make a great difference, my dear, between your friendly viſits, and your calls of form; avoid *routs*, and let your favourites of your own ſex be older than yourſelf. There is pride in giving protection, but it is more prudent to receive it.'

ADVERTISEMENT.

SINCE the publication of our advertiſement printed on the cover of the *Review* for *March* laſt, relating to the omiſſion of an INDEX to our *ſeventh* volume, we have been favoured with the opinion of many of our readers, concerning the method hinted in that advertiſement, to prevent the like omiſſion for the future, by printing an *appendix* to each volume; an expedient which ſeems very agreeable to thoſe who have communicated their ſentiments and advice on this head; and which, we preſume, will be equally acceptable to the public in general. Therefore, *July* 15, 1753, will be publiſhed (price 6*d.*) *An* APPENDIX *to the* eighth volume *of the* MONTHLY REVIEW. Containing, in three ſheets, or 48 pages, the *General Title*, *Table to the Authors names* and *Title-pages*, and a *correct* INDEX to the ſaid volume; together with accounts of ſeveral new publications, a continuation of Mr. HANWAY's *Travels*, and a catalogue of pamphlets, *&c.* as uſual.

N. B. As a greater number of pages than uſual, in proportion to the price, will be given in this *Appendix*, it is hoped no purchaſer will be diſpleaſed on account of this addition to his *expence*: it will alſo be an addition to the *value* of the *work*; and the proprietor can make it appear that the ſcheme is not a lucrative one to himſelf.

*** Our readers are deſired not to bind up their volume till they receive the APPENDIX, as their ſets will be imperfect without them.

AN

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the EIGHTH.

ART. LX. *A candid narrative of the riſe and progreſs of the* Herrnhuters, *commonly called* Moravians, *or* Unitas Fratrum; *with a ſhort account of their doctrines, drawn from their own writings. To which are added, obſervations on their politics in general, and particularly on their conduct whilſt in the county of* Büdingden, *in the circle of the* Upper Rhine, *in* Germany. *By* Henry Rimius, *aulic counſellor to his late majeſty the king of* Pruſſia, *and author of the* Memoirs of the houſe of Brunſwick. 8vo. 2s. 6d. *Linde.*

THE ingenious author tells us, that after carefully perusing the favourite writers of the *Moravians*, and by that means having gained a thorough knowledge of their ſeveral doctrines, he thought it his duty to lay them open to public view; that the world might be acquainted with a body of men who have hitherto appeared ſo myſterious, both in their tenets and conduct. His account is clear, circumſtantial, and confirmed by extracts from their own writings.---The noiſe they they now do, and have lately, made, may perhaps raiſe the curioſity of the public, and be a ſufficient apology for our giving a ſhort extract of this performance; which, together with the ſubſequent article, will give the reader ſome idea of this modern ſect.

'*Nicholas Lewis*, count of *Zinzendorf*, ſays he, is the author 'of *Herrnhutiſm*, and it is to him that the progreſs this ſect 'has hitherto made, is to be aſcribed. *Bertholſdorf*, the place 'were he ſettled, ſoon came to be known for this ſort of 'piety; news thereof was brought to *Moravia*, by a car-'penter named *Chriſtian David*, who having engaged two or 'three proſelytes to leave that country, with their families, 'count *Zinzendorf* gladly received them at *Bertholſdorf*. They 'were directed to build an houſe in a wood, about half a league 'from that village, which ſoon was finiſhed; ſo that on St. '*Martin*'s day, 1722. theſe people held their firſt meeting 'there. In a few years a conſiderable village was built there, 'and in 1732 the number of inhabitants amounted to ſix hun-'dred. An adjacent hill, called the *Huth-berg*, gave occa-'ſion to theſe coloniſts to call their dwelling-place *Huthdes-'herrn*, and afterwards *Herrnhuth*, which may be interpreted '*the guard or protection of the lord*; and from this the whole 'ſect has taken its name.

'The *Herrnhuters* ſoon eſtabliſhed among themſelves a ſort 'of diſcipline, which cloſely unites them to one another, di-'vides them into different claſſes, puts them under an entire 'dependance on their ſuperiors, and confines them to certain 'exerciſes of devotion, and to the obſerving of different little 'rules.

'The difference of age, ſex, and the ſituation the mem-'bers are in, with reſpect to matrimony, conſtitute theſe dif-'ferent claſſes. There are claſſes of married men, married 'women, widowers, widows, maids, batchelors, and chil-'dren: each has its director, choſen by its members.

'A great part of their worſhip conſiſts in ſinging. They 'pretend that children in particular are inſtructed in their re-'ligion by hymns, of which the following is a ſpecimen: '*I love my little pappa, I love my little mamma, and brother, 'the little lamb; I love the dear angels, I love thoſe that are 'at the head of the ſociety, the little church, and my little heart.*

'The elders have the ſole right in making matches; a pro-'miſe of marriage is of no validity without their conſent.

'Count *Zinzendorf* has been very active in propagating 'this religion; he has ſent his fellow-labourers throughout 'the world. He himſelf has been over all *Europe*, and at leaſt 'twice in *America*, and has made great numbers of converts 'in ſeveral parts.---The teachers of *Herrnhutiſm* affect great 'obſcurity. They make it their ſtudy to ſpeak and write 'that they may not be underſtood. They ſpeak of the ſtyle 'of the ſcripture as ſometimes like that of a peaſant, ſome-

times

'times like that of a carpenter, ſometimes like that of a fiſher-
'man, or of a toll-gatherer.

'According to count *Zinzendorf*, the doctrine that God the
'father is our creator, the ſon our redeemer, and the holy
'ghoſt our ſanctifier, is a falſe doctrine, and one of the capi-
'tal errors that reign in *Chriſtendom*. Creation and ſanctifica-
'tion ought not to be aſcribed to the father and holy ghoſt.
'To avoid idolatry, people ought to be taken from the fa-
'ther and holy ghoſt, and conducted to *Chriſt*, with whom
'alone we have to do.'

There are many other curious obſervations of our author's, relating to the tenets of *Herrnhutiſm*, which encourage us to proceed; but as we ſhall have occaſion to ſay ſomething more upon this ſubject in our next article, we muſt not indulge too far in this.

It may not be improper, however, to add one obſervation more of our author's: 'If a government, ſays he, has rea-
'ſon to ſuſpect the *Herrnhuters*, on the ſcore of their keeping
'ſecret their doctrines; how much more muſt their ſect be
'miſtruſted, as they obſerve the ſame ſecreſy in all their af-
'fairs. Their poor deluded followers are made to believe,
'that the ſaviour rules them by the chiefs, whoſe orders muſt
'be executed the moment they are given, how arbitrary and
'unpleaſing ſoever they may appear. Who can tell then to
'what lengths ſuch deluſions may be carried, and what uſe
'the chiefs of this ſect may make of a people, one of whoſe
'eſſential articles of doctrine is, that ſuch as are of their num-
'ber muſt give up the uſe of their reaſon? As reaſon then
'is given up by the *Herrnhuters*, who ſubmit themſelves im-
'plicitly to the guidance of their chiefs, it is eaſy for theſe
'rulers to make them perpetrate the moſt horrid enterprizes,
'whenever they pleaſe; and count *Zinzendorf* (who calls
'himſelf lord advocate) has even threatened to make uſe of
'*argumenta regum* againſt thoſe that oppoſe him.'

Mr. *Rimius* concludes with an abſtract of a book, which gives an account of the conduct of the *Herrnhuters* in one of their ſettlements abroad; the author of which wiſhes, 'that
'God may open the eyes and underſtanding of every body,
'to enable him to diſcover, that the *interior ſtate* of the bro-
'therhood doth not agree with the *exterior appearance* it
'makes, and that their conſtitution is ſo artfully contrived,
'that it may with very good grounds be reckoned among the
'*political evils*, in the ſame manner as their doctrines have
'long ſince been accounted among the *evils of the church*, by

'divines of the greateſt integrity, and that upon very good 'grounds.'

To this is annexed, a *Latin* appendix, from the theological faculty of *Tübingen*, which reſpectable body having been impoſed upon by their ſpecious pretences to proteſtantiſm, had granted them teſtimonials of orthodoxy.

ART. LXI. *An expoſtulatory letter, addreſſed to* Nicholas Lewis *count* Zinzendorf, *and lord advocate of the* Unitas Fratrum. *By* George Whitefield, A. B. *late of* Pembroke-college, Oxford, *and chaplain to the counteſs of* Huntingdon. 8vo. 4d. Keith.

THIS notable letter contains ſome farther obſervations upon *Moravianiſm*: it is wrote with a ſeeming great concern, not only for the unhappy members of the *Moravian* church, but likewiſe on account of the prejudice *Chriſtianity* hath received from the tenets and conduct of theſe new ſectarians.

Few religious ſocieties are without their ſuperſtitions and abſurdities, but as *Moravianiſm* has unhappily the greateſt ſhare of them, and ſuch too (*dicere piget*) as are moſt *antichriſtian*, we ſhall preſent our readers with ſome of the moſt remarkable mr. *Whitefield* has taken notice of.

'Will your lordſhip be pleaſed to give me leave to deſcend 'to a few particulars? Pray, my lord, what inſtances have 'we of the firſt *Chriſtians* walking round the graves of their 'deceaſed friends on *Eaſter-day*, attended with hautboys, 'trumpets, *French*-horns, violins, and other kinds of muſical 'inſtruments? Or where have we the leaſt mention made 'of pictures of particular perſons being brought into the firſt '*Chriſtian* aſſemblies, and of candles being placed behind 'them, in order to give a tranſient view of the figures?--- 'Where was it ever known, that the picture of the apoſtle '*Paul*, repreſenting him handing a gentleman and lady up to 'the ſide of *Jeſus Chriſt*, was ever introduced into the pri'mitive love-feaſts? Yet your lordſhip knows theſe have 'been done for you, and ſuffered by you, without your hav'ing ſhewn, as far as I can hear, the leaſt diſlike of them at all.

'Again, my lord, I beg leave to enquire, whether we 'hear any thing in ſcripture of eldreſſes or deaconneſſes of the 'apoſtolical churches ſeating themſelves before a table covered 'with artificial flowers, againſt that a little altar ſurrounded 'with wax tapers, on which ſtood a croſs, compoſed either

'of

of mock or real diamonds, or other glittering ſtones? And 'yet your lordſhip muſt be ſenſible this was done in *Fetter-* 'lane chapel, for mrs. *Hannah Nitchman*, the preſent gene- 'ral eldreſs of your congregation; with this addition, that all 'the ſiſters were ſeated in *German* caps, and cloathed in 'white, and the organ alſo illuminated with three pyramids 'of wax tapers, each of which was tied with a red ribbon, 'and over the head of the general eldreſs was placed her own 'picture, and over that (*horreſco referens*) the picture of the 'ſon of God.---A goodly ſight this, my lord, for a company 'of *Engliſh* proteſtants to behold! Alas! to what a long ſe- 'ries of childiſh and ſuperſtitious devotions, and unſcriptural 'impoſitions muſt they have been habituated, before they 'could ſit as ſilent and tame ſpectators of ſuch an *antichriſtian* 'ſcene.---Surely, had *Gideon*, tho' but an old teſtament ſaint, 'been preſent, he would have riſen and pulled down this, as 'he formerly did his father's altar.---Or had even that meek 'man *Moſes* been there, I cannot help thinking but he would 'have addreſſed your lordſhip, partly at leaſt, in the words 'with which he addreſſed his brother *Aaron*, *What did this* 'people unto thee, that thou haſt introduced ſuch ſuperſtitious 'cuſtoms among them?'

He next proceeds to conſider ſome of the impious ſchemes the heads of the community are ſaid to have made uſe of, to draw in the unwary members of their congregations to diſpoſe of whole patrimonies, or to be bound for very great ſums, and much more than they knew they were worth; to the ruin of themſelves and their families.

ART. LXII. *A paſtoral letter againſt fanaticiſm, addreſſed to the Memnoniſts of* Frieſland, *by mr.* John Stinſtra, *one of their miniſters at* Harlingen. *Tranſlated from the original* Dutch, (*which may ſerve as an excellent antidote againſt the principles of enthuſiaſts and fanaticks in general, and the* Herrnhuters *or* Moravians *in particular*) *by* Henry Rimius. *To which is added, a preface, ſhewing the occaſion of that letter.* 8vo. 1s. 6d. Linde.

THE ingenious author of this performance has treated his ſubject with judgment, ſpirit, and force of reaſoning; has clearly ſhewn how fatal fanaticiſm is to the underſtanding, to reaſon, to all good diſpoſitions of the ſoul, and what infinite miſchief it doth to true religion, in baniſhing

from it reaſon and good ſenſe, in expoſing it to laughter and contempt, in ſubjecting it to human authority, in deſtroying moral virtue, and opening a door to all manner of vice and impiety.---The judicious tranſlator tells us, that its own intrinſic value was the occaſion of its appearing in an *Engliſh* dreſs; and farther informs us, that what induced the original author to write upon this ſubject, was *Moravianiſm* on one hand, and on the other, a kind of *Convulſioniſm*, a fanatic ſect of later date, but equally, if not more fatal to the intereſts of a true and reaſonable religion.

Our author, after a ſhort introduction, gives us firſt the definition of fanaticiſm, which, he thinks, conſiſts in perſuading one's ſelf, that the ſpirit of God acts in us in an immediate and ſupernatural manner, be it by particular revelations or by ſtrong impreſſions on our ſouls; whilſt, at the ſame time, what we experience within ourſelves, is nothing elſe but the mere natural effect of an heated imagination and violent paſſions; which, independently of the ſpirit of God, are alone ſufficient to produce them.---'Tho', ſays he, I do not doubt at all, 'that the almighty, whoſe efficacious and conſtant action on 'the corporeal world may ſo eaſily be diſcovered, acts by his 'ſpirit, according to his goodneſs and wiſdom, on the ſpirit 'of man, on the faculties of his ſoul, and by the means of 'thoſe faculties.---But I maintain, firſt, that this operation of 'the ſpirit of God, whatever elſe it be, tends to the advance-'ment of moral virtue and ſanctification, becauſe this is the 'principal aim, or rather the whole of true religion. Secondly, it is in my opinion not leſs certain, that among the faculties man is endowed with, ſound underſtanding or reaſon 'is that on which, and by which, God principally operates, 'when he finds it proper to ſupport our weakneſs by his ſpirit. Nay, this is the moſt noble and moſt ſublime of thoſe 'faculties we have received from his liberality; his infinite 'wiſdom doth not allow us to think, that he ſhould neglect 'this faculty; that he ſhould act on faculties of leſs excellency without acting upon this, and above all things, that 'he ſhould contradict, weaken, or deſtroy it. Add to this, 'that true virtue, conſidered in its eſſential parts, cannot derive its origin but from a ſound underſtanding. . . . .

'Three conſequences of great importance in the preſent 'ſubject ariſe from what I have thus briefly advanced. Firſt, 'That for every judgment which we make with ſolidity, 'tending to ſtrengthen us in the practice of virtue, we may 'and ought to give the glory thereof to God, and with ſincere gratitude acknowledge the concurrence of his grace in

'it.

'it. Secondly, That no idea or action that doth not contribute to the advancement of virtue, and which contradicts 'ſound reaſon, can, on what pretence ſoever, and be it ever 'ſo much accompanied with marvellous circumſtances, be 'aſcribed to God's operation on man. Thirdly, That he is 'the moſt filled with the ſpirit of God, who reaſons on things 'concerning religion with the moſt penetration and juſtneſs, 'and who practices virtue the beſt.

'But I muſt go further: I willingly admit, that the ſpirit 'of God acts in an immediate manner, not only on the ſpirit 'of a man of ſound underſtanding, but alſo on his imagination and paſſions.--But we ought to conſider, that as the 'imagination and paſſions, in caſe we do not curb them, become fatal to truth and virtue, and are the firſt to ſeduce 'and corrupt us, we therefore, in general, cannot too much 'miſtruſt their impreſſions: hence it follows, that we ought 'to ſtand well upon our guard, that we may not take ſuch 'and ſuch action or impreſſion of our imagination and paſſions 'for an immediate operation of the ſpirit of God in us, 'when in reality it has no claim to it, and proceeds from 'ſome other cauſe, whatever that cauſe may be. For we have 'ſeen, that this is the chief miſtake of fanaticiſm, and that 'herein properly conſiſts its original and eſſential nature and 'quality: herein lies the main difficulty of the buſineſs, and 'this is the point we muſt above all things be convinced of, 'in order to obtain a juſt idea of fanaticiſm.'

Our author next proceeds to make ſome remarks upon what has been here laid down; after which he conſiders the ſeveral characters of fanaticiſm, its fatal effects, its cauſes, and the means of preſerving one's ſelf againſt it: under this laſt head he obſerves, 'that fanaticiſm has inſinuated itſelf into 'all religions and ſects, and always with the ſame character, 'and eſſential qualities, tho' it has aſſumed different forms at 'different times.--The heathens themſelves had formerly 'their fanatics in their prieſts and prieſteſſes, who, when 'they were, according to their opinion, poſſeſſed or influenced 'by their gods, made the ſtrongeſt motions, falling into violent convulſive fits, foaming with rage, and running up 'and down like mad people. All theſe ſigns of madneſs and 'fury were then moſt viſible when they delivered their pretended oracles. We find, ſays he, that the ſame ſpirit 'reigns to this day in modern paganiſm; and that in many 'places the blind multitude is miſerably cheated by impoſtors, 'who perſuade them to any thing they pleaſe.'--Our author, deeply ſenſible of this, and its fatal tendency, concludes with

the requeſt and wiſh of St. *Paul* to the *Coloſſians*, 'That you 'may be filled with the knowledge of God's will, in all wiſdom 'and ſpiritual underſtanding; that ye may walk worthy of the 'Lord unto all pleaſing; being fruitful in every good work, and 'increaſing in the knowledge of God: ſtrengthened with all 'might, according to his glorious power, unto all patience and 'long ſuffering with joyfulneſs.'

ART. LXIII. *Continuation of the account of* Hanway's *hiſtory of the* Britiſh *trade over the* Caſpian *ſea*, &c. *See* Review *for* April, 1753.

HAVING in a former article given a general account of this work, and ſufficient extracts from the firſt volume of it, to enable our readers to form a proper judgment of mr. *Hanway*'s manner of writing, we now proceed to the ſecond; and paſſing over what our author ſays farther in relation to the *Britiſh Caſpian* trade, as what would afford but ſmall entertainment to the generality of our readers, ſhall lay before them what we take to be moſt curious in the account he gives of his travels through *Ruſſia*, *Germany*, and *Holland*.

After giving a ſhort account of the city and court of *St. Peterſburgh* in general, and of ſome of the great perſonages at court, with a view of the revenues, number of inhabitants, taxes, military force, and genius of the ſoldiery, in *Ruſſia*, mr. *Hanway* relates ſeveral ſtories and circumſtances relating to *Peter the Great*, ſome of which we ſhall here inſert.

'But what is truly deſerving admiration in *Ruſſia*, ſays he, 'are the labours of the immortal *Peter*, who ſtill lives not 'only in every part of the government, but in every work 'of art and deſign. We can hardly ſay too much of this 'prince; his character is admired by the world in general, 'but particularly by the part of it that he governed, and 'which muſt ever revere his memory, ſo long as they retain 'any traces of his vaſt genius and indefatigable labours. If 'in the revolutions of ages they ſhould again decline into their 'antient barbarity of manners, they never will give a ſtronger 'proof of that barbarity, than by ceaſing to venerate his name. 'The moſt early part of this prince's life gave ſuch proof of a 'mind formed for great actions, that he ſeemed to be a man 'from his infancy, and with his manhood the hero grew up 'to that prodigious height, of which he gave the world ſo 'many proofs. The intimations he had received from fo-

'reigners

'reigners of the government, arts, and improvements of 'other countries, made him weep over the ignorance and 'barbarity of his own: but his ſorrow gave way to his hopes, 'and, fired with the noble ardor of true greatneſs, he reſolv-'ed to purſue it by the only path which, from the light of 'his own genius, he diſcovered to lead to it. He had too 'good a judgment to attempt the thing by any means but 'thoſe which alone were practicable. How amazing was his 'reſolution, who was born to empire, and had an abſolute 'power over ſo many millions of people, to humble himſelf 'to the low offices and laborious drudgery of life! But he 'ſaw that example, aſſiſted by his boundleſs authority, could 'alone inſpire his people with juſt ſentiments, or compel 'them to a due obedience; and that the opulency and power 'of nations muſt ariſe from uſeful arts and mechanic em-'ployments; he ſought that power and opulency at their very 'fountain-head, and determined in his own perſon to act as 'much like a *god* as a man could do, diffuſing his influence 'by actions, the due effect of which, humanly ſpeaking, it 'was impoſſible for any man, except himſelf, to produce. 'Thus he ſubmitted as if he had been born only to a mean 'and low fortune, and determined to do that which ſhould 'deſerve a crown; and when he had obtained it, to take on 'him the true glory of a king, in wearing it gracefully, and 'according to the order of that providence which watches 'over the good of mankind. His actions demonſtrate, that 'he thought it more glorious to excel as an artificer or me-'chanic, than to ſway a ſcepter upon no other title than his 'birth.'

After this introduction, mr. *Hanway* proceeds to mention a few particulars concerning *Peter*, which, he tells us, are not found recorded of him in any hiſtorical accounts, but learnt of perſons with whom he frequently converſed. We are told, that his great foible was the love of women, but that he was neither profuſe nor generous in his amours, and as little elegant as expenſive in them; conſulting his inclinations in this, as in things of the higheſt moment, without any regard to forms. As proofs of this, it is ſaid that he was ſeen with a girl in his arms at a common drinking houſe in *Holland*, and that a gardiner once threw a hough at him for his amorous advances to a young woman who was working in a garden.

Mr. *Hanway* tells us, that when he ordered executions he was frequently ſeen to weep: and here he relates the following ſtory; 'Miſs *Hambleton*, a maid of honour to the em-

'preſs *Catherine*, had an amour, which at different times 'produced three children: ſhe had always pleaded ſickneſs, 'but *Peter* being ſuſpicious, ordered his phyſician to attend 'her, who ſoon made the diſcovery. It alſo appeared, that 'a ſenſe of ſhame had triumphed over her humanity, and that 'the children had been put to death as ſoon as born. *Peter* en-'quired if the father of them was privy to the murder; the 'lady inſiſted that he was innocent, for ſhe had always de-'ceived him, by pretending they were ſent to nurſe. Juſ-'tice now called upon the emperor to puniſh the offence. 'The lady was much beloved by the empreſs, who pleaded 'for her: the amour was pardonable, but not the murder. '*Peter* ſent her to the caſtle, and went himſelf to viſit her; 'and the fact being confeſſed, he pronounced her ſentence 'with tears, telling her, that his duty as a prince and 'God's vicegerent, called on him for that juſtice which her 'crime had rendered indiſpenſibly neceſſary, and therefore ſhe 'muſt prepare for death. He attended her alſo on the ſcaf-'fold, where he embraced her with the utmoſt tenderneſs 'mixt with ſorrow: and ſome ſay, that when the head was 'ſtruck off, he took it up by the ear, whilſt the lips were ſtill 'trembling, and kiſſed them: a circumſtance of an extra-'ordinary nature, and yet not incredible, conſidering the pe-'culiarities of his character.'

As a proof of his generous diſpoſition, mr. *Hanway* mentions his conduct to the *Swediſh* priſoners after the battle of *Pultowa*; and tells us, that he ſtruck one of his own officers for ſpeaking diſreſpectfully of the king of *Sweden*, ſaying to him, *Am I not a king, and might not my fortune have been the ſame as that prince's?* It is likewiſe ſaid, that he took his ſword from his own ſide, and preſented it as a token of his favour to the *Swediſh* general *Renchild*, upon the occaſion of that general's ſaying, that tho' the king his maſter had acted contrary to his opinion, yet he thought himſelf bound, as a faithful ſubject, to obey his commands.

Our author now proceeds to relate the following ſtories: '*Valenſky*, who had a command in the *Perſian* expedition, 'had been once beaten by *Peter*'s orders, miſtaking him for 'another. *Well*, ſays *Peter*, *I am ſorry for it; but you will 'deſerve it one day or other, and then remind me that you are in 'arrears with me*: which accordingly happened upon that 'very expedition, and he was excuſed.

'This prince had to contend not only with the perverſe-'neſs of the vulgar; he found it neceſſary to teach the high-'eſt orders of his people to ſubmit to the wholeſome reſtraints

'of

'of good laws, without reſpect of perſons. *Gagaren*, a ſenator, 'had been for ſome time governor of *Siberia*, where he had 'accumulated more than a juſt miniſterial fortune by indi- 'rect practices, particularly by oppreſſing the caravans paſſing 'to and from *China*. At length he was brought to St. *Pe- 'terſburgh*, condemned, and hanged on a gallows erected op- 'poſite the ſenate-houſe. After a few days, the ſenators 'begged that his majeſty would order the body to be remov- 'ed, intimating, that it was a ſcandal to their rank as ſena- 'tors. *Yes*, ſays the emperor, *let him be taken down then, 'and hung up on the common gallows:* which was accordingly 'performed.

'*Weſtphalen*, the *Daniſh* miniſter at the *Ruſſian* court, had 'ſent a remarkable piece of news to *Copenhagen: Peter*, by 'means of his miniſter in that city, procured *Weſtphalen's* 'own letter, and then challenged him upon the ſubject. '*Weſtphalen* flatly denied that he had given any ſuch intelli- 'gence, till *Peter* produced his letter; upon which he very 'coolly replied, *I ſee princes have long arms: your majeſty knows 'very well the duty I owe to my own prince and country, was I in 'your majeſty's ſervice, I ſhould conſult your intereſt with the 'ſame fidelity* *Peter*, tho' extremely diſguſted, acquieſced 'in this defence.

'We muſt not be ſurprized, that this prince, while he was 'only a pupil in the ſchool of true greatneſs, condeſcended to 'menial offices or low mechanic employments, when only 'perſonal labour, and perſonal knowledge, could anſwer the 'end he had in view. In the heighth of his glory, and after 'the completion of his conqueſt, he had ſo entire a contempt 'of thoſe external circumſtances which ſometimes conſtitute 'the whole of a king, except the power annexed to royalty, 'that he ſeemed ambitious only of a ſovereignty in ſoul, and 'to act rather than appear the king. He had an extreme diſ- 'like to rich cloaths, and was never ſo well ſatisfied as in his 'regimentals: he never wore but one ſuit of embroidery, 'and that for a ſingle day only. In the ſummer-time it was 'his uſual cuſtom to drive about the ſtreets of St. *Peterſburgh*, 'in a chair with one horſe, ſometimes with and ſometimes 'without a page. In winter he has been ſeveral times ſeen in 'a common hackney ſledge. It would ſometimes happen, 'that he had not the value of three-pence in his pocket to 'pay the fare; and he has more than once aſked the loan of 'this money of any perſon whom he knew and accidentally 'met; yet notwithſtanding theſe ſeeming improprieties, the 'ſuperiority of his genius ſupported the dignity of a great

'mo-

'monarch; and it was by laying aſide pomp and ſplendor, 'which were uneſſential to his glory, that he appeared ſo 'much like a deity, in every place, almoſt at one and the 'ſame time. He was generally at his tribunals and public of-'fices in the winter ſeaſon at five in the morning; and thus 'his perſonal attendance, and knowledge of buſineſs, taught 'his ſubjects their reſpective duties, confined them to thoſe 'duties, and made the ſtate flouriſh. He was not contented 'without going to the bottom of things; and therefore, inſtead 'of making his people wait on him, he watched them, ſo 'that he was ſeldom to be found in the palace. Prince *Men-'zikoff* had the charge of public feaſts for foreign miniſters, 'ſo that *Peter* ſpent no time in vain ceremonies, and as to his 'own diet, it was rather coarſe than elegant.---

'What completed his character, as a maſter of exquiſite 'art and acute judgment, he diverted his people into a con-'tempt of that ſordid ignorance, which for ſo many ages had 'reigned in this country, and which he now made it his taſk to 'baniſh. This could not be done more effectually than by ridicu-'ling a ſuperſtitious reverence of the cuſtoms of their forefathers. 'With this view he ordered a great number of dreſſes of the 'ſeveral offices of the crown and court, as worn in paſt ages; 'and in theſe himſelf and his whole court appeared in maſ-'querade: thus exhibiting themſelves to the people under ſe-'veral comic figures, they diverted them into a perſuaſion, 'that they were at leaſt as wiſe in their age, and in their ap-'pearances, as their fathers had been before them.'

Our author, in the courſe of his travels, having viſited *Berlin*, after giving a ſhort deſcription of it, with an account of the palace, the king's library, and cabinet of curioſities, *&c.* preſents his readers with a general view of the king of *Pruſſia*'s diſpoſition, a deſcription of his perſon and manner of life, and ſome familiar ſtories concerning him. Part of what he ſays on this ſubject we ſhall here inſert; for, tho' ſeveral of the particulars mentioned by him are not very intereſting, yet they may ſerve to give ſome light into the character of this great prince.

'*Frederick* II. king of *Pruſſia*, and elector of *Brandenburgh*, 'was born the 24th of *January* 1712, and began his reign 'the 31ſt of *May* 1740; ſo that he was twenty-eight years 'of age when his father died. He had an early taſte of lite-'rature and polite arts, and ſhewed a particular paſſion for '*French* breeding and delicacy of manners, in oppoſition to 'the inelegant cuſtoms which prevailed at his father's court. 'It is well known, that the late king was a lover of drink-

'ing,

'ing, a vice which in few countries is more familiar than in 'Germany. The prince abominated this vice, and particularly the cuſtom of ſwallowing large draughts of malt liquor. This, and other correſpondent circumſtances, at 'length determined him to leave his father in a ſecret manner, and go, as it was ſaid he intended, to the *Britiſh* court; 'but the attempt was fruſtrated, and coſt an unhappy gentleman his head.——

'There is one circumſtance in favour of his *Pruſſian* majeſty beyond any other prince in *Europe*, I mean the great 'œconomy of his government and perſonal expence. The 'allowance of his table is but thirty crowns (five pounds five 'ſhillings) a day, fiſh and wine excepted, in which he makes 'no great expence.

'*Potſdam* is the favourite reſidence of this prince; here 'he avoids the empty ceremonies of a court. He ſits down 'to table with twelve perſons, and after his own miniſters 'who are moſt in favour are invited, and alſo thoſe of foreign 'princes, who happen to be at *Potſdam*, his officers, even to 'an enſign, fill up the vacant places. Nor is this the only 'means of recommending himſelf to the love of his ſoldiers; 'the meaneſt officer knows that he ſhall be redreſſed in any 'caſe of injuſtice; that where ever his quarters are, he need 'but write to the king, and by the return of the poſt he may 'expect an anſwer, oftentimes wrote by his majeſty himſelf. 'In his letters he ſometimes goes ſo far, as to adviſe where he 'thinks the party errs in judgment, or is biaſed by ſome falſe 'deſire; this alſo renders his ſervice the more valuable. His 'converſation is free and eaſy, even to jeſting; but he can 'paſs from the gay to the ſerious in an inſtant, and ſupports 'his dignity from the fear, as well as the affection of thoſe 'about him.--In his perſon he appears rather plump than corpulent, his face looks full of blood, his countenance is inclined to the penſive, but is very expreſſive, indicating in 'ſome meaſure the inceſſant labour of his mind. Since the 'late war he is much broken, and ſtoops, which takes off 'from his figure. He often appears in boots, and always in 'his regimentals, which are a blue cloth frock with ſilver '*Brandenburghs*, and he is maſter only of one change for the 'winter, and another for the ſummer. I ſaw his ward-robe, 'which is indeed very mean or very grand, according to the 'impreſſion it gives the ſpectator. In this particular the king 'is a copy of *Peter the Great*.

'His bed, which I particularly obſerved at *Charlottenburgh*, 'was in a ſmall alcove or niche, conſiſting only of two mat-

'treſſes

'treſſes under the cover of a down quilt, without the leaſt 'common ornament or mark of grandeur. He often aſks his 'moſt familiar acquaintance, if they think the condition of a 'king above all others the moſt deſirable? And then tells 'them how eaſily they may rectify their fond opinion, by 'obſerving what great labour and attention the duty of a king 'requires.---

'With regard to filial duties, few private men treat their 'parents with more reſpect than he does his mother; whom 'he never approaches covered, nor without the higheſt ex-'preſſions of reverence; when he is in *Berlin*, he viſits her 'every day; nor does he treat his ſiſters with leſs politeneſs. 'He is civil to his own queen, but nothing more: this is a 'part of his hiſtory which the people do not talk of. I ob-'ſerved in the opera-houſe, that he placed the *Margravine of* 'Bareith at his right hand; and when he took his leave, re-'tired backwards two or three yards. *German* ceremonies 'are in ſeveral inſtances troubleſome, and in ſome ridi-'culous.

'Beſides his great ſkill in muſic, he has a taſte for poetry. 'During his campaign in that part of the war which was un-'fortunate, (when he retired from prince *Charles* in *Bohe-'mia*) after performing all the duties, and ſuffering all the 'fatigues of a general in the day, he poſſeſſed ſuch tranquility 'as to anſwer letters of pleaſure and politeneſs, and even to 'write verſes in the evening, as I was aſſured by one of his 'chaplains. His memoirs of the houſe of *Brandenburgh* are a 'proof of his abilities as an author.

'The great ſecret of life, with regard to the execution of 'much buſineſs of whatever kind, is a proper and religious 'diſtribution of the ſeveral hours of the day. No man un-'derſtands this better than his *Pruſſian* majeſty: his conſti-'tution having ſuffered by taking too little reſt, he now goes 'to bed early, and ſleeps ſeven or eight hours: by this means 'he is in a condition to riſe early; and beſides the bu-'ſineſs of the cabinet and the parade, he can enjoy his 'favourite pleaſures of books and muſic; in this laſt he com-'poſes as well as performs.---

'—Whatever changes time may produce in ſtates, ever 'ſubject to change, honour, I think, will be due to the pre-'ſent king of *Pruſſia* from us, and all mankind. He has 'eſtabliſhed a reputation on the ſureſt foundation, was it only 'for that bold generous ſtroke in politics, in delivering his 'country from the jaws of lawyers, who before his time, at 'leaſt in *Brandenburgh*, ſported with the ſufferings of the 'wretched,

'wretched, and ſaw unmoved the tears of the widow. In 'the *Pruſſian* dominions, the deciſion of cauſes cannot be pro-'tracted to a tormenting and devouring length: how long 'this will laſt, is hard to ſay, unleſs the king has the art of 'making his ſubjects virtuous, as well as obedient to his 'edicts. The ſuits in *Brandenburgh* are now brought to a 'ſpeedy iſſue, at an eaſy expence; a regulation which could 'never be made but by the ſingular attention of a ſovereign 'prince. Why it is not done in limited as well as in abſo-'lute monarchies, I know not; unleſs in certain inſtances 'ſlavery is preferred to liberty, for the name of liberty to the 'reality of it. The law is certainly an excellent and a ne-'ceſſary profeſſion, but too many are bred up to it; conſe-'quently in purſuit of a ſupport, they deviate from the origi-'nal deſign, by perplexing with injurious refinements that 'which it is their duty to make plain and intelligible.

'After what has been ſaid in praiſe of the king of *Pruſſia*, 'and of the ſeveral marks of his fine taſte and penetrating 'judgment, we may contemplate the ſuperior charms of li-'berty. A man accuſtomed to live under a limited mo-'narchy, who has preſerved a right ſenſe of his condition, 'will plainly diſcover how little deſirable thoſe circumſtances 'are, which rendered it the duty of a father to ſubmit the diſ-'poſal of his children, as well as his eſtate, to the arbitrary 'will of his ſovereign; which muſt ſometimes tempt him, 'even under ſuch a king as his *Pruſſian* majeſty, to curſe his 'anceſtors, whoſe folly or cowardice have forfeited the re-'ward of virtue, and the moſt valuable gift which the au-'thor of nature has beſtowed on his creatures.'

We ſhall now lay before our readers the account mr. *Han-way* gives of the curioſities in *Dreſden*, in the eight apart-ments of the *Grune Gewolbe*, (or the chamber of knowledge) twelve chambers of the *Kuntſkammar*, (or green vault) *Solo-mon*'s temple, the king's gallery of pictures, and the *Chineſe* palace.

'I know not, ſays he, whether any traveller has given an 'account of the profuſion of expenſive trinkets contained in 'this building (the *Grune Gewolbe*); but it is certain, there 'are many of moſt exquiſite art, collected at a prodigious ex-'pence. They are too numerous to attempt a particular 'catalogue; the minutes which I took down on the ſpot are 'as follows:

'The firſt chamber contains an hundred ſmall ſtatues, cu-'rioufly wrought, the greateſt part in braſs, particularly an 'equeſtrian ſtatue of *Auguſtus* II. king of *Poland*; *Frederick*

'*Wil-*

'*William the Great*, being a model of the famous ſtatue at '*Berlin*; *Lewis* XIV. centaurs, mercuries, *&c.*

'The ſecond chamber is of ivory, in a great variety of 'figures: among others, there is a fine crucifix; a ſhip com-'pleatly rigged, with gold wire to repreſent ropes; the ſails 'are adorned with the arms of the king and the names of the 'princes of the royal family: a figure of *Abraham* offering 'his ſon *Iſaac*, with the angel deſcending and holding the 'hand of *Abraham* as it is raiſed to give the fatal wound. 'This figure, which is a copy of what was in the academy of 'St. *Peterſburgh*, is one ell and a half high, and of exquiſite 'workmanſhip.

'The third is of ſilver, curiouſly wrought in variety of 'figures, particularly a large fountain and four vaſes of a great 'ſize. The fourth contains veſſels of pure gold, and ſilver 'gilt; the pannels of the room are of looking-glaſs. There 'are ſeveral fine enamelled cups, and ſome pieces of plate 'of which they boaſt the antiquity. The fifth is a ſpacious 'room, with a large quantity of precious ſtones worked with 'great art; a cup of *lapis nephriticus*; a ſtatue of *Charles* II. 'of *England*; a large goblet ſet round with the moſt curious 'and coſtly antiquities; the angel *Michael* vanquiſhing the 'devil; this piece is of wood, and of admirable workman-'ſhip, performed in *England*; it coſt 2500 *l.* and is only two 'feet high. There are ſeveral fine tables of *Moſaic*, particu-'larly one repreſenting flowers, which coſt 70,000 ſcudi of '*Florence*, and was given to the king as a preſent: a ball of 'cryſtal, ſix inches diameter, without blemiſh; with a great 'variety of cups, cryſtals, mother of pearls, *&c.*

'The ſixth chamber is of precious ſtones, with ſome falſe 'ones. There are alſo great variety of pearls, ſet in a multi-'plicity of forms; his preſent majeſty of *Poland* curiouſly 'cut in an onyx: the repreſentation of *Jonas* thrown into the 'ſea, made of precious ſtones, which is a very fine piece; 'and there are ſeveral others of the like nature; a ſword with 'a ſilver blade ſo tempered as to bend like ſteel, the hilt is of 'gold; this curioſity was ſent to the king by his holineſs of '*Rome*; the royal crown, ſcepters, balls, *&c.* of the king and 'queen, which are of falſe ſtones, the precious ones are taken 'out for uſe, and depoſited in the next chambers, *viz.* the ſe-'venth and the eighth: theſe being of prodigious value, are 'ſurrounded with glaſs caſes, and filled with the king's rega-'lia, and a profuſion of rich trinkets, as ſwords, buttons, 'canes, ſtars of his order, *&c.* ſet with the fineſt ſtones, and 'many of them very large; there are five dozen of coat and

'three

'three of waiſtcoat buttons of brilliants, ſix dozen of buttons 'and ſix dozen of button holes of roſe-diamonds; a brilliant 'as big as a moderate ſized wallnut; a green brilliant above 'an inch long; an onyx of ſeven inches, eſtimated at 70,000 'crowns value; a cup repreſenting *Diana* in a bath, with 'combs, bruſhes, *&c.* all in gold and precious ſtones; a gar-'nature of ſaphires, as buttons, ſword, ſtar, watch, ſnuff-'box, *&c.*

'But, to paſs over this profuſion of precious ſtones, the 'piece of the greateſt curioſity, as an exact repreſentation, is 'the throne of the great mogul, which with extraordinary 'art and labour is performed in ſilver figures, enamelled in-'colours, and adorned with precious ſtones. There is a view 'of potentates bringing preſents, and falling proſtrate at the 'throne, with elephants, ſoldiers, ſervants, and attendants 'in their different ſtations. The artificer, *Dingelenger*, is ſaid 'to have ſpent many years about this work.

'Having thus gratified my curioſity in ſeeing this expenſive 'collection, I went to take a view of others of a different 'kind, in the *Kuntſkammer*. The firſt chamber contains a 'large collection or library of prints, from the very com-'mencement of the art of engraving to this time; ſo that 'among many things highly valuable, there muſt needs be 'alſo a great deal of traſh: but of this I can ſay but little, 'the abſence of the librarian having prevented my ſeeing it.

'The ſecond is the mineral gallery; here are the earth and 'ſoil of the different countries of the world, and proof has 'been made of their principles and qualities; alſo ores of 'every denomination, of every country where mines are 'found, particularly of the tin, lead, copper, ſilver, and gold 'of the mines of *Saxony:* and here I had very ſtriking proofs 'of the production of ſolid lumps of the fineſt metal in mines, 'as the common earth produces ſtones. But what ſurprized 'me more, was the metal vegetables, if ſo I may call that 'which grows on the ſurface of the earth; here were ſome 'of gold of above two inches high, and of ſilver about ſix 'inches. The *Saxons* eſteem themſelves ſuperior to any na-'tion in the knowledge of minerals; they have reduced it ſo 'much to a ſcience, that many of the ſtudents at the uni-'verſity of *Friburgh* apply themſelves more immediately to 'this ſtudy, the agreeable purſuit of which muſt open a new 'creation to thoſe who have conſidered only the ſuperficies 'of the material world. In this chamber were all kinds of 'ſtones and marbles of different countries, with what ever of 'this ſort can improve or entertain the curious. Here is alſo

'the pearl which is found in the river *Elster*; likewise the 'mineral *Asbestos*, it is of a white or silver colour, its parts or 'fibres are divisible; they feel as soft as silk, and it has this 'extraordinary property, that fire cleanses without consuming 'it. The more extraordinary thing is a magnet of two foot 'and a half, which I compute to be not quite an ounce troy, 'that supports near five pounds of iron.

'The third chamber consists of things petrified, particu-'larly pieces of wood, some animals, and many fishes. There 'are also birds eggs in their proper nests. They told me, 'that the waters of *Karlsbad* have this effect of petrifying, 'and that most of these things are from thence.

'The fourth chamber is very large; there are different 'sorts of wood and vegetables; of the former is a cabinet of '350 squares, as big as the palm of a large hand, run in flat 'as drawers, being all of different sorts. In this apartment 'are the pictures of a man and his wife, who lived near '*Tameswar*; he reached the age of 185, she of 172 years. 'I have seen copies of these pictures, which were presented 'by general *Bretlach*, the emperor's embassador to the *Russian* 'court, to count *Brestucheff*, the great chancellor. They 'also shew here a table of tamarinth, of one piece, of two 'ells three quarters, and yet they pretend that it is only half 'the diameter of the tree which produced it.

'The fifth chamber is a small cabinet of skeletons, and 'other anatomical curiosities. The sixth consists of many 'sorts of animals, the skins of which are stuffed, particularly 'crocodiles, leopards, monkeys, stags, &c. and several mon-'strous births of beasts. There is a figure of a stag of great 'size, made of hartshorn, which is pretended to be a specific 'against the effects of poison: the plate hanging on the breast 'of it has this inscription, *E cornu cervi factus, contra venena 'prosum.* It is possible this may allude to the frequent exer-'cise of hunting, as a cure of those disorders incidental to 'luxury and indolence. The seventh chamber is of the skins 'of fishes stuffed. I observed particularly that of the sea-lion, 'mentioned in lord *Anson*'s voyages. The eighth has a great 'quantity of different kinds of shells. The ninth is of amber, 'of which material there is a cabinet of about six feet high and 'four broad; every drawer has some natural curiosity in am-'ber. The tenth is a grotto with water-springs. The elo-'venth has many curiosities in coral. The twelfth contains 'the skeletons of lions, bears, &c. of a prodigious size, and 'the stuffed skins of some extraordinary beasts, particularly of 'a horse, whose mane is three ells and a half long, and his

'tail

'tail twelve ells and a half. I did not meaſure either, but 'was ſatisfied of the great curioſity from the apparent length 'of them, which is indeed prodigious.

'From theſe apartments I was conducted to another more 'remote, to ſee a model, cut in cedar, of the temple of *Solo-* 'mon, as deſcribed in the old teſtament and other ancient au- 'thorities. This piece coſt 12,000 crowns, and much la- 'bour has been beſtowed on it; it repreſents the ark, the '*ſanctum ſanctorum*, the ſacrifices, and all other rites and ce- 'remonies of the *Moſaic* law.

'The next object that engaged my curioſity, was the king's 'gallery of pictures, which, ſince the purchaſe of the duke 'of *Modena*'s collection, is one of the fineſt in the world. The '*Saxons* ſay the *Italians* lament the parting with that collec- 'tion; and that forty young noblemen and gentlemen now 'take *Dreſden* in their travels, to one who formerly viſited 'that city. Part of the collection conſiſts in one hundred 'capital pieces, which are ſaid to be all originals, tho' the 'connoiſſeurs will not acknowledge it: it is certain, how- 'ever, that they coſt half a million of crowns; and the whole 'collection, which conſiſts of above two thouſand pieces, are 'valued between two and three millions of crowns. There 'are many pieces which are ſaid to be inimitable particularly 'our ſaviour curing the ſick, and the ſhepherds finding him 'immediately after his birth, by *Corregio*. Theſe pictures 'not being ranged in proper order, appear to diſadvantage; 'but it is certain, that the choiceſt works of *Raphael*, *Rubens*, '*Corregio*, and all the top-maſters, are exhibited in the moſt 'magnificent profuſion. A young woman, twenty-one years 'of age, a daughter of the director *Ridel*, paints admirably, 'and promiſes to be one of the greateſt genius of the age; 'and *Torelli*, a lad of eleven years only, follows her very 'cloſe. But the greateſt delight which his *Poliſh* majeſty 'takes, is in a ſmall gallery, all of portraits in crayons; the 'greateſt part of them are of perſons with whom the king 'was acquainted in his travels, particularly in *Italy*. Moſt 'of theſe pieces are performed by ſignora *Roſalba*; they are 'certainly very beautiful. Among theſe pictures they ſhew 'one of a certain *Italian* lady, who is reported to have waſted 'the eſtates of half a dozen *Engliſh* lords, and as many *Eng-* '*liſh* gentlemen; but this ſeems to ariſe from accidents which 'have happened in paſt times.

'The next curioſity is the *Chineſe* palace, ſo called from 'the taſte of the building, and the intention of furniſhing it 'with porcelain. The ornaments of the architecture, and

'the *relievo* in the frontiſpiece, are after the *Chineſe* and *Japan* manner. This palace ſtands on the *Elbe*, and commands 'a view of the bridge and of the *Romiſh* chapel; but it is far 'from being an elegant building, and is ſituated too near the 'river. The vaults of this palace conſiſt of fourteen apart-'ments, filled with *China* and *Dreſden* porcelain; one would 'imagine there was ſufficient quantity to ſtock a whole coun-'try, and yet they ſay, with an air of importance, that '100,000 pieces more are wanted to complete the intention 'of furniſhing this ſingle palace, which is not large.

'Perhaps it may be ſome indulgence to a female curioſity 'at leaſt, to be informed concerning this brittle commodity, 'which has been ſo paſſionately ſought for by the fair ſex. 'But can this paſſion be deemed a folly, when we ſee even 'mighty princes pride themſelves in it? Here are a great 'number of porcelain figures of dogs, ſquirrels, monkeys, 'wolves, bears, leopards, *&c.* ſome of them as big as the 'life; alſo elephants and rhinoceroſes of the ſize of a large 'dog; a prodigious variety of birds, as cocks, hens, turkeys, 'peacocks, pheaſants, hawks, eagles, beſides parrots and 'other foreign birds, and a curious collection of different 'flowers. The apoſtles near three feet high are in white 'porcelain. There is a repreſentation of a crucifixion, four 'or five feet high, with numerous other curious pieces: 'theſe laſt are intended for the *Romiſh* chapel, which I have 'already obſerved is to be furniſhed with theſe rare materials. 'A clock is preparing for the gallery in this palace, whoſe 'bells are to be alſo of porcelain: I heard one of them prov-'ed, and they are ſufficient to form any muſic; but the 'hammers muſt be of wood.

'A ſuperſtitious reverence for this extraordinary produc-'tion, has induced his majeſty to preſerve ſome of the firſt 'effort of the porcelain fabric, and other performances, in 'their ſeveral gradations, to the perfection the art is now ar-'rived; nor is this pious concern confined to his own manu-'factures; here is a great number of plates and diſhes of the 'old porcelain of *China*, invaluable in the eſteem of thoſe 'whoſe ideas are refined above common capacities. But 'what is moſt amazingly wonderful, are the forty-eight *China* 'vaſes, which do not appear to be of any uſe, nor to be any 'ways extraordinary, except their great ſize; and yet his late '*Poliſh* majeſty diſcovered ſuch captivating charms in theſe 'inanimate beauties, that he purchaſed them of the late king 'of *Pruſſia*, at the price of a whole regiment of dragoons. 'The long gallery in the ſecond ſtory has already two marble

'chim-

'chimney-pieces, each adorned with near forty very large 'pieces of porcelain, of birds, beasts, and vases, ranged to 'the heighth of above twenty feet, in a most superb taste, the 'figures being all made so natural, that I could conceive no 'idea superior in this kind. All sorts of rich hangings, glasses, 'tables, chairs, *&c.* are brought into the apartments, but kept 'packed and covered, the walls remaining bare for four 'years. The palace in general is unfinished, and it may be 'presumed that the king himself is tired of the vanity of an 'unnecessary variety, and of such a profusion of expensive 'baubles.

'Before I finish this chapter, I must beg leave to make 'some further remarks with relation to the *Saxon* porcelain, 'which has not only infatuated many fair admirers, but ex-'tended its reputation to the remotest corners of the earth. 'Baron *Botgar*, a miner, about forty-six years since, first 'began to make this porcelain: his first trial was the red, 'and from thence he proceeded to glazing, and since that, 'gilding and painting have been carried to an amazing per-'fection. In order to preserve this art as much as possible a 'secret, the fabric at *Meissen*, which is near this city, is ren-'dered impenetrable to any but those who are immediately 'employed about the work, and the secret of mixing and 'preparing the metal is known to very few of them They 'are all confined as prisoners, and subject to be arrested, if 'they go without the walls; and consequently a chapel and 'every thing necessary is provided within. There are about '700 men employed, most of whom have not above ten *Ger-'man* crowns a month. and the highest wages are forty; so 'that the annual expence is not estimated above 80,000 'crowns. This manufacture being entirely for the king's 'account, he sells yearly to the value of 150 000 and some-'times 200,000 crowns, besides the magnificent presents he 'occasionally makes, and the great quantity he preserves for 'his own use. They pretend they cannot execute fast enough 'the commissions which they receive even from *Asia*, as well 'as from all parts of *Europe*, and are consequently under no 'necessity of lowering the enormous prices; however, this 'must be the consequence ere long, if the *English* and *French* 'continue to make such great improvements in this art. It 'is with great satisfaction that I observe the manufactories of '*Bow*, *Chelsea*, and *Stepney* have made such a considerable 'progress. On the other hand, it is equally a subject of hor-'ror to see so many shops in the streets of *London* supplied

'with the porcelain of *Dreſden*, tho' it is importable only 'under oath of being for private uſe, and not for ſale.'

We ſhall cloſe this article with acquainting our readers, that, beſides ſeveral ſhort occaſional reflections, there are to be found in this ſecond volume of mr. *Hanway*'s work, many judicious obſervations on travelling, public love, and duelling; all of which ſhew the author to be a lover of his country, a lover of mankind, and a ſincere friend to the intereſts of liberty, virtue, and religion.

ART. IXIV. *An impartial enquiry into the legal conſtitution of the college of phyſicians in* London. *Shewing from their charter, acts of parliament, and their own ſtatutes, how much they have deviated from their original inſtitution.* 8vo. 1s. 6d. Noon.

IN our *Review* for *February* laſt, p. 144. the reader will find ſome mention of the grievances complained of by the licentiates of the college of phyſicians, and which they charge the preſident and fellows of the ſaid college with having unjuſtly and unreaſonably expoſed them to. In the *Review* for *March* following we alſo gave ſome extracts from an ingenious pamphlet entitled, *A letter from a phyſician in town to his friend in the country, concerning the diſputes at preſent ſubſiſting between the fellows and licentiates, &c.* wherein a further idea was given of the medical ſchiſm that has ſprung up among the members of this royal eſtabliſhment. In the performance now before us, the learned and ingenious author has entered ſtill farther into the ſubject, and ſhews, from a review of the ſeveral acts and ſtatutes, as mentioned in the title-page, that the college have perverted the deſign of their founder, in dividing the one parliamentary body into two diſtinct ſeparate parts; that by the original plan of king *Henry* VIII. all the members of the college were conſidered and incorporated as one body; 'whereas, ſays the author, by their preſent ſtatutes, 'they (the fellows, *&c.*) have in a moſt arbitrary and illegal 'manner divided that body' When this diviſion firſt took place, our author is not able to aſcertain; but he ſeems to have made it appear, that 177 years ago, there was no ſuch name as *licentiate* adopted by the college.

'The governing part of this body, ſays our author, con'ſiſts at preſent of a preſident and forty-one fellows; the ſe'cond, of forty-two, called by the others *licentiates*: the 'for-

'former of theſe, with all the privileges and immunities, en-
'joy all the places of honour, profit, and truſt; with a power
'of making laws for their own body, as wel as for every
'other individual who practiſes phyſic; the latter have, by
'*the laws of the land*, all the privileges and immunities of
'phyſicians which have been granted to them as members of
'the one parliamentary body, but are *by the college* excluded,
'not only from every other privilege which the preſident and
'fellows enjoy, by the ſame grants, from the ſame king, and
'the ſame parliaments; but are rendered incapable of enjoy-
'ing thoſe privileges.---For the body conſiſted of a preſident
'and commonalty; every one who, by the laws of the land,
'had been examined and approved by the preſident and the
'community, or their ſucceſſors, was, *ipſo facto*, a member
'of that one body corporate; and was thereby entitled to all
'the privileges and immunities that had been, or ever after-
'wards ſhould be, granted to the ſaid preſident and com-
'monalty, or their ſucceſſors.'

On what grounds, and under what pretences, the *governing part* of the college have broke through this deſign of their founder, and excluded the *reſt* of their body from the privileges annexed to their inſtitution, has been ſhewn in the extracts from the *letter to a phyſician, &c.* in our *Review* for *March*; we ſhall therefore conclude this article with referring our readers to the pamphlet now before us for a more ample and more accurate diſcuſſion of the controverſy; a clearer view of the grievances complained of by the licentiates, and more *demonſtrative* proofs of the juſtice and reaſonableneſs of their conduct, in ſeeking to procure themſelves redreſs and juſtice. We cannot, however, take leave of this performance without obſerving, in juſtice to its merit that it deſerves the attentive conſideration of all who are either intereſted in, or are curious to make themſelves acquainted with, the buſineſs it relates to; it contains a judicious, and, in our opinion, a fair abſtract of all the laws concerning the college, with ſolid and poignant reaſonings thereon: and the whole is rendered the more uſeful and compleat, by the addition of a proper index; together with ſome curious anecdotes, inſerted in an appendix.

ART. LXV. *A diſſertation upon the two epiſtles aſcribed to* Clement *of* Rome, *lately publiſhed by mr.* Wetſtein, *with large extracts out of them, and an argument ſhewing them not to be genuine. By* Nathaniel Lardner, D. D. 8vo. 1s. Noon.

THE learned author of this ſmall tract, hath already engaged the attention and eſteem of the public, by a voluminous and excellent work entitled, *The credibility of the goſpel hiſtory*; in which the amiable qualities of ſolid judgment, modeſty, and candor, are eminently diſplayed.

The diſſertation now before us, affords a farther evidence of the author's deſire to maintain the truth and authority of the ſcriptures of the old and new teſtament, and ſupport the character of thoſe antient writers who have given their teſtimony in favour of them. It is divided into the following ſections, *viz.* 1. Extracts out of theſe epiſtles, for ſhewing the author's teſtimony to the ſcriptures of the old and new teſtament. 2. External evidence againſt the genuineneſs of theſe epiſtles. 3. Internal evidence to the ſame purpoſe, and their time. 4. The author anonymous. 5. The importance and uſe of theſe epiſtles 6. The concluſion.

In the extracts which the doctor produceth from theſe epiſtles, relating to their author's teſtimony to the truth of the ſacred writings, we may obſerve, that there are paſſages out of ſeveral books of ſcripture; but there occurs not the name of any one book, or writer, either of the old or the new teſtament, except in general, *in the goſpel*, *the apoſtle*, meaning *Paul*, and the like. So that what the doctor conſiders as a quotation, may more properly be called a reference. He alſo remarks, that the author of theſe epiſtles ſeems, in ſeveral places, to refer to a practice then in uſe, of reading the ſcriptures in private houſes, and at viſits.

'In examining theſe epiſtles by external evidence, we are 'led, ſaith the doctor, to recollect what antient writers have 'ſaid of *Clement* and his works.' And from the united ſuffrages of *Irenæus*, biſhop of *Lyons*, *Dionyſius* of *Corinth*, *Hegeſippus*, *Clement* of *Alexandria*, *Origen*, *Euſebius* of *Ceſarea*, *Cyril* of *Jeruſalem*, and *Jerome*, it appears, that *Clement* was the author of one epiſtle written in the name of the church of *Rome*, to the church of *Corinth*. The remarks which are made upon theſe teſtimonies are, 1. 'There was but one 'epiſtle of *Clement* univerſally acknowledged, which alſo was 'publickly read in ſome churches. 2. There was another 'epiſtle received as *Clement*'s by ſome in *Jerome*'s time: but

'he

'he ſays, it was *rejected by the antients*, that is, was not 'quoted by them as *Clement*'s. 3. *Jerome* does not expreſsly 'ſay, that this ſecond epiſtle was ſuppoſed by any to have 'been writ to the *Corinthians*: but poſſibly ſome of thoſe 'who received it, reckoned it to have been ſent to the ſame 'church to whom the former epiſtle was ſent. 4. *Jerome* 'was quite ignorant of any other epiſtles aſcribed to *Clement*. 'Having mentioned thoſe two epiſtles, he proceeds to the long 'diſputation which *Euſebe* had cenſured: and doubtleſs ought 'to be underſtood to confirm that cenſure with his own ap-'probation.' *Epiphanius*, and *Photius*, the patriarch of *Conſtantinople*, alſo acknowledge, that *Clement* wrote an epiſtle to the *Corinthians*. 'This ſays *Photius*, is ſo eſteemed by many, 'as to be read publickly; but that which is called the ſecond 'to the ſame is rejected as ſpurious.'

The doctor next proceeds to make ſome obſervations upon the internal evidence, to prove that the epiſtles lately publiſhed by mr. *Wetſtein* were not writ by *Clement*. 'And in the firſt 'place, ſays he, I obſerve, that the quotations of ſcripture, 'and forms of quoting the ſcriptures in theſe epiſtles, are dif-'ferent from thoſe in the univerſally acknowledged epiſtle to 'the *Corinthians*; for that is the epiſtle to which I ſhall have 'an eye; it being in my opinion, the only genuine writing 'of that apoſtolical man, *Clement* of *Rome*. 1. The author 'of theſe epiſtles uſeth ſome phraſes and expreſſions concern-'ing the ſcriptures, not found in *Clement*, nor in any of the 'apoſtolical fathers that I remember. 2. In theſe epiſtles 'many more books of the new teſtament are quoted, than in 'the acknowledged epiſtle of *Clement*. 3. This writer's forms 'of quotation of the old teſtament are different from thoſe of '*Clement*. 4. *Clement*'s quotations of texts of ſcripture, eſpe-'cially of the old teſtament, which are large and numerous, 'are neat and diſtinct: but the writer of theſe two epiſtles 'jumbles texts and books together, and quotes in a very con-'fuſed manner.'

As to the time of writing theſe epiſtles, the doctor ſuppoſes that it was about the middle of the third century. He allows, 'that they were not firſt writ in *Syriac*, but in *Greek*, as mr. '*Wetſtein* well argues.' And from this paſſage in them, *we do not read the ſcriptures to the Gentiles*, he ſays, 'I reckon it 'a proof that gentiliſm ſtill ſubſiſted in the country where he 'lived; which indeed I imagine to have been ſomewhere in 'the eaſtern part of the *Roman* empire.

'Farther, theſe epiſtles were not writ until after ſome ec-'cleſiaſtics had begun to have with them what were called

ſub-

'*subintroduced woman*; nor till after it had been taken notice 'of and cenſured. Upon this ſubject the late learned mr. '*Henry Dodwell* * has a curious diſſertation. *Bingham* † likewiſe may be conſulted; and ſome notice has been already 'taken of it in this work §, particularly in the hiſtory of *Paul* 'of *Samoſata*.

'Who the author was, cannot be determined; probably he 'was a biſhop. It was moſt becoming a man in that high 'ſtation, to write letters with exhortations to *Chriſtian* people, 'eſpecially to ſuch as made profeſſion of celibacy and virginity. 'Moreover, it may be argued from the authoritative manner 'in which the ſecond epiſtle concludes.---As there is nothing 'in the epiſtles to diſtinguiſh the author, or the people to 'whom he wrote, I have ſuſpected that he was anonymous, 'and that he deſigned to be ſo. When he formed the intention to write upon this ſubject, he determined to conceal 'himſelf.'——

As to the importance and uſe of theſe epiſtles, 'we learn, 'that the epiſtle to the *Hebrews* was received by the writer 'of theſe epiſtles. And from the numerous quotations out of 'the old and new teſtament, we perceive the great regard 'which *Chriſtians* had for the ſacred ſcriptures. Of which we 'have ſeen many proofs in the collections that have been 'made from the antient writers of the church. We likewiſe 'diſcern, that at the time of writing theſe epiſtles, virginity 'was in great eſteem.'

The doctor concludes his remarks in the following manner: 'I have now made a fair examination of theſe two epiſtles. I 'hope I have given no offence to mr. *Wetſtein*, or his friends. 'That learned man knows very well, that the pretenſions of 'writings which bear the name of eminent antients, ought to 'be carefully weighed before they are admitted. And I perſuade myſelf, that upon farther conſideration mr. *Wetſtein* 'will be convinced he has too haſtily publiſhed theſe epiſtles 'as *Clement*'s biſhop of *Rome*. And I am apt to think, that 'he and other learned men will diſcern in them more marks 'of a later age than have been taken notice of by me.

* Diſſertat. Cypr. iii. de flagitio mulierum cum clericis concumbentium, &c.

† Antiquities of the church, book VI. chap. ii. ſect. 13. vol. II. p. 329—332.

§ Credibility of the goſpel hiſtory, Part II. vol. IV. chap. xliii. p. 616—618.

'When

'When tidings were firſt brought hither, that mr. *Weiſtein* 'had received two new epiſtles of *Clement* out of the eaſt, ſe- 'veral of my friends and readers ſignified their deſire, that 'when they ſhould be publiſhed, I would obſerve the teſti- 'mony therein afforded to the books of the new teſtament; 'which ſervice I have now performed, according to my abi- 'lity. They ſuppoſed it to be a neceſſary part of that work*, 'in which I have been long employed. Which is not barely 'a bibliotheque of eccleſiaſtical authors, or memoirs of eccle- 'ſiaſtical hiſtory; but was begun, and has been carried on, 'with a view of ſhewing the truth of the *Chriſtian* religion, 'particularly the truth and credibility of the evangelical hiſto- 'ry, and the antiquity, genuineneſs, and authority of the books 'of the new teſtament, the original records of the doctrine 'and miracles of our ſaviour and his apoſtles. And all along 'great care has been taken, to diſtinguiſh genuine and ſuppo- 'ſititious writings; which I now reflect upon with much ſa- 'tisfaction. In this method witneſſes, when produced, ap- 'pear in their true time and character; and every one is able 'to judge of the value of their teſtimony.'

ART. LXVI. *Tranſlation. A poem.* By Thomas Francklin, *fellow of* Trinity-college, Cambridge. Quarto, 1s. Dodſley.

THIS ſhort poem ſeems chiefly intended to introduce the author's tranſlation of *Sophocles* in blank verſe, which he deſigns to publiſh by ſubſcription. Our readers may form ſome judgment of his poetical genius from the ſpecimen we ſhall lay before them.

He ſets out with ſhewing what a wretched figure *Greece* and *Rome* make in a modern dreſs, and mentions ſeveral of our *Engliſh* tranſlations, wherein the force and ſpirit of ſome of the beſt authors of antiquity are entirely loſt. After this he takes occaſion to commend the *French* tranſlators, at the head of whom he places *d'Ablancourt*, whoſe merit as a tranſlator, however highly celebrated by his own countrymen, will appear but very ſmall, we apprehend, to every impartial reader of his tranſlation of *Tacitus*.

* The credibility of the goſpel hiſtory, of which judicious and valuable work, vol. ix. of the ſecond part hath been publiſhed. See *Review* for *February* 1753. p. 101—105.

To-

Towards the close of his poem he shews what qualifications are necessary for a translator, celebrates the praises of some of our best modern writers, and concludes with the following lines.

Yet still, fair *Greece*, we see thy garlands torn,
We see thee still thy widow'd altars mourn;
On us thy heroes still indignant frown,
Or look with awful indignation down;
The tears of *Rome* for injur'd learning flow,
And *Athens* grieves that *Britain* is her foe.
Will you not rise then, O! you sons of fame,
To vindicate the *Greek* and *Roman* name?
On friends oppress'd your gen'rous aid bestow,
And pay the debt of gratitude you owe?
Or can you still their wrongs unpitying see,
Nor social join with *Warton* and with me?
Whilst round his brows the *Mantuan* ivy twine,
Cautious to tread in *Attic* paths be mine;
To fame unknown, but emulous to please,
Trembling I seek th'immortal *Sophocles*.
Genius of *Greece*, do thou my breast inspire
With some warm portion of thy poet's fire,
From hands profane defend his much-lov'd name;
From cruel *Tibbald* wrest his mangled fame;
Give him once more to bid the heart o'erflow
In graceful tears, and sympathizing woe;
A father's death while soft *Electra* mourn,
Or shed her sorrows o'er a brother's urn;
Or fair *Antigone* her griefs relate;
Or poor *Tecmessa* weep her hapless state;
Or *Oedipus* revolve the dark decrees of fate.
Could I like him the various passions move,
Granville would smile, and *Chesterfield* approve;
Each letter'd son of science would commend,
Each gentle muse would mark me for her friend;
Isis well pleas'd would join a sister's praise,
And *Cam* applauding consecrate the lays.

ART. LXV. ΠΡΟΓΥΜΝΑΣΜΑΤΑ ΕΛΛΗΝΙΚΑ. *Autore* Roberto Hingeston, M. A. *scholæ regiæ apud Gippovicenses in agro Sudovolgarum Archididascalo.* 8vo. 1s. A. Dod.

THE principal part of these exercises is a *Greek* version of the tenth satire of *Juvenal*. The versification is easy, the language elegant, and, in our opinion, does not

at all dishonour the original. A short extract may perhaps be acceptable to our learned readers.

Οὐδὲν ἄρ' ἐυκτέον ἔσι βροτοῖς; βάλει γε διδάχθαι;
Αὐτοῖς μὲν ῥὰ Θεοῖς σκοπέειν ἐπὶτρεψον ὁποῖον
Τμμι πρέπη, καὶ σοῖς ἐνὶ πράγμασι κέρδιον ἔιη.
Οἱ ῥ' αὐθ' ἡδυτέρων ἐπίηδέα πάντα δίδυσιν τ.ι
Οἶσιν φίλτεροί εἰσιν ἄρ' ἀνέρες ἦπερ αὐτοῖς.
Κερδίην ἄλοχον, γενέην δ' ἴεμεσθ' ἐραλείνην
Ἱμερόεντι πόθω τυφλόμενοι· οἱ δ' ἄρ' ἴδοντο
Οἵ' ἄλοχος τε τύχη, οἵας τεκέσσα τε παῖδας.
Ἔννομα δ' εἶκε θέλης, ῥέξας ἀγνοῖς ἐπὶ βωμοῖς
Σπλάγχνα, καὶ ἀργοτέρε ἱερώτατα ψωμία χοίρε.
Εὐχεο ἐυρώῳ ἐνὶ σώματι νῆν ἀμίανθον,
Θυμὸν δ' ἀνδρεῖον τ', ἄφοβον θανάτοιο κελαίνε,
Ἔσχαλον ὃς βιότοιο πέρας δώρημα θεῖο
Ἡγεῖται, δυνατὸς ὑπομίμνειν ὄντινα μόχθον
Τῆς ὀργῆς κρατέειν καὶ ὀρέξιος· ὃς κε νομίζει
Κρείτονας Ἡρακλῆς μόχθον καμάτες τε ἀπηνεῖς
Λαγνείης, τρυφερῶντε, καὶ ἀβρῶν Σαρδαναπάλε.
Φῆμ' ὅ τι σοὶ κε δίδοις· πρόπαρ ἔζεται· οἶμος, ἴυ ἴσθι,
Εἰν ἀρετῇ μῦνος βιότοιο ἐς ἴυδια κεῖται.
Οὐδέν σοι θεῖον γε, Τύχη, νοὸς ἶφι μέδοντος,
Ἄμμε σε δ' ἐκπλασάμεσθα θεὰν ῥ' ἐς Ὄλυμπον ἄγοντες.

Nil ergo optabunt homines? si consilium vis;
Permittes ipsis expendere Numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt Dii.
Carior est illis homo quàm sibi. Nos animorum
Impulsu, et cæcâ magnâque cupidine ducti
Conjugium petimus, partumque uxoris; at illis
Notum, qui pueri, qualisque futura sit uxor.
Ut tamen et poscas aliquid, voveasque sacellis
Exta, et candiduli divina tomacula porci;
Orandum est ut sit mens sana in corpore sano.
Fortem posce animum et mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscunque labores,
Nesciat irasci, cupiat nihil; et potiores
Herculis ærumnas credat, sævosque labores,
Et venere, et cænis, et plumis Sardanapali.
Monstro quod ipse tibi possis dare. Semita certè
Tranquillæ per virtutem patet unica vitæ.
Nullum Numen habes, si sit prudentia: nos te,
Nos facimus, Fortuna, Deam, cæloque locamus.

ART.

CATALOGUE of PAMPHLETS.

MISCELLANEOUS.

I. THE *Inſpector inſpected*; *or*, *dr. Hill's ſtory of* Elizabeth Canning *examined and impartially conſidered.* In a letter to that gentleman; in which all his vain ſubterfuges are detected and confuted. By *Philologus.* 8vo. 6d. *Banquet.*

The low cavils and ſimple reaſonings contained in this article, are ſufficient to plead the author's excuſe for ſhrouding his real name under a feigned one: the only inſtance he has here given us of his diſcretion and judgment; neither of which however, we apprehend, were duly conſulted, when he took up his pen in defence of a cauſe, that could gain nothing but ridicule from the efforts of ſuch an advocate.

II *A letter to the right hon. the earl of* ——, *concerning* the affair of *Elizabeth Canning.* By a clergyman, 8vo. 1s. *Seddon.*

We have here one of the beſt pieces that have yet appeared on this ſubject. The ingenious author treats the ſtory of the young woman as an idle fiction, examines it with no ſmall poignancy and judgment, and cloſes his entertaining performance with ſome ſtriking obſervations on the nature of moral evidence.

III. *An hiſtorical deſcription of the tower of* London, *and its curioſities.* 12mo. 6d. *Newbery*, 68 pages.

This pamphlet is intended chiefly to direct the attention of ſpectators to what is moſt curious in this repoſitory; and to enable them afterwards to relate what they have ſeen.

IV. *Hypatia*; *or*, *the hiſtory of a moſt beautiful*, *moſt virtuous*, *moſt learned*, *and every way accompliſhed lady*: who was torn to pieces by the clergy of *Alexandria*, to gratify the pride, emulation, and cruelty of their archbiſhop commonly, but undeſervedly, ſtiled St. *Cyril.* 8vo. 6d. *Cooper.*

The ſtory of this unfortunate lady is ſo well known to the learned world, that we ſhall ſay nothing more of it here.

V. *A ſcheme for having an* Italian *opera in* London, *of a new taſte.* 8vo. 6d. *Owen.*

This ſcheme, which is publiſhed in *French* and *Engliſh*, is to reform the opera at the king's theatre in the *Hay-market*, by ſetting up a mock-opera, to ridicule the other. The parodies, in the opinion of the author (whoſe deſign ſeems to be only to laugh at the performers for the next winter, at the king's theatre) will revive the attention of the public (which according to him will not otherwiſe be long held up) and keep the houſe crouded: as *Boileau*, by ridiculing the preacher

Latin, filled the church in which the good prieſt held forth; for thoſe who read the ſatires of the one, ran in crouds to hear the ſermons of the other.

VI. *The traveller's companion and guide through* France, Flanders, Brabant, *and* Holland. In which is a deſcription of the courts of *France* and *Bruſſels*; and all things curious in the churches, chapels, convents, *&c.* With an account of their different coins, compared with their value in *Engliſh*. A work much wanted, and never before publiſhed, being calculated for the benefit and information of all ſtrangers going into thoſe countries, either on buſineſs or pleaſure, and to prevent their being impoſed on; for by following this book, they will travel at near one half of the expence. To which is annexed, by way of appendix, (now firſt tranſlated from the *French*) a liſt of the poſt-roads in *France*, *Flanders*, and from *Paris* to *Madrid*, as ſettled by count *d'Argenſon*, grand-maſter and intendant general of all the general poſt offices in *France*; ſhewing the exact number of leagues or miles from place to place, and what is to be paid for poſt-horſes, poſt-boys, *&c.* 1s. *Richards.*

The title-page of this pamphlet is ſo full, that there is no occaſion for our adding any thing concerning it.

VII. *A ſixth letter of* N. R----*'s account of himſelf.* 8vo. 1s. *Cooper.*

For the firſt five letters, ſee *Review*, vol. VI. p. 483.

VIII. *A general and rational grammar*, containing the fundamental principles of the art of ſpeaking, explained in a clear and natural manner. Tranſlated from the *French* of meſſieurs *de Port-royal.* 12mo. 2s. *Nourſe.*

In this ſmall piece, the general principles of grammar are laid down in a clearer manner than is to be met with in moſt grammatical treatiſes. It contains ſeveral hints that are very curious, and ſome of them new; and is worth the peruſal of all who have a taſte for grammatical ſubjects.

CONTROVERSIAL.

IX. *Some remarks on* Bolingbroke's *letter to* Windham. In a courſe of letters from a gentleman in town to his friend in the country. 8vo. 1s. *Cooper.*

This letter-writer endeavours to ſhew from the late lord *Bolingbroke*'s letter to ſir *William Windham*, that his lordſhip was both a very wicked man, and a very weak politician. It were to little purpoſe, however, to give any account of what is advanced in ſupport of this aſſertion, as the letter to *Windham* ſets his lordſhip's character and conduct in ſo clear a light.

PAMPH-

PAMPHLETS *occaſioned by the late act in favour of the* Jews.

X. *The full and final reſtoration of the* Jews *and* Iſraelites *evidently ſet forth to be nigh at hand*, &c. &c. &c. 8vo. 6d. *Cooper.*

The author (from the account given by a *Jewiſh* rabbi, of the diſappointment of the *Jews* in the time of *Julian*) takes great pains to prove this ſelf-evident truth: that the glorious kingdom of *Chriſt* upon earth, the rebuilding of *Jeruſalem*, and the temple, or houſe of God, will certainly be accompliſhed at God's appointed time, and not before But this is only one among ſeveral other notable things to be found in this pamphlet.

XI. *Some conſiderations on the naturalization of the* Jews, and how far the public will benefit from this hopeful race of *Iſraelites.*

The words of this exquiſite title-page, are, we believe, ſufficient to *recommend* the treatiſe they are prefixed to.

XII. *A full anſwer to a fallacious apology artfully circulated through the kingdom, in favour of the naturalization of the* Jews. Inſcribed to the lord mayor, aldermen, and common-council of the city of *London.* 8vo. 6d. *Fox.*

We have here rather more zeal than argument: the author breathes the very ſpirit of the *London evening poſt.*

XIII. *A letter to ſir* John Barnard, *knt.* &c. on the late act for naturalizing the *Jews.* 8vo. 6d. *Bouquet.*

The moſt remarkable diſcovery we have met with in the peruſal of this epiſtle, is that of the author's impertinence and ill-manners; he is not content with abuſing the *Jews*, with a degree of virulence which indeed is not ſingular at this time, but he has preſumed to exerciſe his rancour upon all who were either concerned in promoting, or in aſſenting to, the late act: according to him thoſe who preſume to argue in defence of this act, have neither truth, ſenſe, nor reaſon on their ſide. Vid. p. 4.

XIV. *An earneſt perſuaſion and exhortation to the* Jews. 8vo. 6d. *Withers.*

The deſign of this little tract is to exhort the *Jews* to attend without prejudice to the many and ſtrong evidences contained in the ſcriptures, to prove that *Chriſt* has already appeared, and fulfilled thoſe prophecies that relate to his miſſion ---and honeſtly and openly to embrace his doctrine, if thoſe evidences ſhall appear ſufficiently convincing. The author ſeems to be a very pious and a very orthodox perſon.

INDEX

INDEX.

A

ABLANCOURT, his character, as a tranſlator, 507.

AFFECTIONS, ſocial, their riſe and progreſs, 2-4.

ANGLESEA, earl of, ſome account of him, 450.

ALIGHIERI, his character, 463, 464.

ANIMALCULES, ſeveral ſpecies of them enumerated, 18. examined by the microſcope, 270

APOSTLES, their inſpiration aſſerted, 11-16. their having the gift of tongues accounted for, ibid.

ARIOSTO, defended againſt the reflections of *Voltaire* 463.

ASSURANCE, the nature of this quality, 44, 45. the utility of uniting it with modeſty, ibid.

ATHENIANS, their manners and cuſtoms deſcribed, 177. the wiſdom of their polity and military diſcipline, 178 their frugality and beneficence, patriotiſm and public ſpirit, 180-183.

ATHENS, the plague of, a deſcription of that dreadful calamity, 183-187.

ATTRACTION, what it properly implies, 297, 298.

AUGUSTUS, his artful conduct after he had ſeized the ſupreme government of *Rome*, 423, 424.

B

BANK, of *England*, its original, conſtitution, and annual profits, 419.

BARBER, mrs. her account of mrs. *Grierſon*, 132.

BENEVOLENCE, whence this amiable quality is derived, 12. the ſource of true religion, 4. its conſiſtence with the purſuit of private happineſs, 364.

BERTHOLSDORF, the firſt ſettlement of the *Moravians*, 482.

BIBLE, ſome *Hebrew* manuſcripts of it examined, 250. the prejudices among *Jews* and *Chriſtians* in favour of the preſent *Hebrew* copies, 247.

BIRDS, different ſorts of them enumerated, 19, 20.

BLEEDING, great caution neceſſary in the uſe of it, 377, 378. a *plethora* not the ſole indication for it, 374, 375.

BLISTERS, in what caſes improper, 385-387.

BODLEIAN library, ſeveral manuſcript copies of the *Hebrew* bible

—— parliamentary, miſtakes in it corrected, 221-223.
HOLY ſpirit, his office and operations, 16, 17.
HORACE, his character and accompliſhments as a friend and a writer, 422.
HUME, mr. *David*, his enquiry concerning the principles of morals examined, 394, 400.
HUTCHINSON, mr. his philoſophy defended, 299.

I

JACOBITISM, the motives which influenced the tories to embrace it, 449.
JEWS, their prejudices in favour of the preſent *Hebrew* copies of the bible, 247.
INSPIRATION of the ſacred writers explained and juſtified, 16, 116. owing to the influence of the holy ſpirit, 15-17. not merely partial or occaſional, 116.
JUSTICE, the nature and excellence of this virtue, 369.

L

LIFE, holy, the abſolute neceſſity of it to the happineſs of heaven, 287. the truth of this doctrine ſhewn from the nature of God and of man, the nature of true and rational happineſs, and the great deſign of religion, 287-289. the evidence of this alſo deduced from the declarations of ſcripture, 290.
LOADSTONE, its attraction and direction accounted for, 439.
LOVE, the neceſſity of caution and prudence in conducting its affairs, 361, 362. the difference between honeſt and diſhoneſt love, 363.
LUXURY a cauſe of the decreaſe of mankind, 197.

M

MACCABEES, the deſign of thoſe two apocryphal books explained, 47-49. objections againſt the facts and doctrines contained in them ſtated and conſidered, 49-52.
MADRUCIUS, a *German* biſhop, his remarkable exclamation at the council of *Trent*, 249.
MAGNETISM. See *Loadſtone*.
MAN, his nature, a proof of the neceſſity of holineſs in order to happineſs, 287.
MANICHEANS, their peculiar principles and practices repreſented, 101-105.
MANKIND, their different increaſe in different ages and countries, 191. more numerous in paſt times than in the preſent, ibid. the cauſes of this aſſigned from a view of their different policy, manners and cuſtoms, 193-198. particularly as to marriage, ſucceſſion, and the rights of primogeniture, ibid.
MANUFACTURES and commerce, the importance of ſupporting them, 215-218.
MATHEMATICS, their great uſe in aſcertaining effects and calculating proportions, 295.
MECHANISM, the phænomena of the univerſe explained by the laws of it, 299.
MERIBAH, a particular deſcription of its rock, 415.
MICROSCOPE, diſcoveries and obſervations made by a critical uſe of that inſtrument, 265-273. the advantage of it with reſpect to philoſophy and religion, 270-272.
MIDDLETON, dr. *Conyers*, ſome account of him, 311.
MODESTY, the advantage of it when united to aſſurance, 44, 45.

MOGUL, the great, a curious repreſentation of his throne, 497.
MOKETAB, its mountains deſcribed, 414 416.
MONOPOLIES, deſtructive to the intereſt of trade and manufactures, 215 218.
MORALITY, the fundamental principles of it delineated, 364-371. the authority of conſcience a ſtrong principle of it, 368. religion neceſſary to complete its nature and perfect its obligation, 371.
MORAVIANS, their origin and principles deſcribed. 482-485. their marriages ſubject to the determination of their elders, 482. their worſhip childiſh and ſuperſtitious, 484. many of their cuſtoms abſurd and antichriſtian, ibid.
MOTION, objections againſt it in a plenum anſwered, 299. the laws of it explained, 295.

N

NAME, good, more deſirable than beauty, 360.
NITCHMAN, mrs. *Hannah*, a general eldreſs among the *Moravians*, ſome account of her, 485.

O

OXFORD, earl of, *Robert Harley*, reflections his character and behaviour, 445.

P

PACKINGTON, lady, ſuppoſed to be the author of the whole duty of man, 130.
PARLIAMENT of *England*, its proceedings relating to trade and manufactures, 215-218. monopolies, 219-221. ſome inſtances of its oppoſition to the encroachments of the papal power, 68-72.
PASSION, ſome degree of it warrantable in performing devotion, 337, 338.
PERICLES, his oration at the public funeral of the *Athenians*, 177-183.
PERSIANS, their manners and cuſtoms, 326-335. their diet, 330, 331. their dreſs, 332. their religion, 335 339.
PHILOSOPHY, two different ſchemes of it compared, 295-302.
PHOENICOPTERUS, an uncommon bird, a deſcription of it: 20, 21.
PHYSICIANS, college of, its antient and modern conſtitution compared, 199-203, 502, 503, diſputes ſubſiſting between the fellows and licentiates, ibid.
PLAGUE, at *Athens*, ſome account of that dreadful calamity, 183-187.
PLEASURE, a party of, conducted with ſpleen and obſtinacy, remarkable deſcription of it, 275-281.
PLENUM, objections againſt motion in it anſwered, 301.
PLETHORA, not the ſole indication for bleeding, 374.
POCOCK, dr. his deſcription of the ſtone of the fountains, 416.
POETRY, didactic, the nature of it explained, 162. its ſtyle ſhould be elevated and enlivened, 163.
—*Hebrew*, the genius and beauties of it, 401. its ſtyle ſententious, figurative, and ſublime, 402-404.
—*Italian*, a defence of it againſt *Voltaire*, 462-464.
POPERY, ſome of its flagrant errors and corruptions pointed out, 285, 286. its obvious deſign to enſlave the people to the prieſts, ibid.
PORCELAIN. See *Saxony*.

PRETENDER, his bigotted attachment to popery, 457.
PRUSSIA, king of, his character, 492-495.
PSALM, xviii. a new version of ſome paſſages in it, 254.
PURGING, when a neceſſary or proper evacuation, 382, 383.

Q

QUADRUPEDS, ranged under their proper claſſes and diviſions, 20.

R

REASON, the nobleſt faculty of the ſoul, 486.
RELIGION, derived from benevolence, 4.
—— *Chriſtian*, ſee *Chriſtianity*.
—— *Jewiſh*, of divine original, 398.
—— Proteſtant, defended againſt the cenſures and objections of papiſts, 281-286.
ROMANS, their art of war, 82. the ceremonies which attended the declaration of it, ibid. the exactneſs of their military diſcipline, 431. their manner of levying troops and forming an army, 90. their inſtitutions for raiſing their courage, 91. the manner of their marches, ibid. their political maxims for extending their dominion, and influence over other nations, 84-89. to what cauſes their liberties and greatneſs may be aſcribed, 426. the inſtitution of their youth, 428. the amiable character and behaviour of their women, ibid. the cauſes of the declenſion and ruin of their commonwealth, 433.
RUSSIA, *Peter the Great*, emperor of, ſome account of his character, 489 492. his behaviour to the *Swedes* after their defeat, 490.

S

ST. *Paul*, his eminent accompliſhments as a preacher, 13, 14. the excellency of his general character, 114.
SALTS and ſaline ſubſtances, their cryſtals and configurations deſcribed 266-269.
SAP, no evidence of its deſcent from the branches to the root, 266-267.
SARDINIA, king of, ſome account of his character, 309, 310.
SAXONS, excel in the knowledge of minerals, 497.
SAXONY, the curious manufacture of porcelain at *Meiſſen* in this country, 501.
SCOT, colonel, ſome account of him, 303.
SCRIPTURES, the evidences of their truth and authenticity, 116-120.
SENSE, moral, the firſt motive to virtue, 365.
SHAW, dr. his deſcription of the ſtone of the fountains, 415.
SOLOMON, temple of, a curious model of that magnificent ſtructure, 499.
STYLE, what the qualities of it proper for poetry, 163, 401-404.

T

TACITUS, his teſtimony to the early ſpread of *Chriſtianity*, 113.
TASSO, his character and genius defended, 463.
TESTAMENT, new, the true text of it not rendered precarious by the multitude of various readings, 249.
THIEF, the penitent, in the goſpel, no proof that repentance begun in the laſt moments will be accepted, 292, 293.
TONGUES, the gift of, to the apoſtles,

poſtles, owing to the influence of the holy ſpirit, 16.
TORIES, their views in the adminiſtration of government, 445, their motives to embrace *Jacobitiſm*, 450. their attempt in favour of the pretender, 454.

V

VACUUM, what it properly implies, 298.
VATINIUS, *Cicero*'s defence of him, 350.
VIRGINITY, obſervations on that profeſſed among the earlier *Chriſtians*, 506.
VIRTUE, derived from the moral ſenſe, 366. enforced by the judgment of conſcience, ibid. motives to it derived from the nature and conſtitution of things, 367. ſtrengthened by a ſenſe of divine authority, 368. the life of it preferable to that of pleaſure, 360.
VOLTAIRE, his cenſure of the *Italian* poets refuted, 462-464.
VOMITING, in what caſes this evacuation may be preſcribed, 381.
USURY, injurious to trade and commerce, 219.

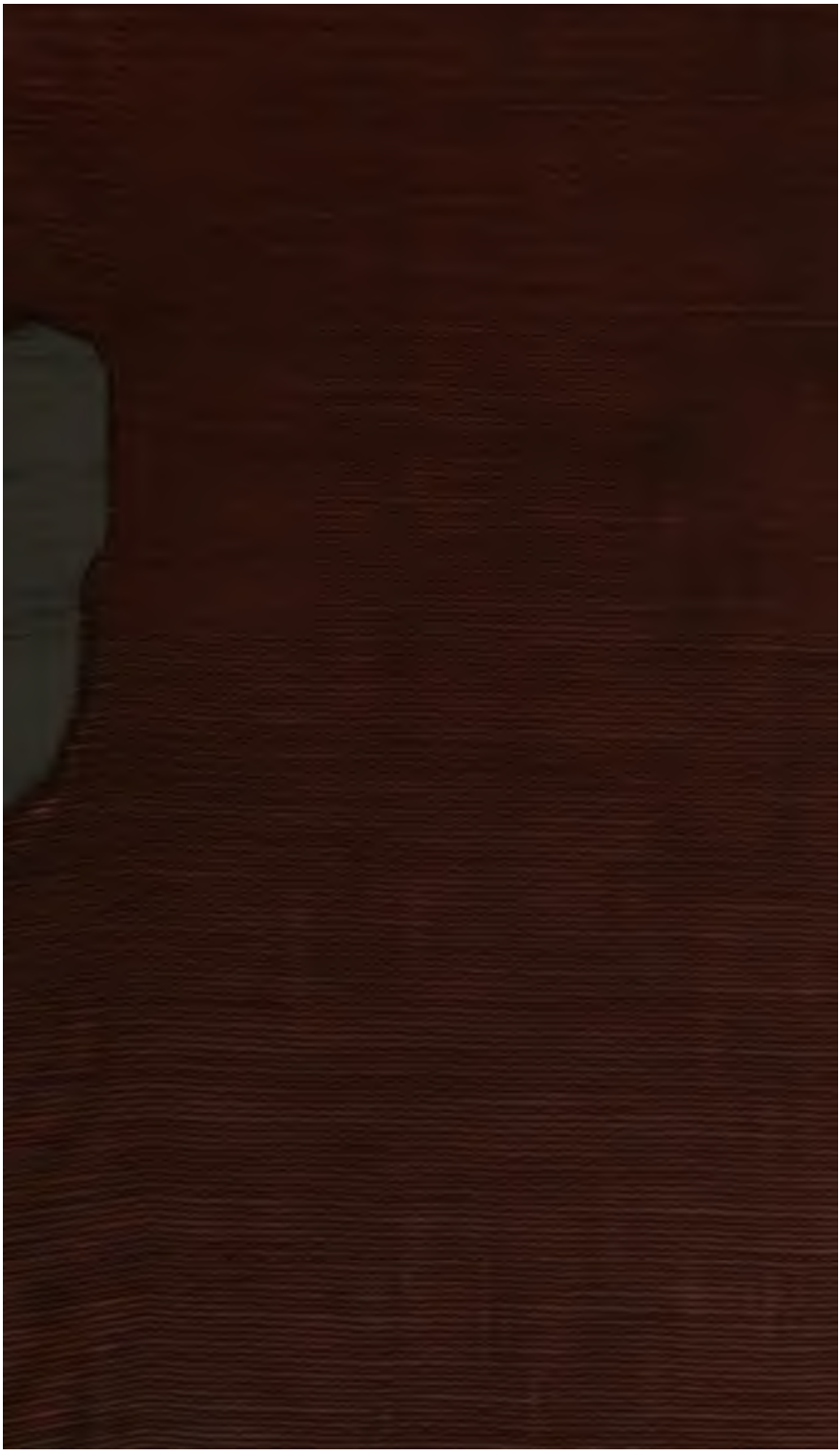
W

WESTPHALEN, ſome account of him, 491.
WORSHIP, ſuperſtitious and antichriſtian, 482-485.

Z

ZINZENDORF, count of, *Nicolas Lewis*, the founder and lord advocate of the *Moravians*, ſome account of him, 482.

AUG 4 1942

[redacted]

[redacted]